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THE PERSIAN RIVAYATS
OF
HORMAZYAR FRAMARZ
AND OTHERS.
THEIR VERSION WITH INTRODUCTION AND NOTES

BY
Ervad Bamanji Nusserwanji Dhabhar, M.A.

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FOREWORD

It gives me great pleasure to write, as the Ex-Secretary of the K. R. Cama Oriental Institute, a few words as a Foreword to this important work, so ably and excellently done by Ervad Bamanji Nusserwanji Dhabhar

On 25th April 1921, I had the pleasure to address a letter to the Trustees of the Sir Ratan Tata Charities, asking for a gift to found a scholarship to carry on research work in the Institute. They kindly replied that they would for the present, give Rs. 2,500 for a scholarship and watch the result. The Executive Committee of the Institute accepted with thanks the above offer at its meeting of 7th June 1921 and resolved at my suggestion to have research work done by a competent scholar on the Revayet of Dastur Hormazdvari Framroze, and to get prepared by him an edition of the text with translation and full notes. The Executive Committee left to a small sub-committee the selection of a scholar for the work and to settle details for it. The Sub-committee appointed Ervad Bamanji Nusserwanji Dhabhar, M.A. for the work. The following memo was sent by me with my letter dated, 17th October 1921 to Ervad Dhabhar informing him of his appointment:—

‘Some of the subjects in the Hormazdvari’s Revayet are common to it and to his son Darab Hormazdvari’s Revayet a lithographed Edition of which is being published. So, the Text of only those subjects from Hormazdvari’s Revayet should be prepared for publication as are not included in Darab’s Revayet

“As to the translation, there need not be full translation of every part, but it may be left to the discretion of the Research Fellow what portion to translate fully and what portion to be only connected by him in the form of a running narrative. Those portions that may supply material for history, religion, manners and customs may be wholly translated

The whole to have sufficiently full notes, especially from the point of view of how far the teachings of the Revayet differ on the one hand from the previous teachings of Avesta and Pahlavi books and how far they differ from the present practice and belief. This may be done so as to give a historical perspective

I requested Ervad Dhabhar to do the said work for an honorarium of Rs. 2,500. Mr. Dhabhar, by his letter of 3rd November 1921, consented to do so. He completed the work in 1926, to the satisfaction of the Committee, which, at its meeting of 3rd August 1926, resolved to give him the above honorarium. It was given to him at the Gathering on the occasion of the Anniversary of the death of Mr. K. R. Cama, on 20th August 1926. The Committee further resolved to publish the work which was estimated to cost about Rs. 4,225

On 14th January 1927, I submitted the work, for inspection, to the Trustees of the Sir Ratan Tata Charities and requested them to kindly give the above sum,

In their letter of 16th February 1927, they expressed their desire to give Rs. 2,250 I then wrote to other charitable Institutions to kindly give donations to make up the rest of the sum of the estimate. The following Trusts kindly complied with my request and offered to give help as under —

	Rs.
1. Trustees of the Seth M. F. Cama Athornan Institute . .	1 000
2. Trustees of the N. M. Wadia Charities	500
3. Trustees of the Parsee Punchayet (They proposed to buy copies of the book, when published to the amount of Rs. 770) . .	770

I beg to offer the best thanks of the Institute to all the above donors for their generous donations. I beg to add my personal thanks to them for their kind response to my appeal. I conclude with the best thanks of the Institute to Ervad B. N. Dhabhar for doing as is usual with him, the work very efficiently. Parts of the Compiled Rivayats have been published with translations and notes by some scholars. But this work is the first of its kind comprehending the whole of such a Rivayat and dealing with it in an efficient manner. The Persian Rivayats are not considered as authoritative as Avesta and Pahlavi writings, but still they have an importance of their own. As Milton says.—‘ All opinions all errors known, read and collected, are of much service and assistance towards the speedy attainment of what is Truth ’.

211, PILOT BUNDER ROAD, ,

Colaba, 1st August, 1931.

JIVANJI JAMSHEDJI MODI.

PREFACE

Hormazyar Framarz, father of Darab Hormazyar, has made a collection—in the manuscript here called HF written by himself—of *eight* Rivayats sent from Persia at different times, besides a collection of some longer pieces, both in prose and verse, bearing on the Zoroastrian religion. These Rivayats are, as under, of —

- (1) Kama Bohra
- (2) Faredun Marzban
- (3) Asfandiyar Sohrab
- (4) Manek Changa.
- (5) Kaus Kama
- (6) Kamdin Shapur
- (7) Bahman Punjva
- (8) Kaus Mahyar

In addition to these eight Rivayats we find *five* more Rivayats, one prefixed and four affixed to HF, in the handwriting of Hormazyar's son Darab. They comprise —

- (1) Barzu Kamdin's Rivayat
- (2) Shapur Bharuchi's Rivayat
- (3) Rivayat addressed to Suratva Adhyarus (*i.e.*, priests of Surat).
- (4) Rivayat addressed to Dastur Rustom Peshotan and others, and
- (5) A Letter of Dastur Ardeshir Noshirvan of Kerman.

Comparing the contents of HF with the two lithographed volumes of Darab Hormazvar's voluminous Compilation brought out by the late Ervad M R Unvala (here called MU) we find that in addition to all the quotations from *Kitāb-i Arستا-ozand*, the following four Rivayats have been left out in HF —

- (1) Nariman Hoshang's Rivayat (consisting of a group of two series).
- (2) The Rivayat of A Y 880
- (3) Kaus Kamdin's Rivayat and
- (4) Jusa's Rivayat

The work entrusted to me was only in connection with the Collective Rivayat of Hormazyar Framarz (described fully by Shams-ul-Ulama Dr Sū Jivanji Jamshedji Modi in his Introduction to MU, pp 13-17), but taking into consideration the importance of the Rivayats left out in HF chiefly the first indicated above, *viz*, the Rivayat of Nariman Hoshang, which is an important group of *two*¹ larger

¹ Excerpts from the Rivayat of A Y 880 are also taken as belonging to Nariman Hoshang's Rivayat in the classified Compilation of MU

Rivayats generally named after him, I have thought it fit to take in hand not only HF, but the whole series of Rivayats mentioned above, which are so systematically arranged and grouped together by Darab in MU. For this purpose, I have indicated in the translation the corresponding portions of HF and MU. HF is found to be more correct than the lithographed MU, but dislocations of texts have been found in both which have been noticed in their proper places. Portions not found in MU or elsewhere but found in HF only have been given in foot-notes, and translated with comments. Some important pieces omitted both in HF and MU., but found elsewhere in other scattered Rivayats have been laid under contribution, as throwing further light on the original subject-matter. Larger pieces in prose and verse, *eg*, the two versions of 'Olmā-i Islam,' the two versions of the Saogand Nameh, the Bahman Yasht, Jamaspī¹, Noshervan and Mazdak, 'the Prince and Omar Khuttab,' etc., have also been treated—the first four with full translation and notes and the last two, with other shorter and longer pieces which are in verse have been given only synoptically. My great thanks are due to Prof. N. D. Minoochehrhomji, M.A., Professor of Persian at the Elphinstone College, Bombay, with whose prompt and kind assistance I have been able to translate the first and longer version of the Olmā-i Islam containing many an abstruse passage baffling attempts at decipherment, and which had been left hitherto untranslated by scholars.

In HF are to be found several chapters of the Saddar Bundeesh grouped together at random, while MU contains nearly the whole of it—each chapter under its proper classification. This whole Saddar which has been hitherto treated in parts is here translated fully (pp. 497-578), and commented on, as throwing more light on many a legend and usage of mediæval Parsism.

Lastly, a thorough examination of the whole work from one end to the other will give one an idea of the time and labour spent on this most interesting subject.

The following MSS. have been used in connection with the work —

- 1 T 30 Rivayat of Kama Bohia—original MS. of Iran, A. Y. 896
- 2 T 31 Rivayat of Kamdin Shapur copied by Ervad Ardeshir Mobed Bhauchi in A. Y. 936
- 3 T 33 Rivayats of Kamdin Shapur, Behdin Jasa, Asfandiyar Sohrab, Nariman Hoshang Kaus Kama etc. copied by Dastur Kaus Sohrab in A. Y. 1129
- 4 T 35 Rivayat of Darab Hormazvar, originally in possession of Dastur Sohrabji F. Meherjuana called F.S.M.²

¹ Of the larger Jamaspī in prose, it may be said that the style is simple and easy, but there are so many dislocations at various places, and therefore the whole is in such hopeless confusion that I am constrained to put off the adjustment of its text to a future occasion until a good MS. throwing further light thereon is unearthed. Even BK (Dastur Kamdin's Compilation) which has proved to be of great assistance in settling in many cases, the texts of HF and of MU has not been found serviceable with regard to this treatise. I have, therefore, given a synopsis only of this treatise (See, pp. 493-97).

² See Introduction to Darab Hormazvar's Rivayat (MU.—lithographed Edition) by Dr. Sir J. J. Modi pp. 48-49.

5. F. 60 Rivāyat of Kaus Kamdin with several Epistles from Iran, introductory to the Rivāyats copied by Dastur Erachji S Meherjirana in A. Y. 1254 called E 60 ¹
- 6 Darab Hormazvar's Rivāyat—2 volumes belonging to Ervad E. K. Antia, called A ²
- 7 BK—Barzu Kamdin's Collective Rivāyat belonging to Ervad E. K. Antia ³
- 8 SDB—No 235 of S. D. Bharucha's Collection in the Mulla Firuz Library, Bombay, containing the Rivāyats of Shapur Bharuchi and Bahman Punjya, (without date)
- 9 SDB—No 248 of S. D. Bharucha's Collection in the Mulla Firuz Library —(same as No 3) ⁴

Of these, Nos 1-5 belong at present to the Navsari Meherji Rana Library, Nos 6-7 to the Shri Cowasji Jehangir Zartoshti Madressa, Navsari, and Nos 8-9 to the Mulla Firuz Library, Bombay

Besides these 9 manuscripts, Kamdin Shapur's Rivāyat (pp 214-42) in the 'Pazend Texts' edited by Ervad E. K. Antia (A. C. 1909) and published by the Trustees of the Parsee Punchayat, Bombay has also been consulted

¹ For these five MSS, see Dhabhar's Descriptive Catalogue of all MSS in the Meherjirana Library, Navsari (pp. 118-23 and pp. 37-39)

² See Modi *op. cit.*, pp 51-52

³ See Modi, *op. cit.*, p. 18.

⁴ See Dhabhar's Descriptive Catalogue of some manuscripts in the Mulla Firuz Library (A. C. 1923) pp. 81-83 for Nos 8-9

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ABBREVIATIONS.

A =Antia's manuscript of Darab Hormazyar's Rivayat.

Av =Avesta

Bd =Bundehehesh

Bk =Antia's MS of Barzu Kamdin's Rivayat.

Ch =Chapter

Com or Comm=Commentary.

Dd =Dadistan-ı Dınık

Dk or Dink.—Dinkard

Ed =Edition

F S M =Manuscript of Darab Hormazyar's Rivayat presented by Framji Sorabji
Meherji Rana to the Meherji Rana Library of Navsari

H. F =Rivayat manuscript written by Hormazyar Framarz

l =line

MK.=Minu-Kherad

MSS =manuscripts

MU =Lithographed edition of Darab Hormazvar's Rivayat brought out by
Manekji Rustomji Unvala

om =omit or omitted

P.P G.=Pahlavi-Pazand Glossary, by Hoshangji and Haug.

Paz =Pazand.

Pah.=Pahlavi

Per =Persian.

Riv.=Rivayat

S B.E.=Sacred Books of the East.

S.D B.=Rivayat manuscripts of the Mulla Firuz Library of Bombay, presented
from the Library of Shernarji Dadabhai Bharucha.

Sd Bd =Saddar Bundehehesh.

Sls.=Shayast la-Shayast

Vd. or Vend.=Vendidad

Visp.=Visparad.

Vol.=Volume.

Y. or Ys.=Yasna

Yt =Yasht

Z A.=Darmesteter's 'Zend-Avseta'

ZS.=Selections of Zadsparam.

INTRODUCTION.

The Rivayats are a repertory of useful information throwing considerable light on the religious beliefs, customs and practices of the Persian Zoroastrians and of the Indian Parsis who lived between the end of the fifteenth and of the eighteenth centuries of the Christian era. Not only is the information on ritualism, manners and customs, given in the body of the different Rivayats of great import, but the introductory epistles generally written in a florid and ornate style are of great historical value as throwing glaring light on most points of Mediæval Parsi history, and on many a note-worthy person of the townships of Navsari, Surat, Anklesar, Broach and Cambay, the then chief strongholds of Parsi population and we learn incidentally from one of these epistles that the place of honour is for once assigned to Navsari as therein the Broach congregation is advised by the Iranians to refer their case at issue to the Dasturs of Navsari.¹ A study of some questions from towns other than Navsari and Surat lead us to infer that the religious knowledge of the Parsis inhabiting those towns was at the lowest ebb. Such being the case it was well for the Indian Parsis to conceive the happy idea of sending messengers to Iran for the sake of proper guidance in matters religious as in the absence of such an initiative they would have for a long time remained in darkness because in the epistle sent with the very first Rivaya² an astounding statement is made that the Persian Zoroastrians were not aware whether there were in India, any followers of Zoroaster until the Indian Parsi Nariman Hoshang of Broach went to Persia² and made the Persians aware of the condition of their Indian brethren, thus showing that the emigration of Zoroastrians from Iran must have been very gradual. These Rivayats show that the Persian tradition continued and flourished in Yazd and Kerman and other strongholds of Zoroastrianism even after the Arab Conquest and that the Zoroastrians of Iran followed the religious injunctions with rigorous precision. The usefulness of the Rivayats lies not only in the direction pointed out above but they occasionally solve many a difficult point of Persian customs and ritualism which had baffled the attempts at their decipherment and which were interpreted sometimes by shrewd guesses and conjectures only. It may be safely inferred from the translation of all these Rivayats that the writers thereof, in order to bear out what they say generally take their stand not so much on the original Avesta as on their Pahlavi translation as also on some purely Pahlavi books, e.g. Pahlavi Vendidad, Pahlavi Yasna, Shayast-lā-Shayast, Bundahishna, Nuangistan, Dadistān, Dinkard etc. In this connection, it may be noted that one of the four longer treatises, translated here with comments, is the Bahman Yasht and a great part of this Yasht freely done into Persian by the Iranians in their own queer way can only be better done into English with the assistance of the Pahlavi Bahman Yasht now extant. No wonder then, that European scholars interested in Parsi lore and religion have expressed a strong desire to be acquainted with the contents of these Rivayats which deal

¹ MU. II p. 402 l. 2.

² MU. II p. 391 ll. 12-14.

with the Medieval History of the Parsis their manners and customs and with a highly developed ritualism. These Rivayats naturally contain many a rare and old Persian word, which though they may have been used by priests and laymen alike in ordinary parlance even in their time have now, being too technical, become obsolete and therefore a list of such words generally excluded from extant Persian lexicons is here furnished with their signification.

Although the Rivayats have given minute and elaborate details, even to a fault, as regards the observances in connection with *nasā sagdīd dakhma* and other subjects whose name is legion in conformity as the writers say, with the sacred texts and have laid stress on their being minutely followed so much so that it is for once hinted that the whole Iranian empire was subverted on account, mainly, of the fault of a single individual¹ remaining indifferent to a certain prescription of the religion, still on account of evil times² and of oppressive foreign domination when redress cannot even be had at the hands of the highest authority of the realm, *mz*, the *juddin* king, and when under such circumstances they found that many Zoroastrian usages and customs based on religion³ had to be reluctantly abandoned,⁴ they despairingly tell us to hope for the best and resign ourselves to the will of God saying that such unavoidable infringement of a particular usage cannot make one sinful⁵. But this counsel of despondency and despair is given only for cases of utter hopelessness. In cases where one cannot conform to the injunctions with rigorous precision one cannot put off entirely the practice thereof but should try one's level best to do it for *mah-sūdi* or *mah-dādustānī* i.e. with an eye to the greatest good⁶. They felt the oppressive yoke of foreign domination so much unbearable⁷ that nearly all of them thought that the crack of doom was at hand and that the evil times they lived in were even worse than those of Zohak, Afrasiab, Tur and Alexander⁸ and their evil effects had attained to such a pitch that the distracted and distressed "Behdins living in the desert"⁹ of Iran wished for the advent of the future apostle Behram Varjavand, i.e. Soshyos nay, they announce that the signs of his arrival had already been seen by them¹⁰.

The Persian Zoroastrians abhorred so much the ways of the *jud-dins* living in their midst and were suspicious in their dealings with them to such an extent, that

¹ The Rivayat of Kamdin Shapur (MU I p. 190 ll. 7-9) quotes the instance of the father of Salmān-i Farsi.

² دور دژای — زمان دژای — زمان اکدین (MU I p. 105 l. 17, p. 106 l. 6, p. 107 l. 19 &c.)

³ MU. I p. 29 l. 7 از داد دیاگان و دور یود کنسان from the laws of the ancients and of the Porodakeshas.

⁴ Cf. MU I pp. 196-197, also—

چند رسم است که درین زمانه بدماهی اخلاعی اتوان کرده اند

There are several usages which are not now-a-days observed in their entirety

⁵ Cf. MU I p. 105 ll. 17-19

⁶ MU I p. 43 ll. 16-17 (Kam Shap)—p. 268 (Kam Shap)—p. 103 l. 6 (Kaus Mahyar):—

کار دین نه مهسودی گردنست

⁷ MU II p. 462 ll. 13-16 (See, Translation, p. 621)

⁸ MU II p. 379 ll. 7-10 (See, Translation, p. 598-99)

⁹ MU II p. 480 ll. 7-8 (See, Translation, p. 619)

¹⁰ See MU II pp. 68-69 (Translation, pp. 433-34) and p. 150 ll. 1-4 (p. 591 of translation) and p. 159 ll. 18-19 (pp. 593-94 of translation)

whenever information was wanted on some observances, the Irani priests showed their hesitation in putting in black and white what they feared would be revealed to the *juddins* as the missives were oftener sent through the medium of Mahomedans.¹ Hence they often exhorted the Indians to go to Iran and learn there at first hand² and when they sent such missives to India, words like *mirang sagdid*, *gomez*, *Musalman* etc. were generally written in Avesta characters, lest some inquisitive *Juddin* message-bearer should try to learn the contents thereof surreptitiously.

Comments will be found in the notes appended to the translation, but some important points are noted below.

Marriage:—Fifteen is the marriageable age for boys³ but in the case of girls, the period is less than this. A girl of marriageable age if she declines to espouse a husband is a *Margujān* and if the parents do not marry her, they also incur sin.⁴ Infant marriages are deprecated.⁵ A girl may be betrothed at nine and married at thirteen and the period may be somewhat long but not short.⁶ According to some when a girl is fourteen years old or not less than twelve years old, she should be married.⁷ Some held that she should be betrothed at nine and married after the first menstruous period was over.⁸ Once a marriage contract is made, it should never be broken but if after the contract is made, it is found that the father of the bridegroom or bride is a criminal, then it may be laid aside, but if the daughter is given in marriage to another after the contract is made, without any justifiable cause all the parties involved in the contract are responsible.⁹ Female members could not give away the girls under their charge in marriage. It was the privilege of the male members of the family to do so. If a daughter was fatherless, she should marry with the permission of the uncle or in his absence, on consultation with a person nearly allied to her in lineage and descent or with her guardian.¹⁰ It was the custom with the Persian Zoroastrians to give the *mahr* or the marriage gift—whatever one can afford—to the daughter.¹¹ but the Indian custom here is quite the contrary. This *mahr* was announced at the time of tying the marriage knot. Fully qualified priests—those who were initiated Herbads and who were themselves married and masters of a family—had the privilege to perform the marriage ceremony.¹² Marriages among near relations called *Khetvodayath*, are highly spoken of and extolled. As there must have been some hindrance, in the time of the Hindu Rajas in contracting such marriages we are exhorted with greater force to continue such marriages now that the Musalmans are the masters of the Indian soil, because, as the writer says the Musalmans can uphold us in the matter of making such matches.¹³ Widow-remarriage was countenanced, not only with a

¹ MU I pp. 126-127 (l. 1) — کم بدست مسلمانان فرستاده خواهد شد. cf. also p. 85

² این راز بعد دینان نشاید گفتن:—

³ MU I p. 74 ll. 1-6 (Nariman Hoshang) and p. 75 l. 16 (Maktub-i Ardesht).

⁴ Cf. also Avesta —*narsh panchadasanghū*

⁵ p. 177 ll. 14-19 (Shap Bhar)

⁶ p. 177 (Bah Puj)

⁷ p. 177 (Kamd Shap and Shap Bhar).

⁸ p. 177 (Bah Puj)

⁹ p. 177 (Surat Adhy)

¹⁰ pp. 179-180 (Kama Bolna and Kaus Kama)

¹¹ p. 179 l. 2 and p. 182 ll. 15-19 (Dastur Barzu and Kamd Shap)

¹² p. 183 (Nar Hosh).

¹³ p. 183 ll. 3-4 (Kaus Kamdin)

¹⁴ pp. 308-309 (Nar Hosh.).

view to an increase of progeny, but that if there were children by such marriage the merit of the good deeds done by them would be also shared by the parents ¹ A widow, according to one opinion, must remarry after 4 months and 10 days, if she has no suckling child; but if she has, then she should remarry after 18 months ²

Five kinds of marriage are mentioned in the Rivayats,³ and from the information given about them, we may infer that a different status was created in respect of a man or a woman marrying under different circumstances —

(1) A *pādshāh-zan* was a virgin who married with the consent of her parents. All the children born of her were her husband's in this world and the next. On the death of her husband, she was the sole guardian of the family and had a full share in the administration of the inheritance. According to the Pahlavi *Mādigān*-i Hazar Dadustan, she was a woman who enjoyed all the rights of a wife in the house of her husband as sanctioned by the law. According to the *Mādigān*, and another Pahlavi Rivayat the word *pādshāh* (which is generally translated 'privileged') is applied not only to a woman, but also to a man. (The same is the case with *Chagar* [see below]) Thus the children born of her are called *pādshāh-frazand*, the husband is called *pādshāh-pēd*, &c. *Pādshāh*, in all such connections, must therefore mean 'able,' 'free,' exercising full rights, &c.

(2) *Chagar* (*Chakar* or *Chākar*)-*zan* —Some compare the word *chakar* with Pers. *chākar* and translate serving, ⁴ According to the Rivayats, a widow who remarries is called *Chagar-zan* or (*hagar*)-wife. If she has no children by the first husband, then half the children born of her by the second husband should belong to the first husband, i.e., in religious ceremonies and other matters, their names should be connected with their dead step-father.

Whatever meaning may be assigned to *chagar*, a *chagar*-woman was of an inferior status. Hence if a man marries a second time, then the status of the second wife is regarded as inferior (*chagar*) to that of the first wife. And from the Rivayats also it appears that she is of an inferior status as the *mahr* or the marriage gift declared for her is 1000 *dirams*, whereas for the *Pādshāh*-wife, it is 2000 *dirams*. Although of an inferior status, the second wife must not necessarily be a widow. She may be a widow or a virgin. The man marrying thus a second time is, therefore, called, in Pahlavi books, *chagar-shui* (i.e., the *chagar*-husband) and the woman, *chagar-zan* (i.e. *chagar*-wife). If she is a widow and remarries, then if she has children by her first husband, they are called *chagar-frazand*, and these *chagar-frazand* called their step-father *chagar-pedar*.⁵

(3) *Salar-zan*. According to the Rivayats, if a bachelor dies at 15 years of age, then a virgin is betrothed and married to a man in the name of the deceased and she becomes the spouse, as it were, of the deceased in the next world. Half

¹ p. 186 ll. 11-13 (Kamd Shap.)

² p. 185 ll. 10-11 (Kaus Kamdin.)

³ pp. 180-183 (Kaus Kama, Manek Changa and Kaus Kamdin.)

⁴ See S. B. E. Vol. v. p. 143, and Vol. xviii. p. 119.

⁵ For Bartholomae's remarks on a *pādshāh-zan*, i.e., a rightful wife and a *chakar-zan*, i.e., a collateral wife, see "Ueber ein sassanidischen recht," I, translated by L. Bogdanov in the Journal of the K. R. Cama Oriental Institute No. 18, p.p. 33-41.

(4) *Ayukan* (oi *Ayūk āyīn* Pahl —)-*zan* —

Divorce : Adultery : If a man is impotent, the wife cannot claim divorce ;⁶ but if a woman proves to be sterile, the husband may wed another although he cannot effect divorce with the first wife⁷ If the husband turns Musalman, then the wife should wait for a year if, within a year, the husband does not revert to the old faith, then she may remarry and she is still to be regarded as the *pādshāh*-wife of the second husband, and not as the *chayār*—wife⁸. Absentee-husbands, who on their return find that their wives have wedded others, can enforce remarriage with their first wives, and the children born of them by their second marriage may be left in charge of their respective fathers⁹ (See, also, the Pahlavi treatise, *Madīgān-i Hazār Dādīstān* (1901), pp 3-5, and its translation by Bulsara pp 68-77.)

⁹ pp 186-187 (Dastur Barzu)

If the wife of a Behdīn commits adultery with a Behdīn, the former should be put to death, if the Behdīns have the power i.e. if they are the ruling nation, but, as the rulers are *anīrs*, i.e. foreigners this cannot be done¹ and hence she should be made to repent of her misdeed and punished. Again, in the infliction of the punishment, care should be taken that the woman or the man may not turn *darrānd* thereby. If the husband of the delinquent wife assents, she may contract another marriage, if not, she may not be left alone without a guardian². A *pādshāh*-wife, who has committed adultery if she repents of her misdeed and is adequately punished for it, may still retain her status of a *pādshāh*-wife but this is not allowable in the case of an *Ayukan* or *Chākar*-wife³. Such misdeeds are called sins affecting the accusers (*hamēmāl*), and no meritorious deed will uproot them except that the accuser is satisfied somehow or other⁴. If a Behdīn or a Herbad commits adultery with a *juddīn* woman, the sin is very grievous. Innumerable *marḡuzān* sins may arise out of this heinous act. The Herbad in such a case is unfit for Herbadship⁵.

Adoption : One of the important institutions of the Zoroastrians was adoption. We see from the following how this institution was regarded in the times immediately following the Sassanids i.e. in the time of Dastur Mānushchihar in the 9th century of the Christian era and with what view-point it was held in the age of the Rivayats, from the fifteenth century and thereafter. About adoption the Rivayats say as follows :—

(1) A *satar* (an adopted son) should be provided for a man 15 years old, dying childless⁶. (2) A *satar* older or younger than the dead is allowed⁷. (3) A *satar* should be appointed from amongst near relatives⁸. (4) Orphan boys who have no relatives may be adopted by any one who is childless⁹. (5) In case an adopted son dies another should be adopted¹⁰. (6) High priests only should appoint an adopted son for the deceased in consultation with his relatives¹⁰. (7) One of the priestly class can be adopted as a son by a layman (Behdīn) and *vice versa*¹⁰. (8) A priest adopted by a Behdīn may follow the profession of Herbadship¹⁰. (9) One and the same person can be adopted by forty persons¹¹. (10) If one has no male issue but has a daughter one can pass the Bridge, i.e., there is no need of adoption¹² but the widow should remarry and if she gives birth to a son, he should be adopted for the former husband. (11) Adoption should be made from those on the father's side, if not from the mother's side but if this is not possible from near relatives¹³.

Adoption according to the Pakhavi Dādistān-i Dinik (1) There are three kinds of guardianship or adoption (a) *būlak*, existent i.e., if there is the Pādshāh-

¹ The writer here regrets that ancient usages are not now-a-days observed in their entirety, as the times are evil, owing to the domination of foreigners.

² pp. 196-197 (Kama Bohra, Nar. Hosh and Kaus Kama).

³ p. 198 ll. 4-5 (Shap. Bhar.).

⁴ p. 202 (Kama Bohra and Kaus Kama).

⁵ pp. 197-198 (Nar. Hosh).

⁶ p. 173 (Shap. Bhar.).

⁷ p. 173 (Shap. Bhar.), p. 174 (Dastur Barzu), p. 175 (Bah. Puj.).

⁸ p. 173 (Shap. Bhar.), p. 174 (Kāmd. Shap.).

⁹ p. 174 (Kāmd. Shap.).

¹⁰ p. 174 (Kāmd. Shap.).

¹¹ p. 174 (Kāmd. Shap. and Dastur Barzujī).

¹² p. 175 (Shap. Bhar.).

¹³ p. 175 (Kaus Kāmdīn).

wife or the only daughter of the deceased they are fit for adoption, (b) *Kartak*, i.e., he who is accepted and provided in one's life time, (c) *gūmārtak*, i.e., one whom the Dasturs appoint from amongst the near relatives of the deceased.¹ (2) A man leaving property worth 60 *shus* if he has no wife or child living, should adopt one to manage his household affairs.² (3) If one does not leave any property, adoption is not necessary.³ (4) It is not necessary to appoint an adopted son or guardian so long as the wife is living.⁴ (5) An *acrak-ac* (i.e. *ayukan*) daughter, i.e., the only unmarried daughter of the deceased may perform the function of adopted son-ship in the house of her deceased father.⁵ (6) One who is the nearest in the same family and who can conduct the *nāmānīh* of the deceased, i.e., who may preserve the lineage and property of the deceased, should be adopted.⁶ (7) Such guardianship of the family may be provided in the space of a year.⁷ (8) Fit for adoption is a grown-up sister or brother's daughter, or brother's son or one from near relatives or the *pādshāh*-wife or the *ayūk-āyūn*, i.e., the only daughter.⁸ (9) One who has accepted one or many adoptions is still fit for another adoption.⁹ (10) A grown-up woman is fit for one adoption but a man is fit for many.¹⁰ (11) Unworthy persons such as slaves, infidels, *anūs* (i.e. non-Aryans, i.e., non-Zoroastrians) or *margazān* sinners are unfit.¹¹ (12) If a daughter or wife is unfit, another may be appointed.¹² (13) He who is chosen as the guardian, if he does not manage the property well, and throws away the *nāmānīh*, i.e., who does not preserve the lineage intact is a *margazān* sinner (60 § 3). (14) The adoptive son or guardian should provide maintenance for the family and continue ceremonies and other good works (ch. 33 § 10).

Nothing is said in the Avesta about adoption. Dastur Bāchji S. Meherji Rana, from an obscure passage in the corrupt Vishtasp Yasht, and with a far-fetched interpretation of it says that thereby adoption is meant (*Rehbar-i Din-i Zartoshti*, p. 157). Another passage quoted in support of the theory of adoption is Vend. 18 § 51, but there the reference is to a man who wastes his semen virile unconsciously in sleep. Yet one more passage Atash Nyāsh § 5, is quoted by some who say that the word *āzo-bayem* occurring therein and meaning "delivering from affliction" (i.e., from hell—according to its Pahlavi commentary) shows that adoption is meant by it. These passages may be summarily dismissed. The main object of adoption according to the Rivayats is that the deceased may pass safely the Chinvat Bridge to the other world on the dawn of the fourth day, that his lineage may continue in this world and that religious ceremonies and other meritorious deeds may be performed in the name of the deceased in order to propitiate his soul in the other world. All the Rivayat writers with one exception,¹³ say that a male member only should be adopted, whereas according to the Dādīstān, it may be a male or a female member as the principal aim of adoption according to it is chiefly to look after and manage the property of the deceased. It was not necessary

¹ Ch. 38² (a) 50 § 2, 50 § 2³ Ch. 60 § 2⁴ Ch. 33 § 9⁵ Ch. 53 § 12⁶ 56 § 3⁷ 56 § 3⁸ 53 § 9, 56 §§ 8 and 8.⁹ 57 § 2,¹⁰ 57 § 3.¹¹ 57 § 1¹² 62 § 6

¹³ Shapur Bharuchi (p. 175 ll. 10-12):—"A daughter who is devout and devoted to her father may be adopted, but the first son born of her may be appointed as the adopted son of her father."

that a male member only was to be chosen for adoption, but the surviving Pādshāh-wife or a grown up daughter could manage the adoption by undertaking the direction of family affairs

The Law of Succession : If we examine the prescriptions about testamentary law as given in the Rivayats with those of the Pahlavi Dadistan, we find that they are very nearly the same. Regarding the partition of the property left by a person, we gather the following information from the Rivayats —

Out of the property left after one's death, debts should be first paid off and the dowry of the wife should be given away to the wife. As for what is left, they should act in accordance with the behest of the deceased. If no will is made, the wife should have the money brought by her from her father's house. If something is left over, two parts go to the son and one to the daughter. The Pādshāh—wife gets the same share as the son. The Ayūkan—wife only gets her dowry,¹ but the money left over goes to her children. The Chakar—wife gets only the money which is hers, and the Sutar—wife should have the marriage-gift promised to her. If a child is blind or crippled, his or her share is twice as much as one sound in body.² If a man has no children, the Pādshāh—wife gets the whole property.³ If there are children by the Chagan—wife each must have half as much as the share of the children by a Pādshāh—wife.⁴ If a man leaves two daughters and if there are no other relatives, a *sutar* should be appointed who must be given as much as is the rule. Out of the remaining portion, one share should be set apart for the Behram fire, and of what is left, it should be equally divided between the daughters.⁵ A Khudash-rū—wife can have no patrimony, but if the father gives something to her of his own accord, it is allowable.⁶ If a man is married to a *sutar* (adopted child) of another person who has bestowed property on her, then the husband must keep the capital intact but he can expend the income on good works.⁷ If one's son is dead, one should adopt another, but the property of the dead son must be given to the Pādshāh—wife,⁸ or according to another view the property of the deceased son goes to the adopted son.⁹ The trustees must fulfil the trust-conditions. If even meritorious deeds are done other than those sanctioned by the trust, the trustees are responsible for it. If the trust-property is appropriated by the trustees, they are *margazān* sinners.¹⁰

The Law of succession, according to the Pahlavi Dadistān —(1) A man in serious illness cannot dispose of his property by a will or otherwise (Ch. 53 § 6). If he is fully conscious in sickness, he may (Ch. 53 § 7). Property disposed of during unconsciousness is as if a man dies intestate (Ch. 53 § 8). Unless the deceased has disposed of his property by a will, the property goes to the wife, daughter or sons

¹ The ayūkan-daughter gets the whole patrimony on her father's death (p. 184-Kam Bohra).

² p. 56 and p. 188 ll. 13-17 (Kama Bohra and Kaus Kama).

³ pp. 187 (Kama Bohra).

⁴ p. 187 (Shap. Bhar.)

⁵ p. 187 188 (Kama Bohra)

⁶ p. 184 l. 14. (Kama Bohra).

⁷ p. 184 l. 19 (Kama Bohra)

⁸ p. 174 (Kamd. Shap.)

⁹ p. 175 ll. 6-7 (Kaus Kamdin).

¹⁰ p. 59 (Kama Bohra and Kaus Kama).

(Ch. 62 § 3). First, debts should be paid off and then the property should be divided among the relatives (Ch. 53 § 6). For the person who is blind, crippled, maimed, his or her share is twice as much as that of one who is sound in body. (Ch. 62 § 4). If no will is made, the Pādshāh-wife gets two shares and the son gets one share (Ch. 62 § 4), or if the deceased leaves daughters only, then also the Pādshāh wife has two shares and one share is given to each unmarried daughter (Ch. 53 § 9). The adoptive son or guardian should provide maintenance for the family and the ceremonies and other good works should be done by him out of the income of the property left by the deceased (Ch. 53 § 10). Unmarried sisters "the deceased should be maintained out of the income of the property by the guardian (Ch. 53 § 11).

The Law of Evidence and the qualification of the Judge and the Witnesses. Much can be gathered about the law of evidence and the legal proceedings of the Persians, from the smaller and larger Saogand-Nameh (MC I pp 44-54). A judge must possess all legal knowledge and have a share of all kinds of general knowledge. The evidence of *jud-dins* i.e. non-Zoroastrians may be accepted on account of *mah-sūdih* or *mah-dādistān* i.e. for the greatest good of the greatest number¹. Brothers can be accepted as witnesses if they are not concerned in the law suit instituted by one brother against another¹. If a witness is found to be irreligious or a heretic, he should be discarded, and sanction for another should be given in his stead. In ordinary cases three witnesses are required but if there is only one witness available, then for the other two not produced in the court an oath should be administered to the party concerned. If the witness is a *vajr-gar*, i.e. well-versed in law, e.g. a judge, or a *Barsam-gar*, i.e. one well-versed in all religious rites, or one who is a *spāsdār*, i.e. always thankful to God i.e. a truly virtuous person or some such worthy, then such a witness may be accepted in place of three ordinary witnesses. If the evidence of the witnesses is not accepted by one party, then a petition should be made to the higher judicial functionary, i.e. the king. If the accused does not turn up for three consecutive days, the judge should proceed recording evidence in his absence. A perjurer should be regarded as an outcast and should be ostracised. The judge should make representations on the enormity of swearing² to the parties in the law-suit, and the Saogand-Nameh should be recited thrice before the administration of the oath i.e. the consequences of the *hamēmāl* sin and the gravity of lying and of taking false oaths should be explained to them by the judge. This should be done by the judge for three consecutive days quoting the case of Šāvakksh and Sudābeh, and Aīdar Virāf and Adarhād so that the parties may have sufficient

¹ MC I p 55

² If a man has committed a *hamēmāl* sin, i.e. a sin in connection with other persons like himself, that sin will be uprooted not by swearing, but by satisfying the accuser. If at the time of taking a false oath, a person has vowed that a meritorious deed will be done by him in compensation for it, then he must do that work as he has vowed for it, but that will not atone for his crime of false swearing (p 44 ll 9-11. and p 45).

About breaking an oath, Shapur Bhauch's Rivayat (p 43 ll 16-17) on the authority of the Dinkard, Book VI (Vol 12 pp 39-40) says thus: 'The commandment of God is more excellent than the oaths taken by men, i.e. if one has taken an oath in a certain condition, and if any harm is done thereby to the religion, then one can break the oath and do the work according to the religion, and there is no crime therein, because one should look to the *mah sūdih*

time to reflect over the matter, and may be deterred from taking a false oath. An oath cannot be administered, if the capital involved is not worth 48 *drams* of silver. A payment in silver (3 *drams* & 2 *dāngs*) was given to the administrator of the oath for his work. The accused, if found guilty, should be punished in proportion to the crime: e.g. if he be a thief, he should be punished in proportion to the theft committed by him. If damage has been done to cultivated fields or trees, as much compensation should be exacted as the loss entailed. Or, if one has sold to another a diseased animal which soon after dies, and if evidence is brought forward to this effect, then the price given for the animal should be restored to the purchaser.¹

Juddins or Darvands, i.e., Non-Zoroastrians. In the *Rivayats* the word *Darvand* (Av. *dravant* or *dregiant*) is generally used in the sense of a 'non-Zoroastrian,' but in one place Kaus Kama gives the correct definition of a *dravand*, thus — 'Those who obey the commands of God are *Behdins*, but those who do not are *darvands*.'²

Food cannot be cooked in a pot manufactured by *Juddins*. If such a pot is polished and tinned by the Zoroastrians, then this will do only out of helplessness.³ Ghee (i.e. clarified butter) made by *Darvands* should not be consumed by Zoroastrians; the latter should themselves prepare it.⁴ Hides tanned by *Juddins* should not be used.⁵ Fruits grown from seeds sown in the ground should be bought of *darvands*, but dried fruits, preserves, etc. if made by *juddins*, should not be consumed by Zoroastrians.⁶ Zoroastrians should not use the ink prepared by *darvands*, as at one stroke of such a pen, one *formān* sin is incurred.⁷ A *gospend* (i.e., a small cattle) should be slaughtered by Zoroastrians only and not by *darvands*.⁸ The water of a pool or of a pond, if a *darvand* uses it, cannot be taken into use by *Behdins*, but if the pond is in a desert place, then laymen only can use water thereof out of necessity, but the priests cannot.⁹ Dung-manure of *juddins* should not be used, as it is full of impurities (*nasū*). It may be used out of helplessness (*mah-dādestānī*, i.e. for the greatest good), if the sin incurred thereby is less than the good work.¹⁰ If *Juddins* are appointed for the work of cultivation, there must be Zoroastrian supervisors over them, so that they may take proper precautions about any *nasū* (dead matter) lying in the field. If a Zoroastrian and a non-Zoroastrian hold a piece of land in partnership, then it is the duty of the Zoroastrian to inspect the field and see whether there is any *nasū* or dead matter lying therein; but this secret should not be revealed to the *juddin*, as perhaps, out of enmity, he will do harm.¹¹

Juddins should not carry the biers of the Parsis.¹²

If a *Juddin* dies in a boat wherein there are Zoroastrians, then the latter are not *riman* (i.e., polluted), if they have gone on business pertaining to the religion, but

¹ Cf., with this, the various statements on Evidence as given in the 'Madigan-i Hazar Datastan' (1901), ff. 91-92, 97-98, 72-73; and Bulsara's translation thereof, pp. 12-33.

² I p. 283 ll. 5-9 (Kaus Kama).

³ I p. 240 ll. 1-2 (Kaus Mahyar).

⁴ I p. 271 (Kaus Mahyar and Dastur Barzu).

⁵ I, p. 272 (Shapur Bhanurhi).

⁶ I, p. 271 (Nar Hosh).

⁷ I p. 675 (Shapur Bhanurhi).

⁸ I p. 261 (Kaus Kamdin).

⁹ I p. 92 ll. 11-15 (Kaus Mahyar).

¹⁰ I p. 38 ll. 12-17 (Kama Bohra).

¹¹ I pp. 84-85 (Kama Bohra and Kaus Kama).

¹² I p. 107 l. 12 (Nar Hosh) and p. 142 (Jasa) and p. 144 ll. 8-71 (Nar Hosh).

they are regarded as *riman* (and therefore they should wash themselves ceremonially) if they are going on mundane affairs.

A contract made with *juddins* should be carried out. Nothing should be extorted from them, but if they turn inimical, then only violence should be used ². If a *juddin* commit any misdeed and do not follow the advice of Behdins and quarrel with them, then, even if he is put to death, the Behdins are not responsible for the crime. If one takes away by force anything from the *juddins*, then the extortioner shall have to pay four for one in the other world, but if a *juddin* shows signs of enmity, it is allowable to rob him of his possessions ³.

Nothing should be given as a gift to the *darwands*, but sometimes it is a merit to do so.⁴ If a *darwand* offers anything to the Atash Behram, it may be accepted. Any *ashō-dād* (*lit.*, the gift to the pious) from him may be accepted ⁵.

The evidence of *juddins* is accepted for *mah-sūdi* or *mah-dādestāni* (*i.e.*, for the greatest good of the greatest number), if they are found reliable ⁶. *Juddins* may be converted to Zoroastrianism if they so wish it and if it is found that thereby there will be no harm to the religion ⁷.

Priests—Dasturs and Herbad: Pahlavi should be studied by priests. If a *Dastur* does not study Pahlavi, he will not be able to establish the truth of the religion (*lit.*, he cannot show the miracles of religion) ⁸.

One-tenth of their income should be given to Dasturs by the laity, but up till now, no effect of this religious injunction has been produced on the Behdins. This is an injunction laid down by religion. Hitherto the priests have been under the protection of Ormazd and the Amshaspands, (*i.e.*, the laity do not conform to this injunction) ⁹.

After describing how the Yasna-service should be performed in the *Panji-i keh* and *meh* (*i.e.*, in the Fairwardegan days), the writers Dastur Shehriar Ardeshir Etach, and Giv Asfandyar Giv say that that person is a *Herbad* who knows how to celebrate the Yasna of Gathābyō, (Gahambar & Rapithwan) ¹⁰. Again, the Iranians are grieved to learn that the teaching of the Vendidad (for the Marātib consecration) has fallen into desuetude, in India. They say that the Yasna and Visparad only should be recited from memory, and it is not difficult to teach *Jud-div-dād* from a book (and which is always to be recited from a manuscript in the higher ceremonies). Every *Dastur* ought to know how to properly consecrate the Vendidad ¹¹.

Dasturs, *i.e.*, members of the priestly class, should not eat the food cooked by Behdins, *i.e.*, laymen, nor should they consume the flesh of a goat slaughtered by Behdins, *i.e.*, the food for priests should be prepared by members of the same class.

¹ I p. 131 ll. 13-14 (Kam. Shap.)

² I. p. 57 ll. 9-11 (Nar. Hosh.)

⁴ I p. 346 ll. 10-13 (Shap. Bhar.)

⁶ I. p. 55 (Kama Bohra and Kaus Kama)

⁷ MU. I. p.p. 279-283.

⁸ I. p. 9 ll. 13-15 (Nar. Hosh.)

¹⁰ I p. 464 (Kama Bohra).

¹¹ p. 482 ll. 9-13 (Jasa).

³ I. p. 282 ll. 11-18 (Nar. Hosh.)

⁵ Shapur Bharuchi (not given in MU.)

⁹ I. p. 490 ll. 4-6 (Beh. Puj.).

While eating, the priests should not come in contract with the Behdins.¹ A Dastur incurs sin, if he orders punishment to be inflicted on a sinner out of proportion to his sins.² If a Dastur himself is a sinner, he cannot prescribe punishment for a crime committed by a Zoroastrian, but several qualified priests met in conference should decide, by a majority, the form of punishment to be undergone by the sinner,³ or, in such a case, the leader of the Behdins, i.e., the laity, can prescribe punishment to the sinner in consultation with other learned priests.⁴

The fifteen characteristics of a priest — All modern copies give 15 characteristics of a priest, as in the Persian Rivayats, the 15th being *nābar zīvān* which is traditionally explained as 'living the life of a *Nāvar* (i.e., of a fully qualified priest with the *khub*), but the original in Pahlavi (see Dādistān, pūrsesh 47 § 38) gives only 14 characteristics, the last, i.e., the 14th characteristic being *Khūb Nirang* which is qualified by the phrase *u-vahār va azīfān* (ا-واهار و ازيفان) read generally *nāvar zīvān*, which correctly means 'undivided and faultless,' i.e., one knowing well the ceremonial (*khūb nirang*) should give his *undivided* attention to it and perform it *faultlessly*. Thus, though *nāvar zīvān* yields a good meaning, it is read and explained incorrectly from the Pahlavi.⁵

Priests should wear trousers. Loin-cloth is not allowed. The Yasna-service with such a piece of cloth on is defective.⁶

Atash Adarans and Atash Behrams: What we call here Atash-Adarans were put to a different use in Iran as appears from the following statements —

(a) Household fires used three times should be taken to Atash Adarans and when four months and ten days pass, those fires should be carried to the Atash Behram. If it is not possible to carry Atash Adaran to the Atash Behram within that period, it should be carried there in a year.⁷ (b) Ordinary household fires should be carried to Adaran fire and the latter to the Behram fire.⁸ (c) Fire used for three days should be taken to the Atash Adarans, but in Navsari there is no Atash-Adaran (which is not commendable).⁹ (d) Adaran fires should be established and household fires used for three days should be taken there and these latter should be carried to the Behram fire during the Farvardegan days.¹⁰ (e) In every village, there should be Atash Adarans. Every three or seven days, household fires should be taken there, and the Adaran fires should be taken to the Atash Behram every year or every three years.¹¹ (f) The fire of the house should be carried to the Atash-gāh, i.e., the Adaran fire on the day Ardibehesht or Adar, or Sarosh or Behram of every month.¹²

¹ I p. 375 (Kaus Kamdin).

² I p. 36 ll. 14-15 (Bah. Puj.)

³ I. p. 37 ll. 2-4 (Suratya Adhyārus).

⁴ I. p. 38 ll. 1-2 (Nar. Hosh).

⁵ I p.p. 485-486 (Kama Bohra and Nar. Hosh.)

⁶ I p. 575 ll. 6-9 (Shap. Bhar.)

p. 74 ll. 8-9 (Kamdin Shapur).

⁷ p. 67 (Kamdin Shapur).

⁸ p. 68 (Shapur Bharuchi).

¹⁰ p. 72 (Kaus Kamdin.)

¹¹ p. 72 (Jāsā).

¹² pp. 75-76 (Maktub-i Rustam Marzban).

This decision about the collection of household fires is not observed in India. The ceremony of the consecration of the Atash Adaran¹ in Persia is not in accordance with that followed here. The former is much more simple. In fact what are called Atash Adarans were established in Iran simply for the purpose of bringing in household fires to them. In every village, or where there were ten houses of Behdins, one Atash Adaran was established. Following the Iranian practice, the Kadimīs carried every year the fire of their Atash Adaran here to the Atash Behram during one of the five Gatha days, and it was left there to be extinguished. A great controversy raged on this point and the custom has since been dropped. (See the pamphlet "Adar-Khoreh" by Rustam Mulla Kaikobad, published in A. Y. 1216)

Atash-Behram—Its Consecration : (See MU I pp 74-75—Kamdin Shapur) : Compared with this ceremony for the consecration of Atash Behram in Iran, the Indian ceremony is much more elaborate. (See Modi. 'Religious customs and Ceremonies of the Parsis'—pp 211-239) All the Rivayat writers recommend the collection of 16 fires in accordance with the Vendidad, but the order of the list varies generally in all cases. Among these 16 fires, according to the practice as observed in India and according to Kamdin Shapur's Rivayat (MU I. p. 74), the fire from lightning is included, but Narman Hoshang's Rivayat (MU I p. 74 ll 4-6) says that although this fire holds a high rank, it is not to be used in the preparation of the Behram fire, but it can be used in the preparation of the Atash Adaran. The Vendidad, for obvious reasons, does not include the lightning fire in its list. Again, according to the Dinkard, the Pājag Nask contained information about fat-offering to the (Behram) fire. The Dadistān (ch. 88), the Epistles of Manushchehr (I, ch. 8 § 3) and the Nirangistan all lay stress on this fat offering to the fire. Following this ancient practice the Rivayat writers² exhort the Indians to carry it out in India. So much importance is given to this practice that Aīdeshīr Noshīrvan says that when one dies, then fat must be offered to the Behram fire on the dawn of the fourth day after one's death so that Adar Khoreh may remain at the head of the Chinvat Bridge and make the passage safe for the soul. Where this practice is not followed, then all ceremonies, he says, are of no avail. According to others,³ fat should be offered to the Atash Behram on the dawn of the fourth day after death, but if there is no Atash-Behram, then out of helplessness, it should be placed on the fire when the Afringan ceremony is performed. Noshīrvan Marzban's last testament⁴ also exhorts everyone to offer the fat (نیم) of the gospital as *zūr* (Zaotkra) to the Behram fire on the dawn of the fourth day so that Adar-Khoreh and the Amshaspendis may assist the soul in its journey towards heaven. The reason given by him for this practice is that before passing the Chinvat Bridge, the soul first enters Behram Firuz-Shāh, i.e., (the abode of) the victorious Behram fire, and therefore frankincense and fat should be offered to it.

Again, on the authority of a solitary writer,⁵ it is said that any ordinary person cannot see the Behram fire, but a Herbad who is a Navzūd, i.e., qualified with the greater *khub* ceremony, may put on Penom (the mouth veil) and can see it. No

¹ p. 73 ll 3-12 (Kaus Kamdin) and p. 73 l. 1 (Kamdin Shapur).

² p. 75 (Maktub-i Rustam Marzban)—p. 76 (Shapur Bharuchi)—pp. 163-170 (Bahman Punjya)

³ p. 264 ll. 6-8 (Shapur Bharuchi).

⁴ pp. 161-163.

⁵ MU, I. p. 76 ll. 10-11 (Bahman Punjya).

indirect evidence even is found anywhere for this injunction. Such a decision was given by some Dasturs, perhaps, on the consideration that the consecrated fire—the quintessence of purity and the son of Ahura Mazda—was too sacred to be seen with the naked eyes of an ordinary person. This decision was, for some time, enforced here by the Kadimās, but the custom is now rightly dispensed with.

About various Ceremonies and Ceremonial Injunctions: Recital of Daily Prayers : A recital of a certain number of Yathā-ahu-vairyō's and Ashem Vohu's is laid down for certain prayers meant for daily recital, thus, it is said¹ that for the Khorshed and Meher Nyaishes, 103 Yathās should be recited, however, some² are of opinion that no Yathā's are to be substituted for Nirang Kusta and the Khorshed and Meher Nyaishes. This shows that according to the opinion of some Dasturs simple forms of daily prayers must be recited from memory or from a book. If the Yathās are now recited in place of the daily recitations of prayers by men and women, they recite them according to their own whims and fancy and not as stated in the Rivayats.

Patet : Patet (i.e., the renunciation of sin) should be performed by one in one's own life-time. This injunction of the Avesta is differently commented on by different writers. Thus one Rivayat³ says that if one orders another to recite a Patet for one, then the recitation of the Patet by that other person is the same as though it had been recited by one who orders it. Yet another⁴ says that a person should perform Patet *ie*, repent of his sins, in his own life-time, and if this is impossible, then only Patet should be performed for him at his order during the three nights after death, and if this is still impossible then it is said that the earlier it is done, the better.

As against this idea held about Patet we can quote the following opinion of the Dādīstān-i Dīnik —“ Among the various good works, that one is important which one does oneself with one's own toil, then comes that which one makes progressive by one's own order (in one's lifetime), then comes that wherefor one has made a testament after one's death, the lowest is that which others do for one.”⁵

The Gāh-Sārnā Ceremony : The whole of the Ahunavarti Gatha is here recited for the Gāh-sārnā. It appears from Kamdin Shapur's and Jasa's Rivayat⁶ that Yasna 28 to Yasna 31 § 4 was recited at home and the remaining portion was finished off on the road. (See also, Gāh-sārnā recital by Dr. J. J. Modi in the Sir J. J. Madressa Memorial Volume, pp. 415-420). A certain piece attached to the Bahman Yasht published by Dastur Kaikobad of Poona gives the first three *ha's* of Ushtavarti Gatha as the portion to be recited for the Gāh-sārnā (See the Photozinc-
Edition p. 23). Shāvast-lā-Shāvast Ch. X § 6 also mentions the first 3 *hā's* of the Ushtavarti Gāthās as forming the *Gāh-Sārnā*. Again, Vendidad 9 and 10 lay special stress on the recital of some special formulæ for the expulsion of the *druj-masu*; hence some are of opinion that these formulæ (*būshāmrat*, *īhrishāmrat* & *chalhrushāmrat*) only constituted originally the *Gāh-Sārnā*.

¹ MU. I. p. 15 l. 17 (Kamdin Shapur) and p. 16 l. 3 (Bahman Punjya).

² MU. I. p. 16 l. 10 or p. 326 (Shapur Bharuchi).

³ MU. I. p. 36 ll. 17-19 (Shapur Bharuchi).

⁵ Dādīstān-i Dīni, *purushna* 8.

⁴ MU. I. p. 37 ll. 6-18 (Kama Bohra).

⁶ MU. I. pp. 142-143.

Bending the legs of the dead: According to Kamdin Shapur's Rivayat¹ and the still later Rivayats, the legs of the dead body before its being laid on the bier and taken to the Dakhma should be bent and not stretched out, i.e., the body should be cross-legged. This decision gave rise to bitter controversies here in various towns of Gujarat inhabited by the Parsees especially Surat and Navsari. No uniform practice regarding it is observed now-a-days by the Parsees. The practice varies in various localities. This decision is given from a right or wrong interpretation of Vendidad 5 §§ 10-11 which is translated differently by different scholars. But there is no doubt that such a decision is arrived at on the principle that the less space polluted by the *nasā*, the better. (Cf. the injunction about the building of a Dakhma (MU I p. 100) which should be circular in form so as to occupy the least space of ground). When the controversy about this point was at its height, questions regarding the same were again put to the Imam Dasturs by the Surat congregation and in reply, the letter² of A.Y. 1138 gives the following fanciful reason in support of the theory that the legs of the dead body should not be kept stretched out — 'The dead have to make a journey to the next world, which is the last journey and no ordinary one. In the journeys undertaken by us in this world for going from one place to another legs which are stretched out must needs be used. But when our sojourn here is ended, the journey to the next world must be represented by crossing or bending the legs. God had ordered the angel Sraosha to bend the legs of Gayomart, when he died in Sarandib, to show that his worldly journey was at an end.'

In connection with this controversial point, see the Pazend Rivayat of Kamdin Shapur (Antia's Pazend Text, pp. 222-23) where it appears from the foot-notes that the MSS. are tampered with to serve the purpose of the opposing parties.

Bathing the dead: The Rivayat of Bahman Punjya³ on the authority of Dastur Noshervan Marzban says that a dead body should never be washed with water. If necessary, when one is on the point of death, one should be bathed. Those who wash the dead body with water must expiate for the sin. Others⁴ say that a woman in menses, when she dies, should not be bathed with water. She should be purified with *gomez* only. If *gomez* cannot be had, then no water should be applied but the body should be wrapped at once in Sudreh and Kusti. If one has committed a sin in this way, with regard to water, one should cause 7 Vendidads to be consecrated for the expiation of one's sin.

The practice is not acted upon in all cases, but the principle laid down for the injunction is that water should not come in contact with *Nasā*.

Tying the mouth of a dead body with a veil or Padān: All Rivayats from Iran⁵ exhort the Indian Parsees to keep the whole face of the dead body bare so that it may be fully exposed to the gaze of the dog and *sagdid* properly performed. At

¹ MU p. 141 l. 8.

² See T 30 pp. 55-78 (of the Navsari Mohenjī Rana Library).

³ MU I pp. 163-170.

⁴ MU. I p. 235 ll. 2-11 (Kamdin Shapur and Shapur Bharuchi).

⁵ MU. I. p. 112 ll. 12-13; p. 112 ll. 18-19; p. 113 ll. 5-6; (Kama Bohra, Kama Kama):—

چون سگدید کنند روی وی در نباید پوشیدن

first the word *روی* (*rūi*) only was used in connection with this, which some took for the 'forehead' only and not the whole face, but when the Persians knew that their injunction was not complied with, they wrote¹ expressly to the effect that the face, the eyes, the nose should all be open to the gaze of the dog. It appears that the Navsari priests were not satisfied with this and they, under their spiritual guide Dastur Jamasp Asa, the Rivayat in whose name has but recently come to light, put the question to the Iranians again and suggested that the object of putting on the cover (*padān*) was to avoid the vermin entering the open orifices of the dead body, and moreover, that it symbolized an act of repentance for the dead person's sins, but it appears from the answer given by the Persian priests that they stuck to their practice and so we see in Navsari that the Persian custom is done away with.

Ceremonies on the death of a child: About a child dying one day old to seven years old, the Rivayats² say that one Srosh ceremony and the Chehārum, that is, the fourth day's ceremony should be performed for it, and no ceremony for the Dehūm, Siroz and Sālruz, i.e. for the 10th, and 30th days and the anniversary day. The reason for the ceremony as given in Kaus Kamdin's Rivayat is that the soul of the child upto seven years does not become separate from the souls of its parents. If the parents have been sinful then, by the performance of the Srosh ceremony, the child's soul becomes separate from them and intercedes for them in heaven. One Rivayat³ says that if a boy or a girl, twelve years old dies, then three Srosh ceremonies, and the ceremony on the 10th and the 30th days only should be performed and nothing more.

The Three Days' Srosh Ceremony: The Oothamna & the Chahārum: All nearly give a uniform description of the ceremonies of an adult for the four days after his or her death. About the Oothamna ceremony one Rivayat⁴ says that Patet should be recited in the house of the dead in the Aiwisruthrem Gāh and another⁵ says that Patet should be recited at the 4th gāh (i.e., the Aiwisruthrem gāh) of the 3rd day. Yet another⁶ says that Patet should be recited for the dead on the 3rd day with the recital of the *kāda Yō vananō Kayadhahā*—(which can be recited in the Aiwisruthrem gāh only). If we understand these writers rightly, it follows that what we call the Oothamna ceremony was to be performed during the 4th gāh. The modern practice here is to hold this ceremony in the 3rd, i.e., the Ooziran Gāh. Again it is only the Rivayat of Bahman Punjyā⁷, which says in addition that a cow should be presented as *ashō-dād* (i.e., the gift to the pious), quoting in support the passage of Yt 13 *gaomata zasta*, &c. He further says that *sudāb* should be used for the 3rd day's ceremony. All uniformly lay stress on the Srosh ceremony for the first three days after death. With regard to this latter ceremony, Kamdin Shapur's Rivayat⁸ states that if during the first

¹ MU. I p. 114 ll. 14-15 (Shapur Bharuchi):—

روی و چشم و بینی کشاده دارند وقتی که کفن کنند درین باب تا کینه تمام دارند.

² MU. I p. 160 ll. 13-16 (Kaus Kamdin and Dastur Barzu).

³ MU. I p. 173 ll. 17 (Kamdin Shapur).

⁴ MU. I p. 152 ll. 17-19 (Kama Bohra).

⁵ MU. pp. 163-170 (Bahman Punjya).

⁶ MU. I. p. 167 (Kamdin Shapur).

⁷ MU. I p. 156 and pp. 163-170.

⁸ MU. I p. 160 ll. 1-5.

three days, three Yasnas of Srosh are not practicable all at once, one ceremony must be performed during those days, and after the Cheharum, i.e., the fourth day's ceremony, as many Srosh ceremonies as are left over, viz., two should be performed. If this ceremony is impracticable within the first three days for some unavoidable reason, then that ceremony should be performed within 15 days and on the 10th day after the commencement of the ceremony of Srosh, the *Dahum*, i.e., the 10th day ceremony should be performed and the *Sruze*, i.e., the 30th day's ceremony should be performed, counting from thence. If it is impracticable to begin the ceremony within one month, then it may be begun during any day of the year, and if the year during which death occurs also passes away, without any ceremony being performed, then it should be begun the next year.

Ceremonies to be performed according to one's means and capacity: In case of helplessness (ناچار) if one is unable to perform any ceremonies, one can rest content and resign one-self to the will of God rather than involve oneself in trouble and debt to perform them. In connection with this, we occasionally meet with the beautiful and sound adage چار تحسا اچار خرسد¹ i.e., if one is able one should exert oneself, but if one is helpless, one should rest contented, e.g., one Rivayat² says that if Behdins cannot afford to consecrate the Darun ceremony on the anniversary day of a person, they can only recite the *Staom* (Yasna 26) instead.

The Afringans: *Recitation of the Tāo-ahmī-nmānē or Yā-visādha Kardas in the Afringan ceremony*—According to the practice in Iran,³ the *karda* of *tāo-ahmī-nmānē* is recited in the Afringan ceremony on the *rojgūn* of the death of a person. The *karda* of *Yā-visādha* is to be recited on each of the 10 *farvardgūn* days only. Now there is one remark made in MU (pp. 370-71) which is to be particularly noted, and it is that on the day Farvardin of month Adar and on the day Khorshed of the month Dae, the Afringan of Aidāfravash with the *karda* of *tāo-ahmī-nmānē* should be recited according to the Rivayats from Iran, but Darab Hormazyar on the authority of کتابهای اوستا و زنده قدیم⁴ 'Kitābahā-ī Avesta-o-Zand-ī Qadīm' says that the *karda* of *Yā-visādha* should be recited. The above statement shows that the Iranian practice is to recite the *karda* of *tāo-ahmī-nmānē* only in all Afringans except on the ten *farvardegan* days. What is quoted by Darab (p. 371) on the authority of the 'Ancient Books of Avesta and Zend' is in accordance with the Indian practice only, as all these 'Ancient Books' are found to be written in India, on further investigation (See remarks below). In connection with this, Dastur Barzu's Rivayat states in one place⁴ that two *dahams* (i.e., two *kardas* of *tāo-ahmī-nmānē*) and one Afringan of Srosh only should be recited during the 30 days of any month, except that the *karda* of *Yā-visādha* is recited only during the 10 *farvardegan* days.

It may be stated in connection with this that in Navsari and in some places under its diocesan jurisdiction, the *karda* of *Yāvisādha* only is recited during the 30 days of any month.

¹ MU. I p. 193 l. 1

² MU. I. p. 502 (Kama Bohra).

³ MU. I pp. 358-59.

⁴ MU. I. p. 353 ll. 2-14.

Afringan of Vanant. This Afringan is said to be recited¹ on the day Ormazd of the month Farvardin in the Aiwisruthrem-gāh, whereas the practice in India is to perform that ceremony in the Hāvan-gāh

Afringan of Gahambar.—It is stated in the Rivayat of Kamdin Shapur² that during the Gahambar festival, two Afringans of Gahambar, one of Daham and one of Srosh should be recited and then the benedictory formula called *Chithrem Būyād*³ said to be pronounced by Zartosht on behalf of Behram Varjavand, i.e., Soshyos, should be pronounced, before the recitation of the Hamāzor-i Gahambar, i.e., the Afrin-i Gahambar. The practice with the Kadimīs here is still to recite two Afringans of Gahambar as stated in the above Rivayat, but the Shahenshahīs recite only one Afringan thereof, as is also stated by Dastur Bazu.⁴ The *Chithrem Būyād formula*⁵ mentioned above is here dispensed with by both the sections, viz. the Shahanshahīs and the Kadimīs

The Dibache (i.e. the Introduction) of the Afringan as given by Darab Hormazyar (MU I pp 354-358) on his own authority furnishes several interesting points. Among the names of the departed worthies invoked in this *Dibāchē* we find the following —

- (1) Ervad Meher-panāh Ervad Sroshyar
- (2) Ervad Mehervan Ervad Kaikhusro
- (3) Bayā Pandit Shoban Pandit
- (4) Shoban Pandit Jeshāl Pandit

The first two names invoked are those of learned and indefatigable scribes like Darab himself. Mehervan Kaikhusro, we know, is the famous scribe of important codices like K1, K5, K20, J2 etc. and Meher-panāh Sroshyar was a learned scribe from whose copy the tales of Aida Viraf and Gosht-Fryān are latterly copied. It is very creditable to Darab that he has thought it fit to include such names in the famous category of worthies to be always invoked in important Jashan ceremonies.

Again, in this Introduction, we have the following clause invariably —(1) *Yazashn karda-hom* (2) *Darun yazashn-hom* (3) *Myazd h-mi-rāinim*. As regards this, Darab says that if the Yasna is performed that day for the dead, then only the first clause should be pronounced in the Afringan ceremony and similarly for the second clause, but this practice is nowhere observed here, because whether the Yasna or the Darun ceremonies have been performed or not, the whole clause is repeated in the Myazd or Afringan ceremony by the Mobeds

One more point in this Dibāche draws our attention after the names of the departed worthies are invoked, the following is to be recited, says Darab, which is not here the practice with the Shahanshahīs or the Kadimīs :—

پدرش مادرش ایدر یاد ناد انوشه روان روانی +
 بافریدان خویشان ایدر یاد ناد انوشه روان روانی

Jashans or religious festivals.—The Khordād-sāl Jashan (roz Khordad, mah Farvardin) is called Nauruz-i Sultani⁶ or Nauruz-i Khurdādi,⁷ and also Barād

¹ MU I. p. 364.

² MU. I. p. 351 ll. 8-11.

³ See MU I. pp. 408-410.

⁴ MU. I. p. 353

⁵ For translation, see pp. 318-19.

⁶ MU. I. p. 355 l. 1

⁷ MU. I. p. 365 l. 2.

(براد) ¹ The Khordād-sāl-gāh or Averdād-sāl-gāh (i.e. Khordad *mah* Asfandarmad) is called Nauruz-i sultani or Nauruz-i Darvā² and again Navruz-i 'Zāvul³ The Jashan of i.e. Asfandarmad *mah* Asfandarmad is called Jashn-i Burzīgārān ⁴ The day Ormazd of Farvardin month is called Navruz-i Buzurg or al-'Azim ⁵ The Rapithwin Jashan which is said to be consecrated on the day Khordad of the month Farvardin is called Jashn-i Sālīn, ⁶ but another Rivayat states⁷ that this Jashan is to be consecrated on the day Ardibehesht of the month Farvardin. Some state⁷ that it is also to be consecrated on the day Marespand of the month Meher, to celebrate the outgoing of Rapithwin (i.e. of summer)

The Afrins.—In the Gahambar Jashans, the Afrin called Chithrem Būyād⁸ was recited just before the recitation of the Afrin-i Gahambar, which practice is dispensed with The Afrin-i Haft Amshāspand⁹ as recited here by the Shehenshahis is also called Afrin-i Dahman The Kadūmis call the first part of the Afrin-i Rapithwin—Afrin-i Dahman and the second part thereof they call Afrin-i Farvardegan

Ashirwad Ceremony—The Ashirwād (Marriage benediction) is called Nekāh-i Pāmānī Pahlavī or Nekāh-i Pādshāh-zanī ¹⁰ The year given here is A.Y. 1061—the year in which Darab Hormazyar finished one MS. of his Rivayat Of particular interest is the phrase *Har dō tūn rūmashnī awazūn bād*, which is here rightly said by Darab to be recited *thrice* (by the chief officiating priest only), as also supported by the Sanskrit version The modern practice here is to recite this clause only once and that too by the two priests at the very commencement when both begin to recite the benedictory formulas together

The Nirangdin Ceremony and the Bareshnum :—An account of the Nirangdin ceremony is given both in Pāzend and Persian, which seems to be a word-for-word translation of the ceremony described in the original Pahlavī One description of this ceremony draws our attention to the fact that according to the teaching of Mediomāh ¹¹ 300 pebbles should be thrown in the vessels of *gomez* and *water* on the recitation of the 100 Ashem's, & 200 Yatha's whereas according to others, only 9 pebbles should be thrown into the vessels on the recitation of the last 9 Yatha's, which is also the modern practice The Bareshnum ceremony and its various forms are described most minutely as usual, some portions being most difficult to decipher, as this latter portion of the first volume of MU is written in a different hand (see especially pp. 601-602 and pp. 590 et. seq., forming part of the Rivayat of Jasa)

¹ MU I p. 517 l. 2

² MU I p. 358 ll. 2-3 and p. 373 l. 4.

³ p. 516 l. 11 The MS. F. S. M. gives this name as *Nauruz-i Auval*, i.e., the first Nauruz.

⁴ MU I. p. 371 l. 15 (Kamdin Shapur) and p. 371

⁵ MU I p. 516 l. 15

⁶ MU. I p. 317 (Kamdin Shapur) and p. 318 (Dastur Barzu)

⁷ MU. I p. 316 (Kaus Kamdin)

⁸ MU I pp. 408-410 (Translated pp. 318-19)

⁹ MU I p. 403.

¹⁰ MU I p. 423.

¹¹ MU I pp. 578-79 This is also confirmed by Manushchehr in his Epistles. See also, MU. I p. 100 l. 2.

The Paragnā Ceremony :—A most elaborate description of this *paragnā* ceremony is furnished in Jāsā's Rivayat ¹ which learned priests would do well to study and mark the differences to be observed now-a-days in their practice and this Iranian exposition of the same e.g. it is said that the *avyānghan* can be taken from any tree except the pomegranate and the tamarisk (نار وگز) ² Notice, also, the difference in the ceremonies of taking the *avyānghan* as practised in Iran and India³

Indian —Khshnaothra Ahurahe Mazdāo Ashem 1

Iranian — „ „ „ 3

Indian —On the recitation of *Vohu vahisitem* &c, the leaves of the date or any other tree should be plucked

Iranian —At the time of plucking the *avyānghan*, nothing should be recited.

Indian —The introductory formula for binding the Barsam is *Khshathrahe Vairyehē* &c

Iranian —The formula is simply *Ahurahe Mazdāo Raevat, Kharenanghatō* &c. &c

Sudreh and Kusti :—The different terms used for Sudreh i.e. the sacred shirt are —

(1) جامهٔ مقدس (4) — ریزکسندی (3) — (Pah 𐭮𐭲𐭮𐭲) شَدَب (2) — شَدَب کَسْتی (1)
(5) — جامهٔ مقدس (4) — ریزکسندی (3) — (Pah 𐭮𐭲𐭮𐭲) شَدَب (2) — شَدَب کَسْتی (1)
(6) — بَیرا، simply جامه (MU I p 576) whereas the Pahlavi Dadīstān gives only two terms for Sudreh viz, (1) 𐭮𐭲𐭮𐭲 (pērāhan) and (2) 𐭮𐭲𐭮𐭲 𐭮𐭲𐭮𐭲 (Pohuman iustang) ⁴

As for کَسْتی (*Kusti*) of the Rivayat we have in Pahlavi two different terms representing the same whatever their origin may be —

(1) 𐭮𐭲𐭮𐭲 (Kūstik) and (3) 𐭮𐭲𐭮𐭲 (tashkōk)

The Age of Investiture :—All Rivayat writers agree on this point that the proper age for investiture with Sudreh and Kusti is the 14th or 15th year, ⁵ e.g., the Shāyast-lā Shāyast⁶ says that there is no sin in walking without Sudreh and Kusti (*ashāt dūbārašnīk*) for 15 years and thereafter it is a sin. Again, on the authority of the Duvāsiujid nask wherein the age of the Navzud investiture was given it says⁷ that Kusti should be tied at the age of 14 years and 3 months. As against this uniform practice of the Iranians, Darab Hormazvar who has given an account of the investiture with Sudreh and Kusti⁸ as followed in his time says that 7 years and 3 months is the proper age for investiture, but with the express statement that

¹ MU I pp 467-482

² MU I p 491 l 1

³ MU I p 469

⁴ The word 𐭮𐭲𐭮𐭲 (MU I p 29) as used by Darab and in a Rivayat of Shapur Bharuchi is of later origin (p 161 l 12)

⁵ MU I p 22 and 23 (Kamdin Shapur) and p 23 l 4 (Maneck Changā) and p 23 l 8 (Jaso)

⁶ Ch IV §§ 9-10.

⁷ Ch 10 § 13.

⁸ MU, I. pp. 29-30

the age may be more¹ but not less. From certain other passages of the Rivayats, *e.g.*, persons entitled to partake of the Gahambar chashm,² or the giving of consecrated *danun* and *gōshōdā* to a menstruous woman in case of helplessness³ we gather that the age for investiture is 14 or 15 years.

In Darab's time the Navzud ceremony was performed in the Ooznan-gāh⁴ also, whereas in Navsari it was the practice upto some 30 years ago, to perform the ceremony only in the Hāvan-gāh. Again after the words *vidhvāo mraotu*, the first clause of Ormazd Yasht, *viz*, *peresat Zarathushtrō*, &c., which is wrongly recited by many priests even now, was not recited in his time. After the completion of the ceremony the child performed the *hamāz* with the whole *anjuman* assembled.⁵

An Account of the various Rivayats—Nariman Hoshang's Rivayat, A. Y. 847. I. [not given in H. F.].—It was in A. Y. 847 that one Behdin Nariman Hoshang brought to India the first Rivayat from Iran. Nariman stayed at Yazd for a year and learnt the Parsi language from Jamasp [Shehriar] (MU II p. 389). For that period he did business at Yazd on his own account. Two other Rivayats of A. Y. 855 and A. Y. 880 sent through other messengers are generally quoted after him. With the first Rivayat Nariman also brought a treatise on the Dialogue between Ormazd and Zartosht (II pp. 354-368) and the *Chital* Avesta Gāsān⁶ (II pp. 372-77). The former was written by Hoshang Shiyakhsh Shehriar Bakhtafriid Shehriar Behram Khusrōshah Noshervan at Sharfabad from a copy of Jamasp Shehriar Bakhtafriid and completed in A. Y. 847 (wrongly written 747 [MU II p. 368]), and the latter treatise was written by Shapur Jamasp Shehriar Bakhtafriid Shehriar Behram [Khusrōshah] Noshervan at Sharfabad from a copy of Rustom Shehriar Damhar and completed in A. Y. 847 (MU II pp. 371-72 & p. 377). These two books were written in Avesta characters because the Persians were informed by Nariman that the Herbads and Behdins of Cambay, Navsari, Broach, Surat and Anklesar were not versed in Pahlavi. This being the case the Zoroastrians of Persia invited two *moheds* to go to Iran to learn the language, as the commentary on the ritual they wanted to know was all written in that language. Moreover, it was difficult for the Persians to send instructions about all the niceties of the ritual for they did not rely on that sort of instruction as interpolations or omissions might occur thereby somehow or other in the original. Nariman, however, was taught some minor points of ritual and for obtaining further information the Indians are exhorted to go to Iran. They write that the way by land is nearer, from Candhar to Sistan is the nearest way and that there is no danger on the road from Sistan to Yazd.

This Rivayat is addressed among others to the renowned Behdin of Navsari Changashah. One Hoshang Ramyar of Broach is incidentally mentioned. Changashah who is styled *anjuman* and *nām-khusrav* (i.e. celebrated and famous) is highly extolled for his able leadership and for the fact that he was chiefly instru-

¹ ۴۵۲ — better ۴۵۲, ۲ (F.S.M.)

² MU I p. 429 (Kaus Mahyān)

³ MU I p. 222 ll. 10-19 (Kama Bohra, Kaus Kama, Kaus Kamdin)

⁴ MU I p. 29

⁵ MU I p. 30.

⁶ See Grundriss der Phil., Band II (West) p. 89

mental in securing the exemption of the Behdins of Navsari from the payment of the capitation-tax

This Rivayat is written by Shapur Jamasp Shehriar Bakhtafrin and completed in A Y 847, and signed by—Jamasp Shehriar, Siavakhsh Behram, Kaikhusro Siavakhsh and Hoshang Siavakhsh¹

Rivayat of Nariman Hoshang A. Y. 855 II. We learn from the Rivayat of A Y 880 that a letter was written to Persia by Behram Shah Changa Shah and the response thereto was sent with Noshervan Khusro and Marzban Asfandiyar addressed among others to the renowned Changa Shah, leader of the congregation of Navsari and signed by the leader (*sālār*) Zinda Razm Kershasp, etc. Rivayat written by Shapur Jamasp and completed in A Y 855 (MU II p 388).

The Indians had again written to their Persian brethern to send some qualified Herbads from Persia to show them the ritual, but the Persians in response say that they cannot do so as there are only four or five persons well-versed in Pahlavi and that they do all the important affairs of the religion. This being the case some most important religious affairs are not done *et* they say that the *Varas* ceremony was performed in Iran, some 160 or 170 years ere that time and the well-versed performers of these rituals had disappeared they knew not where. Moreover they say that Herbads from Persia cannot be sent as the ancients have not allowed them to go by water and the boats, again, are manned by *juddins*. They, again cannot come by land for fear of the miscreants.

We learn from this Rivayat that higher liturgical services had been withheld for two years at Navsari for some unknown reason, and hence the Persian Dasturs exhort the Indian Zoroastrians not to withhold religious affairs from execution on any account¹

The Rivayat of A. Y. 880.² In this Rivayat, we are informed that no reply had been sent to the letter addressed to the Indians in A Y 855, but one Kasrū Yazdayār who had gone to India more than a year previous to the date of this Rivayat, A. Y. 880, brought with him a letter from that place.

The Persians again exhort the Indians to learn the Pahlavi language and say that there are several considerations why priests well-versed in that language cannot be sent to India. Again we are told that until Nariman Hoshang went to Persia, about 35 years before the present date the Persian Zoroastrians did not know whether there were any followers of the good faith in India.

The letter is again addressed to the famous Changa Shah, amongst others.

Letter written in A Y 880—A H 916, and signed by Dastur Marzban Rustom Shahmardan, and others³

Letter sent with Behdin Kaus Kamdin's Rivayat. [not given in MU and H F]

¹ See pp 602-608

² All the different excerpts from this Rivayat are quoted by Darab Hormazyar in his *Compilation after Nariman Hoshang*

³ See pp 606-610

A Behdin Kaus Kamdin was sent by Dastur Meherji Rana of Navsari and others to Persia for acquiring some religious books and for information on various ritualistic questions. The Iranians in response say that two wise and learned Dasturs may go to Iran, learn the languages and carry away the books¹. Perhaps on account of insecurity of the roads and other causes the Iranians were not disposed to send books with the messenger. Again this epistle bears no proper date but in the midst of this Rivayat we find the following —

The date on which this came from Yazd was the day Bahman of the month Bahman, (A. Y.) 922 the writer was Jamshed Behram Khusrū. What we can gather from this is that this is not the actual date of the Rivayat when it was finished and sent to India. It was usual with the Iranian priests of one town to send copies of the interrogatories they received from India to the various centres of Zoroastrian learning for instance if the Dasturs of Kerman received any communication from India, they would read it not only in their own congregation but it was sent to Yazd and other centres for further elucidation². Thus it seems that the interrogatories brought by Kaus Kamdin from India were sent to Yazd by the priests of say, Kerman, and the reply of the Dasturs of Yazd to their own Iranian brethren is therefore dated A. Y. 922. This is, perhaps one solution of this question. Now, as some points about the Barsom etc. as mentioned in Kamdin Shapur's Rivayat (A. Y. 928) are expressly mentioned in this Rivayat, it appears that this Rivayat of Kaus Kamdin must have been received in India after A. Y. 928. Hence it may be surmised that the communication by Jamshed Behram Khusrū sent in A. Y. 922 from Yazd to Kerman or any other Zoroastrian seat of learning, is sent to India with this Rivayat without any alteration therein by the Dasturs of Iran some years after³. This conjecture is all the more probable as is seen from E60 (Navsari Meherji Rana Library MS. of Kaus Kamdin's Rivayat). In this MS. after this communication of A. Y. 922 as reproduced in Kaus Kamdin's Rivayat we meet with another set of interrogatories with their responses beginning with *parun shem-i Dātār Auharmazd Amshāspandān*, and after this communication we meet further down with the same introductory formula, showing that these last were separate responses from those sent from Yazd.

Another point noticed in this Rivayat is that pious Behdins of India got some of their religious services performed in Iran as, here the Persian Dasturs acknowledge the receipt of 50 *shūhīs* for the performance of the *Zinda-Ravan* and Vendidad ceremonies on account of two Behdins named Nervosang Minochehr and Nagoj Minochehr.

The addressees are —

Navsari — (1) Dastur Mahyar Vachha, (2) D. Behman Chanda, (3) D. Khurshed Behram, (4) H. Shehriar Dhayyan, (5) H. Rana Chacha, (6) D. Asdin Kaka, (7) D. Peshotam Chanda, (8) H. Mobed Mahyar, (9) H. Mānkā Nagoj, (10) H. Kaikobad

1 *دایند بناموزند بگرد*

2 See MU II p. 430 l. 16 (Translation, p. 610) and MU II p. 159 l. 5 (translation, p. 591)

See also p. lxii ll. 6-9 of the Introduction

3 See the note above, and compare the remarks on the possible date of this Rivayat by Prof. Hodivala in his "Studies in Parsi History," pp. 311-316.

Mahvar (11) H Vachha Shehriai (12) B Behman Khurshid (descended from Herbad—*نواد هربدان*) (13) H Shapur Vachha (14) H Behman Behram, (15) H Padam Narsang, (16) H Jaisang Hushang, (17) H Peshotan Khurshed, (18) B Toyā Hom (descended from a Herbad family) (19) B Rana Hom (descended from Herbad family), (20) H Shehriai Chanda, (21) H Savar Behram, (22) H Padam Rustom and the Herbads who are the servants (*khudmatgū*) of the Atash-Behram *eg.* (23) H Savar Khurshid (24) H Asa Kamdin (25) H Hormazyār Padam (26) H Behram Kamdin (27) H Khorshed Dhampal (28) H Khorshed Hormazvar, (29) H Zāl Kamdin (30) H Faridun Padam

(31) *Behdinān-i Behdin* Rānā Kaikobad Maneckshah the leader of good disposition (*Kadkhudā-i hū-kīm*), (32) B Narsang Maneckshah Behram, (33) B. Nagoj Maneck, (34) B Asfandvar Khurshid (35) B Minochehr Bahmanshā descended from Maneckshāh, (36) B Karva Rana (37) B Mehi Dhavvan, (38) B Faridun Asa (39) B Dhavvan Asdin (40) B Avā (*آوا*) Dhavvan (41) B Dhavvan Sagar *tabīb* (42) B Mahi Sagar *tabīb*

Surat —(1) H Nauman Hormazdvar (2) H Kamdin Rana (3) H Mahyar Chanda, (4) H Bahman Faridun (5) H Narsang Mobed, (6) Behdin Khorshed Behram (the *Kadkhuda*, *ie.* the leader), (7) B Jaisa Behram, (8) B Kunvar Behram, (9) B Mneek Hushang, (10) B Padam Chāmpā (S D B, *چامپا* & E60 *چامپا*)

Anklesai —(1) H Dadā Asa, (2) H Shehriai Rustom, (3) H Shehriai Kaikobad

Brouch (1) D Padam Ram, (2) H Ardeshir Peshotan, (3) H Jaisang Kamdin, (4) H Ramvar Alai, (5) H Vika Behram (6) Behdin Hānsa Hnā, (7) B Asa Padam, (8) B Chanda Pomān (*پومان*)

Gambay (1) D Darab Mahvar (2) H Chanda Bahram, (3) H Khurshid Jiva, (4) H Rustom Mahvar, (5) B Asa Nakhvā (E 60—*ناکھوا* Nākhūdā)

The signatories —

(1) D Anushirvan D Rustom, (2) Mavindad D Rustom (3) D. Behram D Mohrāban, (4) D Kaikhusro D Siavakhsh (5) D Khusrō D Mavindad, (6) Mavindad D Hoshang (7) Zaratusht D Jamasp (8) Khusrō D Siavakhsh, (9) Behram D Mavindād, (10) Mohrāban D Noshirvan, (11) Shehriai D Mavindad, (12) Fairokhzad D Yezdvar (13) Rustom D Behramvar (14) Ardeshir D. Ianshah (15) Jamasp D Jamasp (16) Siavakhsh D Shehriai and others¹

Letter sent with Jasa's Rivayat.—[not given in MU. and H. F.]—This Rivayat was sent from Persia in A. Y. 885. As the excerpts from this Rivayat are all quoted as *az rivāyat-i Jāsā* (or, Behdin Jasa), it may be safely presumed that the messenger who brought it must have been one Behdin Jāsā although it is not so stated in the Rivāyat itself. In the letter prefixed to this Rivāyat, the Irani Dasturs acknowledge the receipt of a letter from the Indian Dasturs and in answer thereto, they send this Rivāyat treating of *Vaj-i Dāvar* (*ie.* the decisions of the judges), of *mrang-i Parāhōm* and *Baisam* of the *radarluqān* (*ie.* the dead), and of the *Dakhma*

¹ See Navsari Mohaji Rana Library MS E60.

The addressees are the following —

Navsārī —(1) Maneek Changa ¹ *ālān-i Behdīn* (i.e. the chief of Behdīns), (2) Dastur Nagoj Asdīn, (3) D. Jesang Dada (4) D. Pahlon Annan (5) D. Khorshed Vachha, (6) D. Chacha Vachha (7) D. Asā Dhayvan, (8) D. Hirā Dada, (9) D. Asa Rustom, (10) D. Behram Rustom (11) D. Nagoj Rustom (12) D. Rana Jesang, (13) D. Vachha Jesang (14) D. Chanda Pahlon, (15) D. Mahvar Asa, (16) D. Chanyan Asdīn Sanjana, (17) D. Danpāl Jesang Sanjana, (18) D. Hormazyar Ram Sanjana, (19) D. Behram Khoished Sanjana, (20) Behdīn Kamdīn *tabīb*, (21) B. Asdīn Mehrwan, (22) B. Dhayyan Rana the brother's son (*berādar-zāda*) of Changa Shah, (23) B. Asa Behram bin Changa, (24) B. Rana Jamasp (25) B. Manek Behram.

Surat —D. Khoished Dosa Vachha D. Chanda Vachha D. Jesang Narsang, Behdīn Hira Mahiar, Narsang Rana and Khoished, B. Jiva Bhikhā and Kaiwā Bhikhā

Anklesar —D. Behram Hormazd, D. Jalsa Khorshed

Broach —D. Mahiar Narsang *Ustad* Ram Kanhanān

Cambay —D. Khoished and D. Shapur

The signatories :—

(1) D. Mehrābān Noshirvan Shehriar D. Mavindad (2) D. Ardeshir D. Mavindad, (3) D. Marzban D. Rustom Shāhmadān (4) D. Mahvīndād Rustom, (5) D. Shehriar Mehrābān (6) D. Jamasp Shapur (7) D. Behram Rustom, (8) D. Yovādshāh Rustom, (9) D. Aderbad Mavindad (10) D. Jamasp Rustom Mobed, (11) Behdīn Rais Faikhāb, (12) B. Rustom Faikhshutan (13) B. Bahman Marzban, (14) B. Shehriar Khorehfruz, (15) B. Rustom Shehriar (16) B. Asfandiyar Gusha (17) B. Shehriar Yazdvar, (18) B. Firuzan Shehriar (19) B. Isfandiyar Iran, (20) B. Farrukh-bakhsh Navruz, (21) B. Fariburz Rustom (22) B. Darab Navroz, (23) B. Surkhab Rustom (24) B. Shehriar Kaikobād, (25) B. Asfandvar Minocher (26) B. Gurdan Marzban (27) B. *Damhu* ² Rustom (28) B. Gushtasp Farudun (29) B. Giv Asfandiyar, ³ (30) B. Musāfai Khusho (31) B. Sāadīn Mazban ⁴

Asfandiyar Sohrab's Rivayat or Maktub-i Manek Changa (MU II, pp 446-450—H F f 195)—Behdīn Asfandiyar Sohrab brought a letter from Iran, generally known as Maktub-i Maneek Changa from the name of the chief Behdīn of Navsārī to whom it was addressed, in addition to many prominent Dasturs and Behdīns of Navsārī Surat Anklesar Broach and Cambay

The Iranians do not give any longer treatise about religious matters, but they exhort the Indians to put into practice what is communicated to them in a previous letter sent with Behdīn Shapur (i.e. the much larger Rivayat of Kama Asa or Kama Bohra)

¹ For the identification of several names in this list, See Prof. Hodivala's "Studies in Parsee History" pp 290-291

² دمهو S D B

³ He wrote in part the Rivayat of Kama Bohra.

⁴ For this Rivayat, see S D B. No 248 of the Mulla Firoz Library.

The signatories to this epistle are Hirbad Noshirvan H Asfandyar and twenty others. Letter written on day Anuran, month Bahman. No date ²

This Rivavat is dated A. Y. 896 and there is a long list of the signatories consisting of the Dasturs and Behdins of Persia.

This Rivavat is written by Dastur Shehriar Ardeshir Erach Rustom in consultation with (*ham-pusagi*) Giv Isfandvār Giv and addressed, among others, to Rana Jesang of Navsari, and Shapur Hira of Cambay.⁴ Some explanation about certain phrases used in the colophons of this Rivavat as well as of other Rivavats will not be out of place here. H F gives the colophon of this Rivavat in Pazend thus —

...သော... သော... သော... သော... သော...
၆။ ဤသို့... သော... သော... သော... သော...
၇။ ဤသို့... သော... သော... သော... သော...

.....سال پشمنده و بودشش ار سال من نه اوی یزد گرد شاهان شاه شهریاران اواج
 نه اوی خسرو شاهان شاه اورمزدان

¹ For the long lists of the addressees and the signatories, see p. 626 and "Studies in Persian History," pp. 305-308.

The question is how to read and explain the phrases underlined. Prof Hodi-
vala in his "Studies in Parsi History" (p 297 *et seq*) leaves the question unset-
tled after a long dissertation thereon. Dr Sir J J Modi has given a plausible ex-
planation of it in his Introduction to the Rivayat of Darab Hormuzyār (p. 16 note).
The real difficulty here lies with the word د read as equal to Pers *ba* (ba). It
must be noted that such colophons in Pazend or Persian are written with stereotyped
phrases borrowed from Pahlavi colophons, which latter, if copied by ignorant scribes,
are deciphered and read in a ridiculous way. For instance, take the very first
colophon of the Dinkard, which is written it seems by an intelligent and learned
scribe.—Dk. Vol II (Madon's Edition) p 946, ll 20-21 —

سند ف سمن د د ولس د س-و-و-و-و

which Dr West translates as "After the year 20 of that Yazdagard" (leaving out
د from the translation) [S. B. E. Vol 37 Intro p xxxiv] This colophon was
written by the scribe in A. Y. 369. Passing on to the second colophon, written in
A. Y. 865, we meet with a slight mistake which can be easily amended. (Dk. Vol II,
p. 949, ll 20-21).—

سند ف سمن د د ولس د س-و-و-و-و

Here د (*val* or *ōl*) is used for the proper word ولس (*valman*)—a mistake often
made by copyists, as the Pazend equivalents of both are very nearly the same when
pronounced,—i.e., *ō* and *ōl*. Again passing on to the third colophon written in
A. Y. 1009, we notice the blunder usually made by the writers of Pazend and Persian
colophons.—(Dk. Vol. II, p 951, ll 21-22 and p 952, l 1) —

سند ف سمن د ولس د س-و-و-و-و ولس س-و-و-و-و

Here the word ولس (*valman*) after د is omitted and the original right word د
(*bag*) is transcribed ولس (*barā*) which is the Pahlavi equivalent of Paz or Per (*la*).

Again, compare the following colophon in Pahlavi, as attached to the Rivayat
of Nariman Hoshang ending with the *Chitak Avesta Gāsān* (MU Vol. II, p 377,
ll. 14-15).—

سند ف سمن د ولس د س-و-و-و-و ولس س-و-و-و-و

This mistake is repeated in Pahlavi, Pazend or Persian by many scribes. The
word ولس (*valman*) used for د (*val*) can be easily accounted for, but د (which
was invariably read as *ba* by them and not as *bag*) was difficult for them to account
for, so mistaking it as the preposition *ba* used in Persian, they inverted the order
of the original words and wrote down ولس ولس (*barā valman* ولس ولس) for د
(*valman bag*).

i.e., With whom did the *bayr* i.e., the *bagi* or divinity, or majesty, or kingship by divine right] begin and with whom did it end? *Bayr* (i.e., *bagi*) commenced with Ardeshir Babak and ended with Yazdagard Shehriar

IV (Cf Pahl Texts by Dastur Jamaspji p 141) --

سپهر به ستم ر ل واکم و سزوار گاوهر گاوهر سزوار
 و سزوار و سزوار سزوار گاوهر گاوهر.

i.e., after the year 20 of that divinity [or, His Majesty] Yazdagard king of kings son of Shehriar, the descendent of that divinity (i.e., His Majesty), the victorious Emperor Khusro son of Auhamazd

(For Dr West's translation, see Grundriss der Iran Phil Band II, p 119)

Maktub-i Maneck Changa : The Rivayat of A. Y. 904. (H. F. ff 376-79)

This is a short Rivayat brought by the messengers Asfandiyar Yezdyar and Rustom of Cambay, but the Iranians tell their Indian brethren to also act according to the instructions given in the longest communication sent previously (in A. Y. 896) with Shapur Asa. The Persians also extol the religiousness of the Indian Parsis, as they were informed by the messengers that a new Dakhma had been erected in India

Rivayat written in A. Y. 904¹

Kamdin Shapur's Letter (MU II pp 458-461) (not given in HF) *Herbad-nāde* Kamdin Shapur seems to have visited Iran twice. When he first visited Yazd, he had with him only an empty box with a pen and a letter, and a second time, when he went there he had with him only a saddle of leather² bearing the name of Herbad Padam (Ramvar) of Broach³ who had sent him there for procuring some books on religion and with certain interrogatories. Kamdin was provided with religious books asked for, e.g., Saddat Bundelesh, Saddat-i Saddar, an illustrated *Viraf-nameh*, a book of decisions on the Proper and the Improper and of the disquisition on the enthronement of Atash Behram and a writing on *Varas* and the *Varas* (i.e., the hair of the sacred Bull) itself. About the *Varas*, the Iranians say that no *Varas* is allowable other than the ancient *varas*, i.e., the *varas* prepared in ancient times by the Pour-o-tkaeshas. In the Rivayat of A. Y. 855 generally quoted as Nariman Hoshang's Rivayat, it is said that the last *varas* was prepared about 160 or 170 years ago, and that no knowledge of its ceremonial preparation was left to the moderns

This letter is dated A. Y. 928, A. H. 966 and is signed by the Dasturs of Turka-bad, Sharfabad, Khorasan, Sistan and Kerman. The congregation of the Behdins of Khorasan is said to number 3,000 souls⁴

¹ See pp 628-30

² رحال (MU II, p 460, l. 11) — cf رحالت a saddle of leather (Stengass). Instead of this word, Antia's MS of Barzo Kamdin's Compilation of the Rivayats gives پدرون i.e., a shirt, i.e., the Sadra

³ See S. B. E. Vol. 24 Intro. p. 39.

⁴ See pp. 617-20.

Faridun Marzban's Letter (MU II pp. 397-98 and II pp. 462-63) (not given in HF.) One Behdm Faridun Marzban who had gone from India to Persia, perhaps on business, brought a letter to the chief Dastur of Navsari, Dastur Mahyar (Meherji Rana) and to its prominent Behdins. He did not bring with him any longer communication on religious matters as in the case of other Rivayats, but two items of minor importance are only found in it. As Faridun seems to have gone to Persia alone on his own account, the Persian Dasturs exhort their Indian brethren to send more than one person on so long a journey, as, if such a lonely traveller dies on the way and if his body is burnt by *Juddins*, no ceremonial can be offered for his soul.

This letter is not dated, but the approximate date can be safely inferred from the well-known names of the dignitaries of Navsari to whom it is addressed.¹

Letter of Dastur Ardeshir Noshirvan of Kerman to Dastur Kamdin Padam of Broach (MU. II, pp. 455-458 HF f. 460) Dastur Ardeshir Noshirvan had proceeded to Multan to return to Persia from Akbar's court, when he met there Behdm Kaus Mahyar, the messenger sent by Dastur Kamdin Padam, the high-priest of Broach. Dastur Ardeshir in his letter, exhorts Dastur Kamdin to go to Iran and assures him that the roads are not infested by the Uzbegs as they were before. Ardeshir complains in this letter about many shortcomings appearing in matters pertaining to religion *e.g.* he says that there is only one Atash Behram at Navsari, and at places like Broach and Surat where there are no Atash Behrams the ceremonies for the dead—chiefly the 4th day's ceremony—cannot be said to be appreciably performed in the absence of the sacred fire not being ceremoniously fed with the fat of a *gospend* (a goat or a sheep) on that day, as by this particular deficiency in the ceremony, Adai Khoreh, *i.e.*, the spirit of the Sacred Fire, will be displeased and will not welcome the soul of the deceased.

If Dastur Kamdin does not intend to visit Iran, then Dastur Ardeshir tells him to write a letter to Dastur Meherban (Noshirvan) of Yazd or to Dastur Behramshah of Kerman. Letter written in A. Y. 967.²

Kaus Mahyar's Rivayat (MU II, pp. 450-455—H.F. f. 438). A Behdm Kaus Mahyar Rustom of Cambay was sent to Persia by Dastur Kamdin Padam of Broach without any letter of recommendation. On his way to Persia, he met Dastur Ardeshir Noshirvan at Multan.³ Kaus brought a letter from Iran addressed to the following dignitaries —

(1) Dastur Hoshang Asa (2) D. Kaikobad Homajyar. (3) D. Noshirvan Asdm. (4) Behdm Noshirvan Bahman and (5) Kaikobad Noshirvan—all of Navsari and some more renowned Dasturs and Behdins of Surat, Broach, Anklesar and Cambay. This letter is not dated, but it may be approximately laid down at A. Y. 968-970.

The signatories to this letter —According to MU. Vol. II, p. 455, the only name of Zartosht Jamasp is given, but there is a blank before this name in MU. as well as HF. The Mulla Firoz Library MS of Ervad S.D. Bharucha's Collection

¹ See pp. 620-22

² See pp. 615-17.

³ For the letter addressed by him to Kamdin Padam of Broach in A.Y. 967, see *supra*.

gives the following names of the signatories (1) D Adarbad Mitroyān . (2) D. Mavindat D Anoshervan and (3) D Zartosht Jamasp Hodivala ("Studies in Parsi History" p 323) gives the first two names differently as they are confusedly written in the MS used by him. It appears from the names of the signatories affixed to another letter (See MU Vol II, p 462, ll 3-5), that the order of the signatories to this letter of Kaus Mahyar as given by Prof Hodivala is correct. *e.g.*, (1) Meheraban (or, Mitroyān of the MS in the Mulla Firoz Library) Noshirvan; (2) Adarbad Mavindat and (3) Zartosht Jamasp ¹

Behdin Bahman Asfandiyar's Rivayat. (MU II, pp 149-162) This Rivayat is generally quoted as that of Bahman Punjya, who is said to have been a brother of Nanabhai Punjya of Surat. As Bahman was an inhabitant of Surat, he is also called Bahman Suratyā. He brought three letters with religious decisions two from Kerman, and one from Turkabad in Yazd. The Kerman Dasturs write to the Indians in the first letter that the answers to several questions were written by the chief Dasturs of Yazd and hence they did not see any necessity to alter them. The MSS of Vishtasp Yasht and the Visparad are sent from Kerman and the Dasturs of the latter town promise, if need be, to send duplicates thereof. In return they ask for duplicates of other MSS which the Indians can do without.

In the second letter brought by Bahman Punjya from Turkabad, the Iranians inform their Indian coreligionists that *Baresknum* was administered to Bahman, as he had come by water, crossing the sea and that he had gone on a pilgrimage of Khatun Banu the royal princess, daughter of the last king Yazdagard, who was engulfed somewhere in the mountains of Persia. A Vendidad MS is sent to India as a joint present from D Khusro Noshervan and D Rustom ². This letter was written in A Y 996.

The addressees are very nearly the same as in the first letter, the name Kamdin Kaikobad being added to the list of Navsari worthies.

There is a long list of the signatories headed by D Behram D. Ardeshir.

The third letter brought by Bahman Asfandiyar is also dated A Y 996=A H. 1036, wherein the Iranian Dasturs exhort the Indians to use *Sūdāb* in the Gahambar ceremony, a quantity whereof is sent with Bahman.

Dastur Shapur D Hoshang, D Vekji (i.e. Behman Kaikobad), and D. Barzu (Qavāmuddīn) are only mentioned by name as the chief addressees of Navsari, the signatories being the following —

(1-3) D Noshervan Marzban³ and his brothers Dasturs Faridun and Behram Marzban Kermani, (4) Rustom D. Noshirvan, (5) D Marzban Faridun, (6) D. Behram Rustom Bundār Shahmardān; (7) Khusro D. Behram, (8) the scribe, D. Rustom Noshirvan Marzban.⁴

¹ See pp. 614-15.

² This MS. is now in the Mulla Firoz Library.

³ The versification of the various themes of the Rivayat brought by Bahman Punjya is done by this Noshirvan Marzban Kermani, a devout and erudite Dastur who has composed all his various themes in good rhyme and rhythm. These poetical versions on a great many religious subjects are worth studying as they throw a flood of light on many a custom and usage of the Persian Zoroastrians.

⁴ See pp. 593-95.

Dastur Barzu's Rivayat. (MU II, pp 430-455—HF pp a-o) Dastur Barzu Kamdin¹ had addressed a letter from Navsari in A Y 1015 to the Dasturs of Yazd, Kerman and Ispahan and sent it with a messenger named Behram Meherban Yazadi. To this letter an answer seems to have been sent² in A Y 1019 with Shehriar Rustom Sandal wherein the writer Behdin Mulla Minocher Mulla Siavakhsh Minocheri of Kerman says that the Indian letter was read before all the Dasturs and Dahmobeds and Kad-khudās (i.e., headmen) of Kerman and that a separate copy thereof, was sent to the High-priest, the Dasturs and Dahmobeds of Yazd for the solution of the questions. As no categorical reply to his questions was vouchsafed to Dastur Barzu for some time the latter sent another letter with nearly the same questions repeated as in the previous letter, with two messengers named Aideshir Shehriar Yazadi and Shehriar Rustom Kermani. The Iranians now acknowledge both the letters and send a reply, which was delayed for so long on account of adverse times some seven or eight years after the receipt of the first letter dated A Y 1015. This letter from Iran is written by [Meherban Dastur]³ Behram Dastur Meherban Suraki at the instance of the High priest Dastur Mavindad D. Behram D. Aideshir.⁴

Letter addressed to Dastur Rustom Peshotan and others on the controversy of the new Dakhma erected in Surat. (MU II, pp 470-474—H F f 459) Nanabhai Punjva a wealthy and pious Behdin of Surat began to erect a new Dakhma (Tower of Silence), but he died before its completion in A Y 1037. His corpse was preserved in an old Dakhma and after two months it was removed to the new Dakhma on its being completed. A fierce controversy raged as regards this matter and a letter was addressed to the Dasturs of Iran thereon by the honoured and renowned Dastur Rustom Peshotan⁵ Behdins Kunverji and Hirji⁶ and Herbad Barzo Adarbad, and was sent with a messenger Behdin Meherban bin Sandal. To this, the Iranians sent a letter from Kerman and decided that the procedure adopted with respect to a charitably disposed and pious man like Nanabhai was quite in consonance with the tenets of the religion. Incidentally, the Iranians refer to a letter being sent ere this on the same subject.

Letter signed by Rustom Dastur Aideshir and six others.⁷

Letter to the priests of Surat—Maktub-i Suratya Adhyarus (MU II, pp. 474-480—HF f 456) Herbad Rustom Khorshed Asfandiyar had addressed a

¹ Great uncle of Darab Hormazyar the compiler of the largest classified Rivayat (here called MU.)

² This reply is not incorporated by Darab in his classified Rivayat, nor by Hormazyar in his compilation. For this reply, see Navsari Moherji Rana Library No. 45 (of Dastur Erachji's Collection) pp. 203-270.

³ Hodivala omits the name in brackets in his "Studies in Parsee History," p 336, but see MU Vol II, p 445, l 13.

⁴ This Dastur was the writer of the 3rd Colophon of the Dinkard (A Y 1009) (See Dinkard by Macdon, Vol II p 952). His father Behram was the High-priest of Turkbabad in Yazd according to the Rivayat of Bahman Asfandiar (See MU Vol II, p 161, l 15). See also translation, pp. 592-95.

⁵ The author of the Gujarati *Siavakhsh-Nāmeḥ*, *Zartosht-Nāmeḥ*, *Vīraf-nāmeḥ* and *Asfandiar-Nāmeḥ*, in verso.

⁶ Sons of Nanabhai Punjva.

⁷ See pp 622-24.

letter to the Iranians on the subject of the new Dakhma erected at Surat by Nanabhai Punjya, with several other questions, in A Y 1038, at the instance of Dastur Barzo Kamdin and others. To this a reply was given by the Persians in A Y 1039—A H 1081. No mention is made in this reply about the new Dakhma as it is stated that a reply thereanent had been already given two or three times. Letter signed by Mehrban D Rustom and 12 others¹

Kaus Kama's Rivayat. A Y 962 (?) We cannot say with any certainty who Kaus Kama was. In Darab Hormazvar's classified Rivayat we find Kaus Kama and Kaus Kamdin used indiscriminately in many cases. There is only one MS (N M R L No F 60) which gives Kaus Kamdin's Rivayat *in extenso*. Comparing the contents of this MS with the subjects in MU given under the headings of *az Rivayat-i Kaus Kama* and *az Rivayat-i Kaus Kamdin* we can say that these two are different Rivayats although there are many questions common to both. Again on comparing Kaus Kama's Rivayat with that of Kama Bohra, we can safely say that the former borrows a major portion of the latter's Rivayat which is the longest of the series. Thus, if we set aside those portions which are very nearly common to the Rivayats of Kama Bohra and Kaus Kama there remain four or five subjects to be distinctly attributed to the Rivayat of Kaus Kama e.g., MU I p 56 ll 3-15, pp 81-82 p 118 ll 7-9, p 283 ll 5-9, pp 290-291. Dastur Erachji S Meherji Rana in one of his Gujarati pamphlets on some controversial ritualistic matters, while quoting some Rivayats says that Kaus Kama was a son of Kama Asaie, of Kama Bohra, but the Dastur does not give his authority. Prof Hodivala, in his *Studies in Parsi History* does not mention the Rivayat of Kaus Kama, perhaps on the supposition that Kaus Kama and Kaus Kamdin are one and the same personage. But in a MS No 248 of the late Errad Sheriarji D. Bharucha's Collection in the Mulla Firoz Library, the following note (p. 184) giving the date of Kaus Kama's Rivayat is to be found, which statement is nowhere met with in other MSS giving the Rivayat of Kaus Kama.—

تمام شد کتّاب پرورش و داسیح در بهترین وقت و شریف ترین امان روز از شمسنگ
ماه مهر قدیم سال بردهصد و شصت و دو و از یزدجرد شهریار سامان تهم بَشهرستان
خجسته ایران بر کم خواند دعا و آفرین رساند

Thus, according to this colophon the Rivayat of Kaus Kama was finished in A Y 962. The writer of the Rivayat is not here mentioned, but the MS of Hormazyar Framroj, (HF f 168) gives the name of Zartosht Jamasp Shapur as the writer, without any date. This Zartosht was the great grandfather of Jamasp Hakim, (Jamasp² Dastur Hakim Noshervan Zartosht Jamasp Shapur &c) and was a signatory to the Rivayat of Kaus Mahiar (about A Y 970)

Rivayat of Shapur Bharuchi. This Rivayat is difficult to identify. Dr West (in *Grundriss* Band II, p 126) suggests that it resembles the excerpts from the Rivayats of Kama Bohra and Kamdin Shapur. Prof Hodivala, in his *Studies in Parsi History* referring to the opinion of West on Shapur's Rivayat says that

¹ See pp 624-25

² For Jamasp's pedigree, see Hodivala, "Studies in Parsi History" p 282 n 18, *Catalogue of K. R. Cama Oriental Institute*, p 139, *Descriptive Catalogue of some MSS of the Mulla Firoz Library*, p 3 and p 80 and Bartholomae, *Catalogus* . . . (Munich), p. 37

"it is not impossible that this so called Revavet-i-Shapur Bharuchi owes its name to some confusion in the mind of Darab or in his sources" (p 343 note). Darab Hormazyar's Classified Compilation (MU Vol II) has given an extract (p. 461 ll 11-19 to p 462 ll 1-5) wherein only two questions have been answered by the Iranian Dasturs and the remaining portion alludes to the death of Dastur Padam Ram (See S B E Vol 24 Intro p 39) of Broach, after whose death there seems to have arisen a dispute in the Broach Anjuman as to his successor; and this question being referred to the Iranian Dasturs, the latter tell the Broach congregation to settle the matter amicably among themselves, or failing that, to refer the question to the Anjuman of Navsari. The signatories to this letter are (1) Zartosht D Kaus, (2) Mehraban D Noshirvan (3) Khusro D Farrokhzad and (4) Azarbad D. Māvindād. Now the Rivayat of Kamdin Shapur (A Y 928) is addressed to Dastur Padam Ram and Mehraban Noshirvan, one of the signatories who is the writer of K43 (A Y 938) [See S B E Vol 24 Introd p 18]. Hence the date of Shapur Bharuchi's Rivayat may be approximately ascertained.

Now it is not the case that only two questions as said above, are disposed of in this, i.e., Shapur Bharuchi's Rivayat. Darab Hormazyar's compilation MU. II. gives a certain portion extending from p 463 l 14 to p 470 ll. 1-3. This portion does not give any letter of Introduction nor the names of the addressees or the signatories, with any date as is the case with all such letters appended at the end of his Rivayat by Darab Hormazyar. The reason is that this portion seems to be dislocated from the smaller portion mentioned above, but all the questions herein inserted can be traced to the classified portion in the body of the two litho volumes of Darab Hormazyar. Similarly a dislocated piece of this same Rivayat of Shapur Bharuchi is found inserted in Dastur Ardeshir Noshirvan's letter (MU. II. pp. 455-458). On page 457 ll 16-19 and p 458 ll 1-2 of this letter will be found a portion of Shapur Bharuchi's Rivayat. This portion is rightly excluded from the letter of Dastur Ardeshir Noshirvan in H. F. f 460, and, again, the same interpolated piece here is rightly found in its place in Darab's Classified Rivayat under the heading of *Az Rivayat-i Shapur Bharuchi*.¹ Again No 235 of Ervad Sheriarji D. Bharucha's Collection in the Mulla Firoz Library gives a separate Rivayat bearing the name of Shapur Bharuchi. Although, as hinted by Dr West, many portions of Shapur's Rivayat are common with that of Kama Bohra whose is the longest Rivayat of the series, still Shapur's Rivayat treats of innumerable questions quite apart from those of Kama Bohra or of Kamdin Shapur. Nay, he, at some points, corrects the misleading statements made by Kama Bohra. One important and notable example will suffice. It is stated in MU I pp 116-117 in Kama Bohra's and Kaus Kama's Rivayats that 'two menstruous women or two women who have given birth to a still-born child may carry the dead to the Dakhma in case of necessity'. This absurd statement made in Kama Bohra's Rivayat is given, it seems, on the authority of the Pahlavi Shayast-la-Shayast (Ch II § 8) which is not properly understood. The SLS states that women *free* from menstruation or who have *not* given birth to a still-born child will do in case of necessity. (Cf Pah Vendidad 8 § 10). Shapur Bharuchi's passage gives the right interpretation in conformity with SLS thus —(MU. p 117 l. 9) "Even two women

¹ (See, MU. I p. 76 l. 6; MU II p. 26ll. 12-13; MU. I p. 490 l. 2.; MU. II p. 34 l. 8).

will not do, for there is fear (of the corpse not being properly handled). *Two unclean (vādyāb) women will not do*”

Again, one of the pieces of Shapur Bahruchi's Rivayat (in MS. S.D.B. 235), while speaking of the performance of *sagdd*, if the dead is lying covered up with a piece of cloth, refers to the Rivayat of Kama (Bohra) written on the same subject and tells us to use similar means as prescribed in Kama's Rivayat, thus —

... نس چنانکه در مکتوب بهدین کامان مرقوم شده است موافق آن عمل می ناید کرد . . .

(See Kama Bohra's Rivayat MU I p 112 ll 11-17).

از کتاب اوستا وزند (Az Ketāb-i Avesta-o-Zand).

Besides the various Rivayats used by Darab Hormazyar, he has laid under contribution some old Avesta books written in India. Whenever these latter are used, he does not quote them, as is usual with him, as — *az Rivāyat-i* — but quotes them as *از کتاب اوستا وزند az Ketāb-i Avesta-o-Zand*, i.e., “from the Avesta and Zand book.” The reference to this book or books with this heading is found 7 times in MU Vol I and 4 times in MU Vol II —

Vol I —p 109 ll 7-9

p. 315 ll 4-6

p. 351 ll 11-19

p 371 ll. 1-2

pp. 507-509

p. 516 ll. 10-19 to 517 ll 1-11

p 519 ll 17-19 to p 520 ll 1-14

Vol. II —

p. 12.

p. 20

p 53

p. 69

We shall show that these Zend books were Indian MSS. and not Iranian .—

I. p. 109 ll. 7-9 The *Dasturi* recited in the ceremony of the Bareshtnum purification is given first on the authority of the Iranian Rivāyats of Kamdin Shapur, Jasa and Bahman Punjyā and then from “Ketāb-i Avestā-o-Zand.” This shows that the latter was an Indian MS, i.e. Darab has given the ‘*Dasturi*’ as recited in India along with the formulæ used in Iran

II p 315 ll 4-6 The formula recited on applying *gomez* to the open portions of the body on rising from bed is *shikasteh shikasteh shantan* &c This piece, as here given, is recited by the Shahanshāhs only If the Qadimis at all recite it now in India, they have changed its wording. This shows that the formula is extracted by Darab from an Indian MS.

III. p. 351 ll. 11-19. The description of the Farvardegan days is from ‘an Avesta and Zand book’ It is a simple account of what ceremonies to offer during those days and is very nearly in conformity with the account of the Farvardegan days as given in the Rivayat from Iran just following, viz. of Kamdin Shapur (p 352 ll 1-10), except the inclusion of the controversial and spurious phrase *ماچی را برزک گویند* In connection with this, it is to be especially noted that Dastur Burzoji who has compiled, before Darab Hormazyār, a Rivāyat as voluminous as his, has included this piece in his Collection, rightly omitting the words *ماچی را برزک گویند* which seem to be spurious (See BK. p. 319— a MS of the Sir C J N Z. Madressa) (See further remarks below in VI).

- IV. p 371 ll 1-2. This description as given by Darab conclusively proves that *کتابهای اوستا و زند قدیم* are quite distinct books from the Rivayats brought from Iran. They are, no doubt, Indian MSS from which Darab points out the way of reciting certain Afringans as different from the accounts given thereof in the Rivayats. It does not necessarily follow from the word *قدیم* 'ancient' used here that the books were brought from Iran. They were merely the works of Ervads and Dasturs of India. Such *کتابهای قدیم* (*mushkūhū-i qadīm*) are spoken of as MSS. written in India only. (See Antia's MS of Darab Hormazyar's Rivayat (f 330), herein inserted after MU, I p 527)
- V. pp 507-509. The Bāj of 1200 Yathā and Ashem to be recited in the Farvardegan days. Both *bājs* begin with the Pazand formula *panām-i Yazdān Ahuramazda Khodān auarun* &c and there is again the Pazand formula *Ahuramazda Khodān auarun mardum* &c. to be recited here in an undertone. This clearly proves that the *bājs* are written here in India by the Shahanshahs and recited by them alone. The Iranis and, for the matter of that, the Qadimis here never make use of the Pazand formula indicated above.
- VI. p 516 ll 10-19 to p 517 ll 1-11. This piece under the heading *از کتاب رسدنیان اینست* begins with *اوستا ورد* &c. these are the customs of the Behdms, &c. of the Behdms of India only. This is a very fanciful account of how to pass the Farvardegan days. During the sixties of the last century the 'Rāhnumāi' and the "Rāh-i Rast-numāi" associations carried on between themselves controversies as regards what ceremonies to perform and what not to perform during the Farvardegan days on the authorities as they stated of the sacred texts. The latter association quoted this portion of Darab's Rivāyat as emanating from the Rivayats of Iran, but the 'Rah-numāi' Association rightly contended that this was a spurious piece composed by some one in India. This Association conclusively proved that this piece was found in a MS of the Yasht written by one Ervad Jamshed bin Kaikobad some 175 years before the controversy was here at its height. (See Rāhnumāi Māzdayasna, Journal No 23, pp. 68-82, A C 1860, wherein a literal Gujarati translation of this piece is given on pp 81-82). Again, the controversial phrases *ماچی را هورک گوید* (p 516 l 11) and *هورک نشانیم* (p 517 l 10) occur in this piece. As said above, the first phrase occurring in the description of the Farvardegan days mentioned above, (see III above) is not found in Dastur Barzu Kamdin's Rivayat and this whole piece is omitted by him in his collection. The words *ماچی* & *هورک* are not found in Persian dictionaries. *Māchi* is a Gujarati word meaning 'a kind of stool' and this fact alone shows that the writer whoever he be, speaks of a custom in vogue among the Indian Parsis and not among the Iranian Zoroastrians. As here *māchi* is otherwise called *hūrak* or *hūrag*, this latter word must bear a similar signification. Some explain this *hūrak* or *hūrag* as equal to Pahlavi *هراو* (*hūrak*) or *هراد* (*hūrag*) which is found in the sense of, 'fire' or

'embers' or 'burning coal' in Pahlavi texts, *e.g.*, See Pab Yasna I § 6 (Spiegel p. 31) and Shikand gumāni-vijār, Ch 14 § 25 (*khurg*) where the word is used in this sense and which is explained by Neryosang as *angāra*, *i.e.*, embers. Dastur Khurshedji E Pavri, in his Gujarati "Risālah-ī Khorshed, part III", similarly explains the word *hūrak* (p. 136). Whatever interpretation may be assigned to the word, it is not the case, as stated by Dastur Pavri, that this statement about *māchī* or *hūrak* (*i.e.*, a seat) is first found in the Rivayat of Kama Bohra (p. 134). Kama Bohra's Rivayat was a composition of the Iran priests, whereas this statement about the *māchī* and *hūrak* is only found under the heading *از کتاب اوستا و زند* (*az Ketāb-ī Avesta-o-Zand*) and we have shown here that this book or books has not its origin in Persia but in India. Ervad S. D. Bhattacha quoting Yt. 13, 73 says in his Ristastān (p. 372) that *hūdak* (and not *hūrak*) may be perhaps traced to Av. *arimē-anghad* (*i.e.*, sitting at rest), meaning that in the Farvardegan days, the *firohrs* should be propitiated in a secluded or lonely place, *i.e.*, a place only reserved for them. This word *hūrak* is again found in the Pahlavi Vajarkard-ī Dini (a work not regarded as truly original, but a composition of some learned Dastur of India, made up of various Pahlavi pieces found in original works patched up with statements on different subjects in Pahlavi with hitherto unknown Avesta quotations, perhaps emanating only from the pen of this able writer) thus — *hūrak barā yetibūnūshna* (p. 57 l. 1) in a passage where the author speaks of the establishment of a *hūrak* during the ten Farvardegan days and says that the Avesta should be recited (before it). As in our Persian passage, *māchī* and *hūrak* are taken as identical, it is better to take *هیراک* (*hūrak*) or *هیراغ* (*hūrag*) as another form of *هیرانگ* (*hūrang*—which may be better pronounced *aurang*—(*Pers* اورنگ), *i.e.*, a throne, an elevated seat. [For the elision of the nasal sound cf. Pahl. *sag* and *sang* (*i.e.*, a stone) or Old Pers. *badaka*—*bandaka* (*i.e.*, a slave), etc.] In the Pahl. Vajarkard quoted above the author says in the account of the enthronement of fires (which immediately follows the account of the ten Farvardegan days) that a stone stool or a raised stone seat *aurang-ī sangīn* should be placed (*هیرانگ-ی سنگین*) in the *gumbad*, *i.e.*, the Sanctum-sanctorum, and thereon the fire should be enthroned (*هیرانگ-ی yetibūnānd*) (p. 59 l. 13). Thus, then, in this connection *هیراغ* (*hūrag*, or better, *aurag*) is the same as *هیرانگ* (*aurang*), meaning, a raised seat, and in fact the word *māchī* bears a similar meaning in Gujarati. It may be finally noted here that the Pahlavi *هیراک* (*hurg*) is the same as Pazand *khurg* (S.G.V. Ch. 14 § 25) and that

it may be compared with Persian خری (*kharak*) which, strangely enough, bears both the meanings, viz., (1) "hot coals," or "embers" and (2) a three-legged stool (See Steingass. *sub voce.*).

VII p 519 ll 17-19 to p. 520 ll. 1-14 This piece is simply an amplification of the piece mentioned above, viz III p 351 ll. 11-19 and of a Rivayat of Kaus Kamdin, MU I p 506 ll 12-19 to p. 507 ll 1-8.

The passages given under the heading اړ كتاب اوستا و زېد in Vol II call for no special comment

MU., HF., and BK.:—For an account of the literary activities and the pedigree of the compilers of these Rivayats, viz, Darab Hormazyar, Hormazyar Framarz, and Barzu Kamdin, all being members of a very distinguished and learned family see Modi's exhaustive Introduction to Darab Hormazyar's Rivayat, Vol I (1922) and Hodivala's "Studies in Parsi History," especially, pp 21, 65 87, 92-93

Again, for the identification of most of the distinguished personages of India and Iran, mentioned in the various Rivayats, see Hodivala's learned essays on "The Dates of the Persian Rivayats" in his "Studies in Parsi History" (1920) p. 276 *et seq.*

THE PERSIAN RIVAYATS.

MU I, pp. 2-3.

THE AVESTA ALPHABET.

Here are to be found three different groupings of the Avesta Alphabet. The first is arranged according to the Arabic alphabet, the second grouping has the order as given by the old Indian Dasturs, whereas the third grouping is in the order assigned to it by the Iranian priests. These three groups differ from one another in the order of the succession of letters. Lepsius, in his 'Das ursprüngliche Zendalphabet', pp. 293-383 (Berlin, 1863) has given lithographed tables of these alphabets. The first grouping of the Avesta alphabet (preceded by the Pahlavi alphabet) of the Rivayat corresponds to No 5 of the tables of Lepsius. The second grouping—as used formerly by Indian Dasturs—corresponds to Nos. 1 and 2 of Lepsius' tables, and the third grouping of our Rivayat, formerly used in Kerman and Yazd, corresponds to Nos. 3 and 4 of Lepsius. No. 4 not found in the Rivayat very nearly resembles No 3.

Besides these groupings of the Avesta characters, there is another order of the alphabet given in the 'Zand-Pahlavi Glossary'. From the fourth to the twenty-fourth chapters of this Glossary, the words are given under a certain order. Geldner is of opinion that "such Avesta alphabets originally stood at the opening of most Khorda Avesta and Yasht MSS. They have been destroyed, however, in almost all old MSS. and have been supplied *sec m.*, consequently they are for the most part palæographically worthless"¹ These groupings, although they cannot be properly accounted for, are regarded by some as certain aphorisms like those of Pāṇini.² We find that a sacred character is still attributed to this grouping of the letters of the alphabet and at Udwada and places under its diocesan jurisdiction, a child, on the day when it is invested with Sudreh and Kusti, *i.e.*, when it is ceremonially taken into the Zoroastrian fold, is made to recite this peculiar grouping of the Avesta characters before the recitation of the Zoroastrian Confession of Faith.

MU I, pp 3-13

The Nasks.

It should be noted that the order of these Nasks given in Bahman Punjya's Rivayat (pp. 3-4) is the same as that of the Dinkard, Book 8 (Ch. I § 12), which makes Vendidad and the Hadokht, the 19th and the 20th Nasks respectively; but the Rivayats of Kama Bohra, of Narman Hoshang and of *Dastur Barzoy* (and not Shapur Bharuchi, as stated in the Litho. Edition, p. 9, l. 16), as well as the

¹ *Avesta* —Prolegomena, p. II, note.

² See S. D. Bharucha's Article in Spiegel Memorial Volume, pp. 55-56 and Hoshengji, and Haug. Zand-Pahlavi Glossary, Introduction, p. XLV, note.

Dini Vajarkard¹ begun with the Yasht or Stud-Yasht (which is the last in the order given in Bahman Punjya's Rivayat), and end with the Hadokht, which makes the Vendidad and the Hadokht the 20th and 21st Nasks respectively. The three Rivayats with the Dini Vajarkard, moreover, reverse the order of the Chidrasht and Spenta and also of Duvasrupid and Husparam. Again, it is to be noted that the Nask called Vashtag in the Dinkard is known as Dād in Bahman Punjya's Rivayat and as Hasht, Khasht or Khushht in the other Rivayats.²

The following quotations from the Dinkard and the Yasna support what is said in the Rivayats about the Ahunavar :

ספרו דב פירוב פו טו קרעו ומועט פו ד טו פ ספרו
(Spiegel's Pah Yasna 19 § 4) וטאטאטו עפאטאטו

i.e., Ahunavar is that spirit which propagates the religion, and which religion is formed from the Ahunavar ”

ԲՆԱԿԱՅԻՆ ԵՐԱՆՈՒՆԻ ԿՈՄԻՏԵ ԴՆՈՒՄ ԵՄԵՆ ԵՐԱՆՈՒՆԻ ԿՈՄԻՏԵ
 (Madon's Dinkard Vol II, p 789) ԿԵՆԵ

i.e., "The Yathā-ahuk-Verdyōk is the origin of religion and therefrom is the formation of Nasks "

[illegible]

(Madon's Dinkard . Vol. II, Book 8th, p. 679, ll. 10-20).

¹ This MS, the only one of its kind, now in the possession of Dastur Kaikobad of Poona has been transcribed for the K R Cama Oriental Institute and preserved in its Library.

² *Vashtag* and *Dād* (or, *Dādag*) and *Hasht* or *Khasht* are corrupt readings of the same

Pahlavi word **𐭠𐭣𐭥** with slight changes If we remove the initial perpendicular

stroke (i.e., 𐎠) from 𐎠𐎡, the remaining form gives the reading Dātag (or, Dād)

i.e., "Moreover, in the three lines¹ of the Ahunavar, which is the foundation of the reckoning of religion, there are 21 words. Just as the Ahunavar is the foundation of the reckoning of religion and its three lines are an emblem of the tripartite division of the reckoning of the religion, so the 21 words of the three (lines) indicate the 21-fold subdivisions of these three divisions, as it is declared that the Omniscient Creator created one discourse from one single word. It is evident that there were 1000² sections of these divisions such as the Hās and Fargards which are in the Nasks, from the testimony and knowledge of the religion owing to the teaching of Zartosht of the revered *frōhār* in the country of Iran; and after the destruction which came on from the ill-fated villain Alexander created by Wrath, not so much as there had been (originally) was recovered as would be possible to regard it as the original writing"³

The following table gives the 21 words of the Ahunavar with the corresponding 21 Nasks and the original Hās or Fargards or Kardas or Sections contained in them :

<i>Words of Ahunavar</i>	<i>The Nasks</i>	<i>The Sections contained in them.</i>
(1) Yathā	Studgar ⁴	22
(2) Ahu	Vahishta-Māthra ⁵	22
(3) Vairyō	Bagh	21
(4) Athā	Dāmdād ⁶	32
(5) Ratush	Nādūr	35
(6) Ashāt	Pājan	22
(7) Chit	Ratushtāid	50 (of which 37 lost and 13 recovered).
(8) Hachā	Baresh	60 (of which 48 lost and 12 recovered).
(9) Vangheush	Kashasrüb ⁷	60 (of which 45 lost and 15 recovered).
(10) Dazdā	Vishtāspād ⁸	60 (of which 50 lost and 10 recovered).
		180 lost, 50 recovered.

¹ The first indicating the Gathic, the second the Hadha—Māthric and the third, the Dātic group

² The Hās, Fargards or Sections (as shown in the tabular form below), as contained in all the 21 Nasks according to the Rivayats are 825 as against 1000 of the Dinkard, of which 180 are said to have been lost on account of the devastation of Alexander.

³ *دستور* —Per. دستور the original of a book, any writing of authority.

See Dr. Modi's "The Religious Ceremonies and Customs of the Parsees" pp. 346-347.

⁴ First in Bahman Punjyā's Rivayat and the Dinkard, but the second in all other Rivayats.

⁵ Or., Varshta-Māthra.

⁶ So in B. P.'s Rivayat, but Duīzda Hīmsāt in other Rivayats.

⁷ Or., Kashkasrüb.

⁸ Or., Vishtāsp-Sāsta. "

<i>Words of Ahunavar.</i>	<i>The Nasks.</i>	<i>The Sections contained in them</i>
(11) Mananghō	Dād ¹	22
(12) Shyaothananām	Chidrasht ²	22
(13) Angheush	Spentah ³	60
(14) Mazdāi	Bayān Yasht ³	17
(15) Khshathremchā	Nayādām ⁴	54
(16) Ahurāi	Dvāsrūjīd ⁵	65
(17) Ā	Huspārām ⁵	64 ⁶
(18) Yim	Sakādam	52
(19) Drigubyō	Jud-div-dād	22
(20) Dadat	Hādokht	30
(21) Vāstārem	Yasht ⁷	33
		Total 825 ⁸

MU I, pp 4-13.

Contents of the Nasks.

As the translation into English of the three different accounts of the Nasks according to the three Persian Rivayats is furnished by West in addition to the translation of the description of the Nasks as given in the later Pahlavi work called *Din-i Vajarkard*, (See S. B. E. Vol 37 pp. 418-447), it need not be given here, but the following emendations in that translation should be particularly noted :—

I. p. 4, l. 6: در صنعت خدای و فرشگان should be.... در صنعت خدای (See Barzu Kamdin's Rivayat), or فرشگان و در صنعت خدای *i.e.*, in praise of God and the Amshaspands (Cf Nariman Hoshang's Rivayat—در بزرگواری یزدان و فرشگان)

p. 4, l. 6: و چون این را جمع کنند این از جمله نیست و یک سک افستا یکنسک است—

Dr. West :—"and for this purpose they form an assembly . . ."; better thus—"When this (Nask *i.e.*, the Stud Yasht) is taken as a whole, it is one Nask out of the total of 21 Nasks of the Avesta."

p. 4, l. 7:—این را بد و جنس برخوانند West :—"In that mode, they recite this." Better thus —"They recite this (Nask) with two kinds (of intonation)." The same clause is used similarly in Nariman Hoshang's Rivayat, where it is translated as above by Dr. West, but it should be corrected there as indicated (Cf. XIII : Spend Nask).

¹ Vashtag in the Dinkard and Hasht, Khasht or Khusht in Rivayats.

² This is the order of B.P.'s Rivayat, but it is reversed in other Rivayats.

³ Or, Baghān-Yasht.

⁴ Or, Nikādum.

⁵ This is the order of Bahman Punjayā's Rivayat, but it is reversed in other Rivayats.

⁶ 64 according to Kama Bohra and Nariman Hoshang; 60 according to Dastur Barzoi's Rivayat and 65 according to *Din-i Vajarkard*

⁷ Or, Stud-Yasht—Last of the order in B. P.'s Rivayat and the Dinkard, but first in the order of other Rivayats.

⁸ This total of 825 is as against 1,000 Kardas of the Dinkard (See above).

p. 4, l. 10:— *در دین و در نیت و صفت زرائشت* i.e., “about the religion and about the intention and character of Zaratusht” Dr. West omits *در دین* i.e. “about the religion.”

p. 4, l. 10:— *و کارهای نیکویش از زرائشت* i.e., Virtuous deeds of Zaratusht. Here *کارهای نیکو* = Pah. *نیکوین*: Dr. West reads — *از زرائشت*.

V. p. 4, l. 14:— *امداد* or *داد* *امد* Olshausen and Mohl as well as West give the meaning “assistance,” but the word is a corruption of Dāmdād, as this fifth Davāzda-Homāst Nask is the same as the Nask Dāmdād according to the Dinkard and also the Rivayat of Bahman Punjya, where it is the fourth of the series. p. 5, l. 3, l. 15, l. 17; p. 6, l. 9, l. 10; p. 7, l. 1, l. 10 —

انچه بدین ماند Dr. West:—“Whatever remains in this” Better thus:—“Whatever resembles this.”

VII. p. 5, l. 6: *آنکس که ها گیرد* The MS BK omits this clause MS. F.S.M. correctly changes *ها* to *و* Olshausen and Mohl retaining *ها* translate thus:—“The person who recites the Hās” West changes *ها* into *چیزها* on the authority of another MS. and translates —“The person who takes the things.” But *و* is here the same as *با* price, value, donation. Thus the clause may be translated:—“The person who collects the money or donation (for the sake of the Gahambar ceremonial).” Cf. Dinkard VIII, Ch. VII § 3 where the *نیکوین* i.e. “the donation for the feast” of the Gahambar is spoken of.

p. 5, l. 8:— *این را بیاموزند و همه را سم* Dr. West. “They learn this and it is the same for all.” Here *همه را سم* as found in most MSS should be corrected according to MS. F.S.M. (of Navsari Meherji Rana Library) into *همه راه و رسم* and then translated thus —“They learn this as well as all manners and customs (as regards the Gahambar).”

XI. p. 6, l. 4:— *در جهان روا کردن وها پیش گرفت* (Kama Bohra).

p. 8, l. 17:— *روا کردن دین است* (Nariman Hoshang)

p. 11, l. 4:— *در جهان رواها پیش گرفت* (Dastur Barzoi).

Dr. West:—(1) “Who was skilful inmaking it current in the world”; but in (I) *وها* seems to be an interpolation Without this word, the translation would be: “Who had undertaken upon himself to make it current in the world.” Or, according to BK., the sentence in (1) stands thus:—

در جهان روا کردن وها پیش گرفت دین زرتشت

i.e., “The good had undertaken upon themselves to make the religion of Zartosht current in the world.” In (3) *رواها* is the same as Pah. *نیکوین* = current.

XII, p. 6, l. 12:— *نمای بروزگردان*

Dr. West :—"Secondarily, the cultivators." Better thus :—"The praise of the cultivators."

p. 6, l. 13. باز [ار] دارندگان نفع قیام نمایند

Dr. West .—"Oftax-gatherers—in war they appear excited."

Better thus —"They are the keepers off (of those) who raise an insurrection with perverseness."

XIII. p 6, l 18. — هفت آواز که خوانند

Dr. West :—"By the seven reports that they recite."

Better thus —They recite this (Nask) with seven (different) intonations, or with seven-fold voice." (cf. I)

XV. p 7, l. 2 — و این خاص است بذكر ایزد تعالی

West .—"And this is noble. Praise be to the Sacred Being, the Exalted."

Better thus —"And this (Nask) is especially (recited) for the praise of God, the Most High

XVI. p. 7, l. 3 — در احکام مالها و در بیرون آوردن خانها

Dr. West —"About decrees as to riches, introducing inmates among outsiders." Better thus —"About decrees as to merchandise and clearing (the goods) from the ware-houses "

XVIII p. 7. l. 9 :— روان مردم و چهار پایان (Kama Bohra).

(Dastur Barzu) در روایان [for روانان] مردم و چهار پایان

Dr. West :—"Robbers of human beings and quadrupeds."

Better thus —"About the lives (or, souls) of men and animals." For this clause, the MS BK. gives مردمان و چهار پایان (و بیض) درد آن

P 8, l. 10 پنچ روز فروردیان که آنروز مختاره خوانند as given in MU. should be changed to مختاره according to BK.)

Dr. West :—"The five days of the Guardian Spirits which they call the select (Ar. مختار chosen, select).

This word *Mukhtāra* is taken by some for *Muktād* or *Muktātman*, by which name the Farvardegan days are generally known Instead of مختاره, the Rivayat MS of Dastur Framji Sorabji of the Navsari Meherji Rana Library (=MS. F S M) substitutes مشترقه ie, "the stolen five days," ie, the five days added at the end of the year to make it consist of 365 days ie, of a solar year.

XXI The last three lines of Nariman Hoshang's Rivayat (MU I, p 9, ll. 13-15) about the Nasks may be better translated thus .—

And the purpose of this being written is this that it is known to these humble ones (i.e., the Iranian congregation) in this manner that these books are in this

place¹ (i.e., in Iran), and it has been written by those devout ones (i.e., the Indian Parsis) in such manner that² 'among us, no one is able to read Pahlavi characters'; now the interpretation of these Nasks is in Pahlavi, and the Dastur who does not know the Pahlavi characters is not able to demonstrate the miracles of the religion and whatever there is in regard to the Zand (i.e., the commentary) of these Nasks has been (here) written

Contents of the Nasks.

MU I, pp 2-13—*A list of Errata*

<i>Page.</i>	<i>Incorrect</i>	<i>Correct</i>	
p. 4. l 5	ستودگر	سنود	
p. 4. l. 13	نزدیک بسرای	نزدیک شدن بسرای	
p. 4 l 15	در ذکر ندی	در ذکر اندی	(BK.)
p 5 l 1	هر عمل که در نیکوید کردن	هر عمل که در بیک و بد کنند	(F. S. M. & BK.)
p 5 l 8	دایا	دائند	(BK.)
„ „ l. 11	داشتن	داشتند	(BK.)
„ „ l 16	بخیر	بخیز	(F. S. M.)
„ „ l. 17	کشیره	کشیر	(F. S. M.)
„ „ l 19	عقل و تعلیم و بیاموزند	عقل و تعلیم بیا موزند	(BK.) or
		عقل که تعلیم بیا موزند	(F. S. M.)
p. 5 l. 19	این بر عالم	این	(BK.)
p. 6 l. 3	بیافتند	بیافند	
„ „	ده کرده است	ده کرده	(BK.)
p. 6 l. 11	و عما و علمای	و علمای	
p. 6 l 12	ثنا و	ثنای	
p. 6 l. 13	ناراز دارندگان	نار دارندگان	
p. 6 l 16	علمان	علما	
„ „	دادیگران که	در یاد کرد آنکم	(BK.)
p. 7 l. 2	After فرشدگان	F S. M & BK add —	
	مقوب او و شکر نعمتها او و آنچه واجب کند در دین [درین BK] زیادت کند شکر نعمت او تا باز یابد در آخرت و شکل فرشدگان		
p. 7 l. 2	مذکر	مذکر	
„ „ l. 4	بدد کرد	بندگی	
„ „ l. 6	و درسندی	درسندی	
„ „ l. 7	بدمر	تدبیر for بد بر BK	
„ „ l. 10	دو روی	دردی	

1 Dr. West. "that these books are of those tendencies"

2 West takes the whole para from here to the end as the sayings of the Dasturs of India, but the context does not warrant us in assuming this.

<i>Page.</i>	<i>Incorrect.</i>	<i>Correct.</i>	
p. 7 l. 10	آنها	راه ها	
„ „ l. 11	حکومات	حکومات	
„ „ l. 15	بایگاه	پایگاه یابد	
p. 8 l. 3	در دین	درین	(BK.)
p. 8 l. 10	نتهارة	مختارة	
„ „	جزا	چرا	
„ l. 12	بیش دانایان و حکانست	پیشوان و حاکمان	
p. 9 l. 6	بجانب و طبعی	جانب طبیعی	(F. S. M.)
p. 9 l. 13	درینجانب	در آنجانب	
p. 9 l. 15	پاره	باره	
p. 10 l. 5	برستن	برستن or بسدن	
p. 10 l. 8	عمله	عملی or عمل	
„ „ l. 10	کتاب	این کتاب	
„ „ l. 17	و پادشاهی	و پادشاه بیادشاهی	
„ „ „	اخبار	اختیار	
p. 11 l. 1	عقل	عمل	
p. 11 l. 2	ملوک ملوک	ملوک	
p. 11 l. 11	بازار دارندگان	باز دارندگان	
p. 11 l. 12	بیایش	و بیای دارنده بیایش	
p. 11 l. 14	و در یاد گردان	و در یاد کرد آنکه	(BK.)
	کردون که		
p. 11 l. 15	زرتشت	از زرتشت	
p. 11 l. 15	بر اعجزات	در معجزات	
p. 11 l. 16	سبهای	سببهای	
p. 11 l. 18	پهده	پهده کرده	
p. 12 l. 1	بکی	ندگی	
p. 12 l. 5	دروند پهر	درند بر	(BK.) درند پهر for
			(see MU. II, p. 439 l. 1)
p. 12 l. 6	در روایان	درد آن	
„ l. 7	و آنچه کند	و آنچه واجب کند	
„ „	دوزدی	دوزدی	
„ „ 9	احکام و خیش	احکام جنسن	(BK.), but H.F., F.S.M.
		احکام جنش	(see also Vol. II, p. 439 l. 5.)
p. 12 l. 13	For تمام یافتند که	از بر نسکی نیافتند هیچ	

BK. has :—(see also Vol. II, p. 439 ll. 9-10) :—

از بر نسکی جزوی یافتند هیچ نسک بدماهی نیافتند جزو نیداد که تمام یافتند

Page.	Incorrect.	Correct.
p. 12 l. 14	نام	نام
" "	اعجازات	معجزات
" l. 15	اوسنا	نسک اوسنا
[p. 12 l. 10	حرره سجره ولايت	حرره مزاده و علا مباره BK.]

MU I, p. 13, ll 3-4.

Division of the Nasks into three Groups.

Bahman Punjya [and *Shapur Bharuchi*].—The contents of the 21 Nasks :—
First, seven Nasks (pertain) to the religion ; seven Nasks (pertain) to medicine
and seven Nasks (pertain) to philosophy and astrology.

MU I, pp 13-14 : H F. ff 394-95.

The Number of Ahunavar to be recited on undertaking different Works.

The measure or proportion of the Yathâ-ahu-vairyô. (From the Rivayet of
Bahman Punjya) :—

When a certain work is done, a Yathâ-ahu-vairyô is uttered a certain number
of times. When (people) go to a certain place, they (first) recite the Yathâ-ahu-
vairyô a certain number of times and then proceed. It is enjoined to recite it on
all (such) occasions and they are these —

One Yathâ-ahu-vairyô is to be recited at that time and moment when (people)
go to any one place for business,¹ or when they return home² thence after regulating³
those works of theirs. At the time when one wants to speak to some one, or⁴, at
the time when one undertakes work of any kind, or, at the time when one wishes
to go to the king,⁵ or, at the time when one wants to go in the presence of great
men, or⁴, when one goes on the water or in a river, or, when one has to ask for a
loan of some one, or, at the time⁶ when one asks for the repayment of one's loan
from any one, or, at the time when one goes out of the house, or, at the time when
one goes into the house from outside,—on all such occasions, one Yathâ-ahu-vairyô
is to be recited.

21 Yathâ-ahu-vairyô's are recited at the time⁷ when wishes to go on a
journey so that Behram Yazad may convey him in safety.

When one invokes blessings on any one, one should (first) recite two Yathâ-
ahu-vairyô's and then one should pronounce blessings. One should recite six
Yathâ-ahu-vairyô's at the time when one commences offering battle to any one
and (also) when one gets victory in the battle.⁸

¹ H F. بکار for MU بکار

² H F. بنگاهای for MU بنگاه

³ H F. مرتب ; MU. مرتب

⁴ H F adds ویا

⁵ H F. حاکم for MU عالم

⁶ H F. آن وقت ; MU آن زمان

⁷ H.F. در آن زمان for MU. آن زمان

⁸ H.F. از جنگ فیروزی for MU. از فیروزی

When they sow seeds into the ground, *i.e.*, when they cultivate a field, *i.e.*, when they practise husbandry, or, when they plant a new tree into the ground and whatever they do of a like nature—at such times 9 Yathâ-ahu-vairyô's are to be recited and then tallage should be done. At the time when one is to cohabit with one's¹ wife, one should first recite 9 Yathâ-ahu-vairyô's and then one should lie down with her. When a conference is held with a maiden, 11. Yathâ-ahu-vairyô's are recited at the time. When one goes out to ask for a person's daughter (in marriage), or when one wishes to give one's offspring in marriage to any one, or when one wishes to contract some kind² of relationship with any one—on such occasions³ 11 Yathâ-ahu-vairyô's are first to be uttered and then one may give one's offspring (in marriage) or, ask for (the offspring of another in marriage).

At the time when people go for the purpose of celebrating the nuptials of their children, six Yathâ-ahu-vairyô's are to be then recited.

When one buys quadrupeds,⁴ or, when one drives pegs into the ground for picketting them, 10 Yathâ-ahu-vairyô's are to be recited.

12 Yathâ-ahu-vairyô's are to be recited, when one ascends⁵ a mountain, or goes to the top of a fortress, or mounts anything lofty, or walks on a bridge. When one goes down into a craven or into a trench⁶ or goes below or beneath⁷ the bottom part of a house—on such occasions also, 12 Yathâ-ahu-vairyô's are (first) to be recited and then one should proceed further.

At the time they (wish to) enter a city or a town, 13 Yathâ-ahu-vairyô's are first recited and then they should proceed, and at the time when they have entered that town or village, even then they should first recite 13 Yathâ-ahu-vairyô's and then go along and walk in the city or the village.

At the time when one has lost one's way on the road, and does not find it out, then one should first recite 12 Yathâ-ahu-vairyô's and one should then seek one's way.

As for the Yathâ-ahu-vairyô's which⁸ are mentioned for every one (occasion), on every (such) occasion one should first recite the Yathâ-ahu-vairyô's and thereafter put one's step forward, and undertake the work; (because) the Creator Ormazd has given injunctions unto Zartosht that the Yathâ-ahu-vairyô is the smiter of demons and the protector of the body.⁹

¹ H.F. adds *خود* after *رون*

² *چیزی* lit., something.

³ H.F., *آن وقت*; MU. *آن زمان*

⁴ H.F. *چهار پایان* MU. *چهار پای*

⁵ H.F. *روند* for MU. *رفتن*

⁶ *نغم* a trench, a mine

⁷ H.F. *فرو و زیر* for MU. *فرو زیر*

⁸ H.F. adds *که* after *ویرو*

⁹ Cf. Shapur Bharuchi's *Ravayat*, which is nearly the same as this: MU. p. 14, ll. 11-18. Cf. the following passages with the above:—

² One MS. inserts this word.

MU. I. p 15, ll 1-6 · H.F , f 76 (See MU I., p. 482).

Number of Ahunavars recited in the different Yasna-services.

Kama Bohra :—Q—How many Yathâ-ahu-var'yôs are to be recited in every Yasna-service ?

A.—The Yathâ-ahû-vairyôś (to be recited) in the (various) Yasna-services are these :

7 Yathâ-ahu-vairyôs to be recited in (the Yasna of) No-nāvar.

5	"	"	"	" ¹	Sarosh.
2	"	"	"	"	Sruze.
4	"	"	"	"	Gahambar.
5	"	"	"	"	Visparad service with the Kshnuman of Sarosh.
4	"	"	"	"	Visparad with the Kshnu- man of Gahambar.
3	"	"	"	"	Visparad with the Kshnu- man of Ashôân (Arda- fravash).
7	"	"	"	"	Visparad with the Kshnu- man of Vîspeshâm days.
12	"	"	"	"	the Yasna of Rapithwan.
7	"	"	"	"	the Yasna for the Vis- peshâm days.

(15) The religion is so connected with the Yathâ-ahu-vaîryô as the hair is more connected with the glory of the face²; of course, any one will be in dread (if he wishes) to separate the hairiness from the hands and face.³

[illegible]

(Spiegel's Psh. Yasma 19 § 4) :—

"Ahunvar is that spirit which propagates the religion and which religion is formed from the Ahunvar."

(d) סומכטאג ווערן ערן וועט - נאך וועט - געטאמטאג - וועטאג ער

(Madon's Dinkard : Vol. II, p. 789) .—

"The Yathâ-ahuk-vairyôk is the origin of religion; and the formation of the Naski is therefrom."




(e) Cf. Yasht XXI, § 4 :—

"O Zarathushtra! the recital of this word of truth (*viz.*, Asha, *i.e.*, Ashem Vohu) and the recital of the formula Ahuna Vairya increase strength and victory for one's soul and religion (or, conscience).

Cf Dr. Modi's "the Religious Ceremonies and Customs of the Parsis," pp. 343-346.

1 **یشت** **Yasht** in Pah. as in Persian used for **Yasna** or **Yasht**.

2 or, as the hair (is connected) with the hand and face.

8 or, with the face and hands; or, from the glory of the face. There is no word for 'om' in the text.  *samât*, from  (*Cf. Per.  to cause dread or fear.*

MU. I., p. 15, ll. 7-8.

Kamdin Shapur :—The Yathâ-ahu-vairyôš (to be recited in the different Yasnas) :—

If it is (the Yasna of) Sarosh, 5.

„ „ Ashôân, 8.

„ „ No-nabar, 7.

In other Khshnumans of other days, also 7.

MU. I., p. 15, ll. 10-11 (= p. 483).

Dastur Barzuji :—Q.—In every Yasna, how many Yathâ-ahu-vairyôš should be recited ?

A.—In the Yasna of Nonābar and in the Yasna of the Siruze (i.e., 30 days), 7.

In the Yasna of Siruze, 2, in the Yasna of Sarosh, 5; in the Yasna of Gahambar, 4; in the Yasna of the Frohars of Ashôân (i.e., the pious), 8; in the Yasna of Rapithwan, 12.

MU. I., p. 15, ll. 12-15 : H. F. 394 (see MU. I., p. 352).

Bahman Punjya :—Details about every Khshnuman (of the Afringan) as to how many¹ Yathâ ahu-vairyôš are recited² (therein) :—

4	Yathâ-ahu-vairyôš in the Khshnuman of the Afringan of	Gahambar.
2	„ „	Dahman.
8	„ „	Ardafravash.
	and the Gâthâs, i.e., of the Panji. ³	
5	„ „	Srosh.
2	„ „	Siruze. ⁴
12	„ „	Rapithwan.
7	„ „	are to be recited (in the Khshnuman) of Hormazd-Khodai and all ⁵ other Amshaspands.

MU. I., p. 15, ll. 17-19 = H. F. f. 221.

Number of Ahunavars to be recited in place of various Avesta Prayers.

Kamdin Shapur :—(If any one does not know the various Avestas to be recited in daily prayers, he should recite instead the number of Yathâs as given below) :—

For Khurshid Nyaish, 103 Yathâ-ahu-vairyôš.

„	Mâh	„	65	„	„	
„	Sarosh	Yasht	103	„	„	
„	Ormazd	„	103	„	„	and 10 Ashem Vohus.
„	Ardibehesht	„	65	„	„	

¹ H.F. چند MU. چندان

² H.F. adds خوانند

³ MU. has پنج; H.F. only پنجی i.e., the 5 Gâthâ days.

⁴ H.F. has this statement about Siruze after that of Dahmân.

⁵ H.F. adds همه

For Five Gāhs 65 for each.
 „ Sarosh Hadokht Yasht 75

MU. I, p. 16, ll. 1-8 = H.F. f. 390.

Bahman Punjya :—If any one does not know how to recite the Nyaishes, Yashts, every one of the 5 *gāhs* and the *patet*, and if he recites Yathā-ahu-vairyōs (in place of them) in accordance with this writing, then there is not the slightest doubt as regards this that he will attain to the merit of the (particular) Nyaish, Yasht, Patet, any one of the 5 *gāhs* or the Afringan ceremony (which he wants to recite)

103	Yathā-ahu-vairyōs		for Khurshid and Meher. Nyaishes (for each).
100	„	„	for Ardunsur Nyaish.
65	„	„	for everyone of the 5 <i>gāhs</i> .
103	„	„	and 10 Ashem Vohu for Ormazd Yasht.
65	„	„	for Ardibehesht Yasht.
75	„	„	for Sarosh Hadokht.
65	„	„	for Māh Nyaish.
103	„	„	for Sarosh Yasht (recited) in the Yasna.
121	„	„	and 12 Ashem for Patet ¹
121	„	„	„ for every Afringan. ²

Every one who acts in accordance with this (and recites the) Yathā-ahu-vairyōs, he will attain to the merit of them without doubt.³

MU. I, p. 16, ll. 10-11.

From another Rwayat (i.e., Shapur Bharuchi's—see Vol. I, p. 326, and Vol. II, p. 463.)

Yathā-ahu-vairyōs are not enjoined to be recited in place of Nirang-Kusti, Khurshed and Meher Nyaishes, but Yathā-ahu-vairyōs are enjoined to be recited in place of Ormazd Yasht and other Yashts.⁴

¹ Shapur Bharuchi gives the word ٲٲ (penitence) for *Patet*

² It can be deduced from this that a layman even can recite an Afringan if he knows how to perform its ritual.

³ This list varies a little from that given by Kamdin Shapur (see above).

Cf. Dr. Modi's "Religious ceremonies and customs of the Parsees," pp. 342-343.

⁴ As no Yathās are here laid down for recitation in place of the Nyaishes and smaller pieces of the Avesta which are daily recited by all, it can be inferred that the writer wanted to assert that simple daily forms of obligatory prayers like the Nyaishes must be recited either from memory or from a book. This practice of reciting the Yathās in place of various prayers is not now generally in vogue as it was meant for those olden times when there was nothing like the spread even of primary education among the Parsees, but now that every Parsee household appreciates the benefits of education, any member thereof can recite these prayers orally or from the book. Old men or women who were deprived of the advantages of education in their times, or a few members of the unlettered portion of the community only who recite Yathās and Ashems now-a-days for these prayers recite them, not as stated in the *Rwayats*, but according to their own whims and fancy.

Efficacy of the Ashem-vohu Prayer.

MU. I., pp. 16-17. H F. ff. 131-32.

From the Rivayats of Kama Bohra : Chapter 88 :—

There is a time when they recite one Ashem Vohu and it is of as much merit as of ten Ashem Vohus recited on other occasions¹ There is a time when they recite one Ashem Vohu and it is of as much merit as of 100 Ashem Vohus recited on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit as of 1,000² Ashem Vohus on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit as of 10,000 Ashem Vohus on other occasions There is a time when they recite one Ashem Vohu and it is of as much merit as of 100,000 Ashem Vohus on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit, preciousness and greatness as the value of this world and whatever is there in this world³ Now, as for that one⁴ Ashem Vohu whose rank and merit is compared to ten Ashem Vohus, it is what they recite when they wish to eat the bread. And as to that one Ashem Vohu which thou recitest after eating bread, it is of as much merit when thou recitest it 100 times on other occasions⁵ And as to that one Ashem Vohu which they recite⁶ and (then) go to bed⁷, it is of as much merit as if thou hast recited 1,000 Ashem Vohus on other occasions.

As to that one Ashem Vohu which thou recitest and turnest from side to side⁸ (in bed), it is of as much merit as if thou hast recited 10,000 Ashem Vohus on other occasions As to that one Ashem Vohu which is recited at the time when thou wishest to get up from bed⁹, it is of as much merit as if thou recitest 100,000 Ashem Vohus on other occasions. That one Ashem Vohu whose preciousness¹⁰ and greatness and worth¹¹ is as much as this world and whatever is in it, is that which they recite at the time of the dissolution of life ; if he himself is not able to recite it¹² (at that time), it is necessary that friends and companions who may be present¹³ give for once an Ashem Vohu into the mouth of that¹⁴ person whose soul departs.

¹ After this sentence which ends with **گویند** MU adds ten words from **چندانی** upto **گویند** which are redundant ² MU. **د هزار** HF. rightly omits **د**.

³ HF. **درین جهان** for MU **در جهان** ⁴ HF **یک** for MU. **آن**

⁵ This whole sentence is omitted in MU HF gives it thus :—

و آن یک اشیم و هو که بعد از خوردن نان بخوانی چندانیش کفرم بود که بوقتهای دیگر
صد نوبت بخوانده باشی

⁶ MU. omits the sentence upto here. HF. gives it thus :— **و آن یک اشیم و هو که بخوانند**

⁷ HF. **و بخسند** for MU. **و یخسند**

⁸ HF **در پهلو در پهلو** and MU **در پهلو پهلو**

⁹ MU **بخواهی خاستن** must be changed to **بخوانی خواستی** **آنزمان** گفتار باشی **بخواند** HF.
as given in HF.

¹⁰ MU. **ارجمندی** and HF. **ارجمندی** ¹¹ HF omits **او** after **بلندی** : better for **او**

¹² MU **خواند** & HF. **خواند** ¹³ MU. **حاضر باشد** HF. **حاضر باشند**

¹⁴ HF. omits **آن**

For, if the Ashem Vohu is recited at that time, then if he be fit for hell, he becomes fit for Hamistân¹, if he is fit for Hamistân, he becomes fit for heaven, and if he be fit for heaven, he becomes fit for Garothman, and if he is fit for Garothman, he becomes fit for the Best Existence², and whatever (the grade) may be, it becomes one step higher and therefore one should be on the look-out for (the performance of) this duty and good work, so that greatness and preciousness may reach the soul, and one should endeavour with all one's might to do this duty so that one's place and rank may be better³.

¹ HF. مستقانی for MU مستان

² Avesta, پهلوی و پارسی - آوستا and Pah 𐬀𐬁𐬎𐬌𐬍𐬏𐬢𐬭𐬀

³ (a) Cf. Hādokht Nask fragment, or Yasht XXI §§ 1-17.

(1) What is the only word which contains the glorification of all the good things (of the world) and of all things having the germ of holiness ? (2) Ahura Mazda replied : "The praise of Ashem (i.e., holiness)". (3) He who praises Ashem, praises me, Ahura Mazda . . . (6) What is that one (recital of the) praise of Ashem which is worth ten others in greatness, excellence and goodness ? . . . (7) O holy Zarathushtra ! when a man eats and drinks and praises Ashem, . . . that one indeed (is worth ten) (8) What is the one praise of Ashem that is worth 100 ? (9) When a man praises Ashem after drinking the pounded Haoma,* . . . that one indeed (is worth a hundred) (10) What is that one praise of Ashem that is worth a thousand ? (11) If a man praises Ashem when rising up and turning on one side (in bed) goes to sleep† that one is indeed (worth a thousand) (12) What is that praise of Ashem that is worth ten thousand ? (13) When a man waking up and rising from sleep praises Ashem, that one is indeed worth ten thousand

(14) What is that praise of Ashem which is worth this region of Khanirath in greatness, excellence and goodness ? (15) When a man praises Asha at the extreme end of his life (16) What is that praise of Ashem which is worth all that is between the earth and the sky,—this earth, those lights and all the good things of holy germ, created by Mazda ? (17) It is that one which a man recites on renouncing evil thoughts, evil words and evil deeds †

(b) In one of the Hâ's of the Baghân Yasht *etc.*, the 20th Hâ of Yasna, the commentary of the Ashem Vohu formula is given, where it is said that this whole formula is the Word of God as is the Ahuna Vairya.

(c) Cf the following from the Shayest-lâ-Shâyast —

၁၁။ ဤစည်းကမ်းချက်များကို လက်မှတ်ရေးထိုးသည့်နေ့မှစ၍ အကျိုးသက်ရောက်မှု ရှိမည်။ (Ch. 4 § 14).

[illegible]

(§ 14). When they lie down to sleep with the sacred shirt and *lusti*, then before going to bed they shall recite one Ashem Vohu and at every coming and going of the breath (i.e., inhaling and exhaling) it is a good work of three Siôshochanâms, and if one dies on that day, he has (as it were) performed a Patet (i.e., has renounced all sins).

[illegible][illegible]

* "after eating the bread" according to the Rivayats

† "Starting up from sleep and going to sleep again",.—West.

† i.e., the Ashem recited in a Patet. The idea contained in §§ 16-17 is not found in the Rivayats.

MU I, p 18, ll 4-7.

Shapur Bharuchi —If one recites an Ashem Vohu with one's own tongue at the time of death, one obtains the merit of the whole world, and it reaches that person who recites it at the time of death. If that person is fit for hell, he becomes fit for Hamistân, *i e*, on the recital of one Ashem Vohu, he attains to one step forward (from his allotted place) The merit¹ of (the recital of) Ashem Vohu lasts for a day, *i e*, it lasts from the time one recites it to the same point of time on the next day, and if a person dies during the day when he had recited the Ashem Vohu, then let it be known that he attains to one step more towards heaven.

MU I., p 19, l 19 to p 21, ll 1-12

A Commentary on the Ashem-Vohu formula.

Ashem is what men themselves do and teach (other) men to practice. What is *Ashem*? *Ashem* is righteousness

Who utters *Ashem*? That man utters it who has acquired the way of Sapinā Mino and has left off the path of Ganā-Mino

Now, what are the ways of Sapinā-Mino and the ways of Ganā-Mino? The way of Sapinā-Mino is the wish² of Ormazd and it is the bright and fearless heaven and in like manner (it leads to) more fearless paths The way of Ganā-Mino is the wish of Ahriman and the demons and it is (full of) stench and gloom and in like manner (it leads to) more stinking (and fearful)³ ways It is evident from the pure religion of the Mazdayasnians that a merit (would be acquired) by good deeds, and it is evident from the good Mazdayasnian religion that a sin (would arise) from criminality. In the religion, it is enjoined that every one ought to do what is manifest from the religion I have said this so that you may understand it, accept it, learn it and make it current in the world

What is *Vohu*? *Vohu* is goodness

Who utters *Vohu*? That person utters *Vohu* who is called the pious⁴ Zarathushtrotum, and the pious⁵ Zarathushtrotum is he who has the Avesta and the Zend by heart,⁶ and sits down in company of the good and eats with the good and keeps himself afar and preserves separation from the vile so that whatever he utters is (of the merit of) a Yasna and whatever he eats is (of the merit of) a Myazd ceremony

(§ 24) —One is this that when one lies down to sleep (*khuftashn*) with virtue and innocence, one Ashem Vohu is to be uttered When he is awake,* he is to do so likewise, and (then) for every single drawing of the breath there is a good work of three Sroshocharnâms which is equivalent to ten *jujans* (*i e*, *dirhams*), (and one *jujan*) is of the full weight of 4 *maz*. †

Cf. Dr. Modi's Religious Ceremonies and Customs of the Parsees, pp. 348-49.

¹ *lit*, the dignity

² *کار* as in MU. p 21, l 17, or *کار* work.

³ F.S.M. adds *ویدی تر*

⁴ *پژده* Pah *پژده* ⁵ *درویش* for *درویش*

⁶ *narm lit*, soft, easy

* *پیدا = پیدار* (*Virât*) = *پیدا*

† *Mad* = *Maz* is the Huzvâresh for *دڠ* (*dâng*) which is equal to $\frac{1}{2}$ of a *dirham* (See *Pah. Paz. Glossary*, p 21)

What is *Vahisstem* ? It is what is nobler and higher.

Who utters *Vahisstem* ? He utters *Vahistem* who possesses these three things—*humata*, *hukta*, *hvaršta*, and leaves off these three things—*dushmata*, *dushhukhta*, *duzvaršta* ?

What are these *humata*, *hukhta*, *hvaršta* and what are these *dushmata*, *dushhukhta* and *duzvaršta* ?

Humat is good intention, that whereby they are steadfast on the religion. *Hukht* is good speech and it is intercession¹ for the pious. *Hvaršt* is a good deed, (e.g.) they must keep well and in proper order water and fire and observe precautions for them (so that they may not be polluted) and (should show) perfect humility towards the creatures² of Ormazd, i.e., he is perfectly humble, who does not do to any one what he does not like to be done to himself.

(What is) *dushmat* ? It is this. Those who are most ignorant of the religion—who do not rely on it. *Dush-hukht* is this. To cause affliction to those who are pious, to ridicule them, to rob them of their things and strike them. *Dushvaršt* is unfaithfulness i.e., they do not take proper precautions³ for water and fire and do not keep them well⁴ so that the whole creation⁵ of Ormazd is scorned⁶ by him i.e., it is afflicted. What is arrogance (or, not submitting to authority) ? Not submitting to authority is this that one does unto others what one oneself does not like.

What is *Asti* ? It is lending one's ears⁷ to any one.

Who utters *Asti* ?⁸ That person utters *astī*, who listens⁹ to what the good¹⁰ say and counsels for what is better¹¹ and who has his thoughts, words and deeds set right with the good. Whatever he knows of, he says 'I do not know it'. Whatever he does, he does well and he tells everyone to practice beneficence, charity and generosity because munificence and charity are the best of all deeds.

What is *ushtā* ? *Ushtā* is fearlessness¹²

[Who utters *Ushtā* ? That person utters *ushtā*]¹³ who has nothing to fear from his behaviour in this world and from bad and wicked men and the vile, and in the other world from Ahriman and the demons and whatever resembles them.

¹ چادنگوی Pah. 𐭥𐭥𐭥𐭥𐭥𐭥

² دایم for دام (See the Pahlavi version given below)

³ دایم for دام ⁴ 𐭥𐭥𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥𐭥𐭥 ⁵ 𐭥𐭥𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥𐭥𐭥

⁶ 𐭥𐭥𐭥𐭥𐭥𐭥 This is a curious mistake. Pah version has 𐭥𐭥𐭥𐭥𐭥𐭥 which can be transcribed 𐭥𐭥𐭥𐭥𐭥𐭥 the first part whereof is read 𐭥𐭥𐭥𐭥𐭥𐭥 so that 𐭥𐭥𐭥𐭥𐭥𐭥 means greedy, covetous. That the word before the transcriber was *tarminet* and not *azmand* is clear from this that the very next question is about 𐭥𐭥𐭥𐭥𐭥𐭥 as opposed to 𐭥𐭥𐭥𐭥𐭥𐭥

⁷ The text has 𐭥𐭥𐭥𐭥𐭥𐭥 *duty or industry*—which is corrupted from Pah. 𐭥𐭥𐭥𐭥𐭥𐭥 (See below and also the Pah version)

⁸ 𐭥𐭥𐭥𐭥𐭥𐭥 om in MU, but F.S.M. has it 𐭥𐭥𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥𐭥𐭥 ¹⁰ 𐭥𐭥𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥𐭥𐭥

¹¹ Omit 𐭥𐭥𐭥𐭥𐭥 after 𐭥𐭥𐭥𐭥𐭥𐭥. ¹² MU. 𐭥𐭥𐭥𐭥𐭥—better F.S.M. 𐭥𐭥𐭥𐭥𐭥𐭥 ¹³ om. in MU., but see the Pah. version.

-දුමිනි ∴ 1811 අ. 18 -දුමිනි ∴ 1811 අ. 25 -දුමිනි ∴ 1811 අ. 28 -දුමිනි
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[illegible][illegible]

MU. I, pp 21-22 . HF f 378.

On the Ashem-vohu.

[From the Rivayet of Maneck Changa] —

Ashem vohu vahishtem i.e., Righteousness, virtue and good things. The hoard, i.e., of duties and good works is most excellent and superior. *Astr ushtā asti ushtā ahmār hyād ashār*, i.e., it is virtue and virtue is this, that is, it is abstinence (from vice) It is most excellent and superior *Ashem* is that which makes one righteous¹ What is that which makes one righteous² That which makes one righteous is what one practises oneself and teaches men righteousness.

What is *Ashem*? *Ashem*³ is righteousness³

Who utters *Ashem*? That person utters *Ashem* who has acquired the way of Sapeñā-minu and has left off the path of Ganā-minu Now what are the ways of Sapeñā-minu and what are the ways of Ganā-minu? The path of Sapeñā-minu is the wish of Ormazd and it is the bright and fearless heaven and in like manner, (it leads to) more fearless paths The path of Ganā-minu is the wish of Ahriman and the demons and it is stench and gloom, and in like manner (it leads to) ways more stinking. It is evident from the pure religion of the Mazdayasnians that a merit (is acquired) by meritorious deeds, and it is evident from the good Mazdayasnian religion that a sin (would accrue) from criminality. In the religion it is enjoined that every one ought to do what⁴ is manifest from the religion. I⁵ have said this so that you may understand it, accept it, learn it and make it current in the world

A part of the commentary of *Ashem Vohu* is written (here), let it be known that the rest of it is abbreviated⁶

MU I, p 22, ll 18-19 to p 23, ll 1-2 = HF f 253.

The Kusti or Sacred Thread Girdle.

Kamdin Shapur —When Behdins come of age, they should tie on the *kusti* on the waist, for *kusti* is the girdling of the waist⁷ for religion, for if they do not tie it on the waist, they will not be regarded as the slaves of Ormazd. Moreover, if they proceeded three steps without *kusti*, there is a *farman* sin for every step and if they proceed four steps without *kusti*, it is a *tanvīr*⁸ which is equivalent

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۱۷۲۴ ۱۷۲۵ ۱۷۲۶ ۱۷۲۷ ۱۷۲۸ ۱۷۲۹ ۱۷۳۰ ۱۷۳۱ ۱۷۳۲ ۱۷۳۳ ۱۷۳۴ ۱۷۳۵ ۱۷۳۶ ۱۷۳۷ ۱۷۳۸ ۱۷۳۹ ۱۷۴۰ ۱۷۴۱ ۱۷۴۲ ۱۷۴۳ ۱۷۴۴ ۱۷۴۵ ۱۷۴۶ ۱۷۴۷ ۱۷۴۸ ۱۷۴۹ ۱۷۵۰ ۱۷۵۱ ۱۷۵۲ ۱۷۵۳ ۱۷۵۴ ۱۷۵۵ ۱۷۵۶ ۱۷۵۷ ۱۷۵۸ ۱۷۵۹ ۱۷۶۰ ۱۷۶۱ ۱۷۶۲ ۱۷۶۳ ۱۷۶۴ ۱۷۶۵ ۱۷۶۶ ۱۷۶۷ ۱۷۶۸ ۱۷۶۹ ۱۷۷۰ ۱۷۷۱ ۱۷۷۲ ۱۷۷۳ ۱۷۷۴ ۱۷۷۵ ۱۷۷۶ ۱۷۷۷ ۱۷۷۸ ۱۷۷۹ ۱۷۸۰ ۱۷۸۱ ۱۷۸۲ ۱۷۸۳ ۱۷۸۴ ۱۷۸۵ ۱۷۸۶ ۱۷۸۷ ۱۷۸۸ ۱۷۸۹ ۱۷۹۰ ۱۷۹۱ ۱۷۹۲ ۱۷۹۳ ۱۷۹۴ ۱۷۹۵ ۱۷۹۶ ۱۷۹۷ ۱۷۹۸ ۱۷۹۹ ۱۸۰۰ ۱۸۰۱ ۱۸۰۲ ۱۸۰۳ ۱۸۰۴ ۱۸۰۵ ۱۸۰۶ ۱۸۰۷ ۱۸۰۸ ۱۸۰۹ ۱۸۱۰ ۱۸۱۱ ۱۸۱۲ ۱۸۱۳ ۱۸۱۴ ۱۸۱۵ ۱۸۱۶ ۱۸۱۷ ۱۸۱۸ ۱۸۱۹ ۱۸۲۰ ۱۸۲۱ ۱۸۲۲ ۱۸۲۳ ۱۸۲۴ ۱۸۲۵ ۱۸۲۶ ۱۸۲۷ ۱۸۲۸ ۱۸۲۹ ۱۸۳۰ ۱۸۳۱ ۱۸۳۲ ۱۸۳۳ ۱۸۳۴ ۱۸۳۵ ۱۸۳۶ ۱۸۳۷ ۱۸۳۸ ۱۸۳۹ ۱۸۴۰ ۱۸۴۱ ۱۸۴۲ ۱۸۴۳ ۱۸۴۴ ۱۸۴۵ ۱۸۴۶ ۱۸۴۷ ۱۸۴۸ ۱۸۴۹ ۱۸۵۰ ۱۸۵۱ ۱۸۵۲ ۱۸۵۳ ۱۸۵۴ ۱۸۵۵ ۱۸۵۶ ۱۸۵۷ ۱۸۵۸ ۱۸۵۹ ۱۸۶۰ ۱۸۶۱ ۱۸۶۲ ۱۸۶۳ ۱۸۶۴ ۱۸۶۵ ۱۸۶۶ ۱۸۶۷ ۱۸۶۸ ۱۸۶۹ ۱۸۷۰ ۱۸۷۱ ۱۸۷۲ ۱۸۷۳ ۱۸۷۴ ۱۸۷۵ ۱۸۷۶ ۱۸۷۷ ۱۸۷۸ ۱۸۷۹ ۱۸۸۰ ۱۸۸۱ ۱۸۸۲ ۱۸۸۳ ۱۸۸۴ ۱۸۸۵ ۱۸۸۶ ۱۸۸۷ ۱۸۸۸ ۱۸۸۹ ۱۸۹۰ ۱۸۹۱ ۱۸۹۲ ۱۸۹۳ ۱۸۹۴ ۱۸۹۵ ۱۸۹۶ ۱۸۹۷ ۱۸۹۸ ۱۸۹۹ ۱۹۰۰ ۱۹۰۱ ۱۹۰۲ ۱۹۰۳ ۱۹۰۴ ۱۹۰۵ ۱۹۰۶ ۱۹۰۷ ۱۹۰۸ ۱۹۰۹ ۱۹۱۰ ۱۹۱۱ ۱۹۱۲ ۱۹۱۳ ۱۹۱۴ ۱۹۱۵ ۱۹۱۶ ۱۹۱۷ ۱۹۱۸ ۱۹۱۹ ۱۹۲۰ ۱۹۲۱ ۱۹۲۲ ۱۹۲۳ ۱۹۲۴ ۱۹۲۵ ۱۹۲۶ ۱۹۲۷ ۱۹۲۸ ۱۹۲۹ ۱۹۳۰ ۱۹۳۱ ۱۹۳۲ ۱۹۳۳ ۱۹۳۴ ۱۹۳۵ ۱۹۳۶ ۱۹۳۷ ۱۹۳۸ ۱۹۳۹ ۱۹۴۰ ۱۹۴۱ ۱۹۴۲ ۱۹۴۳ ۱۹۴۴ ۱۹۴۵ ۱۹۴۶ ۱۹۴۷ ۱۹۴۸ ۱۹۴۹ ۱۹۵۰ ۱۹۵۱ ۱۹۵۲ ۱۹۵۳ ۱۹۵۴ ۱۹۵۵ ۱۹۵۶ ۱۹۵۷ ۱۹۵۸ ۱۹۵۹ ۱۹۶۰ ۱۹۶۱ ۱۹۶۲ ۱۹۶۳ ۱۹۶۴ ۱۹۶۵ ۱۹۶۶ ۱۹۶۷ ۱۹۶۸ ۱۹۶۹ ۱۹۷۰ ۱۹۷۱ ۱۹۷۲ ۱۹۷۳ ۱۹۷۴ ۱۹۷۵ ۱۹۷۶ ۱۹۷۷ ۱۹۷۸ ۱۹۷۹ ۱۹۸۰ ۱۹۸۱ ۱۹۸۲ ۱۹۸۳ ۱۹۸۴ ۱۹۸۵ ۱۹۸۶ ۱۹۸۷ ۱۹۸۸ ۱۹۸۹ ۱۹۹۰ ۱۹۹۱ ۱۹۹۲ ۱۹۹۳ ۱۹۹۴ ۱۹۹۵ ۱۹۹۶ ۱۹۹۷ ۱۹۹۸ ۱۹۹۹ ۲۰۰۰ ۲۰۰۱ ۲۰۰۲ ۲۰۰۳ ۲۰۰۴ ۲۰۰۵ ۲۰۰۶ ۲۰۰۷ ۲۰۰۸ ۲۰۰۹ ۲۰۱۰ ۲۰۱۱ ۲۰۱۲ ۲۰۱۳ ۲۰۱۴ ۲۰۱۵ ۲۰۱۶ ۲۰۱۷ ۲۰۱۸ ۲۰۱۹ ۲۰۲۰ ۲۰۲۱ ۲۰۲۲ ۲۰۲۳ ۲۰۲۴ ۲۰۲۵ ۲۰۲۶ ۲۰۲۷ ۲۰۲۸ ۲۰۲۹ ۲۰۳۰ ۲۰۳۱ ۲۰۳۲ ۲۰۳۳ ۲۰۳۴ ۲۰۳۵ ۲۰۳۶ ۲۰۳۷ ۲۰۳۸ ۲۰۳۹ ۲۰۴۰ ۲۰۴۱ ۲۰۴۲ ۲۰۴۳ ۲۰۴۴ ۲۰۴۵ ۲۰۴۶ ۲۰۴۷ ۲۰۴۸ ۲۰۴۹ ۲۰۵۰ ۲۰۵۱ ۲۰۵۲ ۲۰۵۳ ۲۰۵۴ ۲۰۵۵ ۲۰۵۶ ۲۰۵۷ ۲۰۵۸ ۲۰۵۹ ۲۰۶۰ ۲۰۶۱ ۲۰۶۲ ۲۰۶۳ ۲۰۶۴ ۲۰۶۵ ۲۰۶۶ ۲۰۶۷ ۲۰۶۸ ۲۰۶۹ ۲۰۷۰ ۲۰۷۱ ۲۰۷۲ ۲۰۷۳ ۲۰۷۴ ۲۰۷۵ ۲۰۷۶ ۲۰۷۷ ۲۰۷۸ ۲۰۷۹ ۲۰۸۰ ۲۰۸۱ ۲۰۸۲ ۲۰۸۳ ۲۰۸۴ ۲۰۸۵ ۲۰۸۶ ۲۰۸۷ ۲۰۸۸ ۲۰۸۹ ۲۰۹۰ ۲۰۹۱ ۲۰۹۲ ۲۰۹۳ ۲۰۹۴ ۲۰۹۵ ۲۰۹۶ ۲۰۹۷ ۲۰۹۸ ۲۰۹۹ ۲۱۰۰ ۲۱۰۱ ۲۱۰۲ ۲۱۰۳ ۲۱۰۴ ۲۱۰۵ ۲۱۰۶ ۲۱۰۷ ۲۱۰۸ ۲۱۰۹ ۲۱۱۰ ۲۱۱۱ ۲۱۱۲ ۲۱۱۳ ۲۱۱۴ ۲۱۱۵ ۲۱۱۶ ۲۱۱۷ ۲۱۱۸ ۲۱۱۹ ۲۱۲۰ ۲۱۲۱ ۲۱۲۲ ۲۱۲۳ ۲۱۲۴ ۲۱۲۵ ۲۱۲۶ ۲۱۲۷ ۲۱۲۸ ۲۱۲۹ ۲۱۳۰ ۲۱۳۱ ۲۱۳۲ ۲۱۳۳ ۲۱۳۴ ۲۱۳۵ ۲۱۳۶ ۲۱۳۷ ۲۱۳۸ ۲۱۳۹ ۲۱۴۰ ۲۱۴۱ ۲۱۴۲ ۲۱۴۳ ۲۱۴۴ ۲۱۴۵ ۲۱۴۶ ۲۱۴۷ ۲۱۴۸ ۲۱۴۹ ۲۱۵۰ ۲۱۵۱ ۲۱۵۲ ۲۱۵۳ ۲۱۵۴ ۲۱۵۵ ۲۱۵۶ ۲۱۵۷ ۲۱۵۸ ۲۱۵۹ ۲۱۶۰ ۲۱۶۱ ۲۱۶۲ ۲۱۶۳ ۲۱۶۴ ۲۱۶۵ ۲۱۶۶ ۲۱۶۷ ۲۱۶۸ ۲۱۶۹ ۲۱۷۰ ۲۱۷۱ ۲۱۷۲ ۲۱۷۳ ۲۱۷۴ ۲۱۷۵ ۲۱۷۶ ۲۱۷۷ ۲۱۷۸ ۲۱۷۹ ۲۱۸۰ ۲۱۸۱ ۲۱۸۲ ۲۱۸۳ ۲۱۸۴ ۲۱۸۵ ۲۱۸۶ ۲۱۸۷ ۲۱۸۸ ۲۱۸۹ ۲۱۹۰ ۲۱۹۱ ۲۱۹۲ ۲۱۹۳ ۲۱۹۴ ۲۱۹۵ ۲۱۹۶ ۲۱۹۷ ۲۱۹۸ ۲۱۹۹ ۲۲۰۰ ۲۲۰۱ ۲۲۰۲ ۲۲۰۳ ۲۲۰۴ ۲۲۰۵ ۲۲۰۶ ۲۲۰۷ ۲۲۰۸ ۲۲۰۹ ۲۲۱۰ ۲۲۱۱ ۲۲۱۲ ۲۲۱۳ ۲۲۱۴ ۲۲۱۵ ۲۲۱۶ ۲۲۱۷ ۲۲۱۸ ۲۲۱۹ ۲۲۲۰ ۲۲۲۱ ۲۲۲۲ ۲۲۲۳ ۲۲۲۴ ۲۲۲۵ ۲۲۲۶ ۲۲۲۷ ۲۲۲۸ ۲۲۲۹ ۲۲۳۰ ۲۲۳۱ ۲۲۳۲ ۲۲۳۳ ۲۲۳۴ ۲۲۳۵ ۲۲۳۶ ۲۲۳۷ ۲۲۳۸ ۲۲۳۹ ۲۲۴۰ ۲۲۴۱ ۲۲۴۲ ۲۲۴۳ ۲۲۴۴ ۲۲۴۵ ۲۲۴۶ ۲۲۴۷ ۲۲۴۸ ۲۲۴۹ ۲۲۵۰ ۲۲۵۱ ۲۲۵۲ ۲۲۵۳ ۲۲۵۴ ۲۲۵۵ ۲۲۵۶ ۲۲۵۷ ۲۲۵۸ ۲۲۵۹ ۲۲۶۰ ۲۲۶۱ ۲۲۶۲ ۲۲۶۳ ۲۲۶۴ ۲۲۶۵ ۲۲۶۶ ۲۲۶۷ ۲۲۶۸ ۲۲۶۹ ۲۲۷۰ ۲۲۷۱ ۲۲۷۲ ۲۲۷۳ ۲۲۷۴ ۲۲۷۵ ۲۲۷۶ ۲۲۷۷ ۲۲۷۸ ۲۲۷۹ ۲۲۸۰ ۲۲۸۱ ۲۲۸۲ ۲۲۸۳ ۲۲۸۴ ۲۲۸۵ ۲۲۸۶ ۲۲۸۷ ۲۲۸۸ ۲۲۸۹ ۲۲۹۰ ۲۲۹۱ ۲۲۹۲ ۲۲۹۳ ۲۲۹۴ ۲۲۹۵ ۲۲۹۶ ۲۲۹۷ ۲۲۹۸ ۲۲۹۹ ۲۳۰۰ ۲۳۰۱ ۲۳۰۲ ۲۳۰۳ ۲۳۰۴ ۲۳۰۵ ۲۳۰۶ ۲۳۰۷ ۲۳۰۸ ۲۳۰۹ ۲۳۱۰ ۲۳۱۱ ۲۳۱۲ ۲۳۱۳ ۲۳۱۴ ۲۳۱۵ ۲۳۱۶ ۲۳۱۷ ۲۳۱۸ ۲۳۱۹ ۲۳۲۰ ۲۳۲۱ ۲۳۲۲ ۲۳۲۳ ۲۳۲۴ ۲۳۲۵ ۲۳۲۶ ۲۳۲۷ ۲۳۲۸ ۲۳۲۹ ۲۳۳۰ ۲۳۳۱ ۲۳۳۲ ۲۳۳۳ ۲۳۳۴ ۲۳۳۵ ۲۳۳۶ ۲۳۳۷ ۲۳۳۸ ۲۳۳۹ ۲۳۴۰ ۲۳۴۱ ۲۳۴۲ ۲۳۴۳ ۲۳۴۴ ۲۳۴۵ ۲۳۴۶ ۲۳۴۷ ۲۳۴۸ ۲۳۴۹ ۲۳۵۰ ۲۳۵۱ ۲۳۵۲ ۲۳۵۳ ۲۳۵۴ ۲۳۵۵ ۲۳۵۶ ۲۳۵۷ ۲۳۵۸ ۲۳۵۹ ۲۳۶۰ ۲۳۶۱ ۲۳۶۲ ۲۳۶۳ ۲۳۶۴ ۲۳۶۵ ۲۳۶۶ ۲۳۶۷ ۲۳۶۸ ۲۳۶۹ ۲۳۷۰ ۲۳۷۱ ۲۳۷۲ ۲۳۷۳ ۲۳۷۴ ۲۳۷۵ ۲۳۷۶ ۲۳۷۷ ۲۳۷۸ ۲۳۷۹ ۲۳۸۰ ۲۳۸۱ ۲۳۸۲ ۲۳۸۳ ۲۳۸۴ ۲۳۸۵ ۲۳۸۶ ۲۳۸۷ ۲۳۸۸ ۲۳۸۹ ۲۳۹۰ ۲۳۹۱ ۲۳۹۲ ۲۳۹۳ ۲۳۹۴ ۲۳۹۵ ۲۳۹۶ ۲۳۹۷ ۲۳۹۸ ۲۳۹۹ ۲۴۰۰ ۲۴۰۱ ۲۴۰۲ ۲۴۰۳ ۲۴۰۴ ۲۴۰۵ ۲۴۰۶ ۲۴۰۷ ۲۴۰۸ ۲۴۰۹ ۲۴۱۰ ۲۴۱۱ ۲۴۱۲ ۲۴۱۳ ۲۴۱۴ ۲۴۱۵ ۲۴۱۶ ۲۴۱۷ ۲۴۱۸ ۲۴۱۹ ۲۴۲۰ ۲۴۲۱ ۲۴۲۲ ۲۴۲۳ ۲۴۲۴ ۲۴۲۵ ۲۴۲۶ ۲۴۲۷ ۲۴۲۸ ۲۴۲۹ ۲۴۳۰ ۲۴۳۱ ۲۴۳۲ ۲۴۳۳ ۲۴۳۴ ۲۴۳۵ ۲۴۳۶ ۲۴۳۷ ۲۴۳۸ ۲۴۳۹ ۲۴۴۰ ۲۴۴۱ ۲۴۴۲ ۲۴۴۳ ۲۴۴۴ ۲۴۴۵ ۲۴۴۶ ۲۴۴۷ ۲۴۴۸ ۲۴۴۹ ۲۴۵۰ ۲۴۵۱ ۲۴۵۲ ۲۴۵۳ ۲۴۵۴ ۲۴۵۵ ۲۴۵۶ ۲۴۵۷ ۲۴۵۸ ۲۴۵۹ ۲۴۶۰ ۲۴۶۱ ۲۴۶۲ ۲۴۶۳ ۲۴۶۴ ۲۴۶۵ ۲۴۶۶ ۲۴۶۷ ۲۴۶۸ ۲۴۶۹ ۲۴۷۰ ۲۴۷۱ ۲۴۷۲ ۲۴۷۳ ۲۴۷۴ ۲۴۷۵ ۲۴۷۶ ۲۴۷۷ ۲۴۷۸ ۲۴۷۹ ۲۴۸۰ ۲۴۸۱ ۲۴۸۲ ۲۴۸۳ ۲۴۸۴ ۲۴۸۵ ۲۴۸۶ ۲۴۸۷ ۲۴۸۸ ۲۴۸۹ ۲۴۹۰ ۲۴۹۱ ۲۴۹۲ ۲۴۹۳ ۲۴۹۴ ۲۴۹۵ ۲۴۹۶ ۲۴۹۷ ۲۴۹۸ ۲۴۹۹ ۲۵۰۰ ۲۵۰۱ ۲۵۰۲ ۲۵۰۳ ۲۵۰۴ ۲۵۰۵ ۲۵۰۶ ۲۵۰۷ ۲۵۰۸ ۲۵۰۹ ۲۵۱۰ ۲۵۱۱ ۲۵۱۲ ۲۵۱۳ ۲۵۱۴ ۲۵۱۵ ۲۵۱۶ ۲۵۱۷ ۲۵۱۸ ۲۵۱۹ ۲۵۲۰ ۲۵۲۱ ۲۵۲۲ ۲۵۲۳ ۲۵۲۴ ۲۵۲۵ ۲۵۲۶ ۲۵۲۷ ۲۵۲۸ ۲۵۲۹ ۲۵۳۰ ۲۵۳۱ ۲۵۳۲ ۲۵۳۳ ۲۵۳۴ ۲۵۳۵ ۲۵۳۶ ۲۵۳۷ ۲۵۳۸ ۲۵۳۹ ۲۵۴۰ ۲۵۴۱ ۲۵۴۲ ۲۵۴۳ ۲۵۴۴ ۲۵۴۵ ۲۵۴۶ ۲۵۴۷ ۲۵۴۸ ۲۵۴۹ ۲۵۵۰ ۲۵۵۱ ۲۵۵۲ ۲۵۵۳ ۲۵۵۴ ۲۵۵۵ ۲۵۵۶ ۲۵۵۷ ۲۵۵۸ ۲۵۵۹ ۲۵۶۰ ۲۵۶۱ ۲۵۶۲ ۲۵۶۳ ۲۵۶۴ ۲۵۶۵ ۲۵۶۶ ۲۵۶۷ ۲۵۶۸ ۲۵۶۹ ۲۵۷۰ ۲۵۷۱ ۲۵۷۲ ۲۵۷۳ ۲۵۷۴ ۲۵۷۵ ۲۵۷۶ ۲۵۷

to 1200 *dirams*. But if they keep the *kusti* on the waist and engage themselves in thinking good thoughts, speaking good words and doing good deeds, then for every step there will be a merit of a *farmân*.

Q—When a child attains to 15 years, he should tie on a new *kusti* and wash his head with the Barcshnum (ceremony) ¹

¹ The reason for tying on the *kusti* is thus given in Dâdistan, Ch. 19. —

It is said that Jamshed was the first person who told men to put on the *kusti*, as a sign of God's service, because he himself was deluded by the Devs and repented for his transgressions by wearing the *kusti* and ordering men to put it on (§ 18) —

וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא

i.e., a belt worn on the waist is ordered for men by him

Zarathushtra, when he reformed the religion, retained this custom —

וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא

i.e., as before the advent of Zartosht, the *kusti* was worn, so after (the advent of) God's messenger, the holy and good Zartosht who gave injunctions about the commands of the spirits and the exposition of the religion and about the praising of the word of God, viz, the Avesta, and about steadfastness in the good religion, the same religious girdle is tied round the body with (the recitation of) religious formulas over the garment of Vohuman (i.e., the Sadrah)—§ 19. Tying the *kusti* is submission to the will of God Cf. Dd §§ 20, 23. —

(20) וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא

(23) וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא

(20) Countless people, observing the proper rules, wear this proper and ceremonious belt of religion—which is the indicator of service to the Creator—on the middle of the body, thereby the power of demons is more shattered, the way to sin becomes more obstructed and the will of the demons greatly lessened. (23) *kusti* is the sign of God and a token of the end of sin and a presage of the removal of destruction. One should tie it on near the heart on the middle of the body with (the recitation of) religious formulas of the glorious Avesta.

Cf Sls. IV. §§ 9-10.

(9) וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
(10) וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא
וְהָיָה שֶׁיְהוָה יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא יִצְחָק בְּרִיךְ הוּא

MU I, p 23, ll 3-4 and ll 8-9.

Maneck Changa and *Jāsā* It is not the way¹ of religion that women tie the *kusti* (and keep it) on the waist for the least (period). When a woman or a man attains to 14 years, it is necessary for, and incumbent on, them that they should keep the *kusti* tied on the waist.

MU I, p. 23, l. 6

Nariman Hoshang :—Q.—A woman keeps the *kusti* (tied on the waist) at the time of her marriage and after the marriage (ceremony is over), she unties it. (What is the decision about it ?)

A.—Keeping it tied on is best, untying it is not proper ²

MU I, p. 29, ll. 5-8.

Kaus Kamdin :—Q.—Who can weave the *kusti* ?

A.—The weaving of the *kusti* is the occupation of the Dasturs and Hirbads.³

i e., A man or a woman, until 15 years of age, does not commit the sin of running about uncovered (i e., without *Sudreh* and *Kusti*) and the sin of *drāydn-juyeshmah** (i e., of unseasonable chatter) arises after 15 years. The sin of running about uncovered as far as 3 steps is a *farman* each step ; at the 4th, it is a *tanāfur* sin

* i.e., the punishment incurred for the sin of *drāydn-juyeshmah* (i e., talking while eating, praying, &c) is the same for the sin of walking without *Sudreh-Kusti*

Cf. Sls. X § 13 :—

(13) *Navzud i e., investiture with Sudreh-Kusti* are mentioned that for every one who being one day more than 14 years and 3 months puts on *kusti*, it is so much better than when he ties on the *kusti* at the 15th year.

One is this that it is evident from the *Dubāsruyd Nask* wherein the year and the day (for *Navzud* i e., investiture with *Sudreh-Kusti*) are mentioned that for every one who being one day more than 14 years and 3 months puts on *kusti*, it is so much better than when he ties on the *kusti* at the 15th year.

Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp 179-180.

¹ MU *راہ دین*—better F S M. *راہ دین نیست* (See. l 8)

² This question throws some light on the Parsee women of some towns of Gujarat. When, as revealed in the question, some women did away with the *kusti* and did not know the merit of wearing it—a custom handed down from times immemorial—then about other matters pertaining to religion, their knowledge must have been at the lowest ebb, which can be better imagined than described

کار خیر as explained in one *Rivayat* is the time of the tying of the marriage-knot as well as the time of the performance of ceremonials, like the *Yasna*, the *Gahambar*, the *Rapithwin* &c. If the latter sense is accepted then it is meant here that women put on the *kusti* at the time of the performance of ceremonies

³ i.e., of their womenfolk. Upto a few years ago, it was a custom in Navsari and other towns of Gujarat that *kusti* should be woven only by the females of the priestly class ; and when the females of the laity began to weave the *kusti* a few years ago in Navsari, a great uproar was created by the priestly class and for a time, the former were dissuaded from weaving the *kusti* as they were told that it was enjoined by religion that it was the occupation of the priests only ; but this custom has now fallen in abeyance.

Q.—How should the *kusti* we tie on be woven? Should it be woven of 72 filaments?

A.—From the religion and its prescriptions and from what has reached us of the laws of the ancients and the *Poriodakeshāns*, we have no doubt or suspicion that there should be 72 filaments thereof.¹

MU. I., p. 29, ll. 9-10.

Dastur Barzoi — *Kusti* made of black wool will not do.²

MU. I., pp 29-30.

Investiture with Sudreh and Kusti.

The law about the investiture with new Sudreh and Kusti i.e., an account of the investiture with Sudreh and Kusti, as the practice thereof is in India (By Darab Hormazdyar).

This account of the investiture is in conformity with the practice observed up till now, but the following points should be noted:—

(1) کودی هفت ساله و سه ماه و یا زیاده³ از آن اما کم نشاید
i.e., the child should be 7 years and 3 months old. One older than this will do but not younger.

¹ Cf. Dinkard Bk. VIII.—

Dmk. Book VIII, Vol XVI, pp 19-20.

و نه از آن و نه از آن و نه از آن و نه از آن (Ch. 23, § 15).

About the *Sudreh* and *Kusti* from what it is proper to make them and whatever is on the same subject.

و نه از آن و نه از آن و نه از آن و نه از آن (Ch 37, §§ 25-26).

About the mode of making the *kusti* and the harm to the soul from an unusual formation.

From such passages in the Dinkard, we learn that complete instructions about the weaving of *kusti* were given in Huspârum Nask, but they are now no longer extant.

For *Sudreh* and *Kusti*, See Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp. 178-196.

² Cf. Nirangistan (ff. 163b-164a) —

و نه از آن و نه از آن و نه از آن و نه از آن

و نه از آن و نه از آن و نه از آن و نه از آن

i.e., *Kusti* may be made from the following things —wool and hair of the woolly goat or the woolly camel. Soshyos said that that made from cotton is also allowed. As regards raw silk (کڑ) and prepared silk, they have been divided in opinions.

Cf. Sls. Ch. IV § 1 —

و نه از آن و نه از آن و نه از آن و نه از آن

و نه از آن و نه از آن و نه از آن و نه از آن

i.e., *Kusti* made of silk is not proper; the hair of a hairy goat and hairy camel and the hair from the ram is proper.

³ MU. و یا زیاده —better F.S M و یا زیاده

(2) روی کودی جانب آفتاب کردن یعنی مغرب اوزیرن گم
i.e. The face of the child should be turned towards the Sun i.e., to the west in the Uziran-gāh (i.e., the Navjot ceremony was performed in the Uziran-gāh also in the time of Darab).

(3) After *vidhvāo, mraotu* (i.e., after finishing the Khshnuman of Dadar Hormazd), the Nirang-Kusti should be at once recited, (and not the introductory portion of the Hormazd Yasht, beginning with *Peresat. Zarathushtro*, as some priests do here).

(4) پس کودک بهما کس بها زور گرفتن
i.e., the child should perform *Hamā-zor* with the whole (congregation)—a practice not now observed.

MU. I, p 32, ll. 4-7.

The Kusti—*contd.*

Kaus Kamdin :—Q—At the time when a person ties on¹ the Kusti anew, and bows to the sun² and if other persons (cross him in any direction) in the midst of tying it on and of bowing (to the sun or light)³—(what is then the decision about it ?)

A—At the time of tying on the Kusti (anew) and bowing (to the sun or any light)², if one comes or goes (crossing him) from before or behind, or, in the right or left (direction) or above or below him,⁴ and if one crosses in front of him at a distance of 100 steps, or, on the right hand side of him at a distance of 30 steps, or, on the left hand side at a distance of 30 steps, or from behind his back at a distance of 10 steps, then (the performance of the rite of tying on the Kusti) is not interrupted.

If a person ties on the Kusti anew and (another person) crosses him on the floor above him, or on the ground-floor⁵ and if this person is not seen by him, then it is allowable (to tie on the Kusti without interruption), but if he is seen (by the person tying on the Kusti), then they should act according to the estimate indicated above.

MU. I, p 32, ll. 9-10 H F f. 208.

From the Rivayet of Kamdin Shapur.—If one is re-tying the Kusti, and if another person crosses within three steps of one, then one should re-tie the Kusti

¹ MU بریدن—better F S M بستن or, E 60 کردن; See the *Pāsōkh*, which rightly gives بستن

² The Kusti, when taken off, is tied anew facing the sun by day (or a lamp or the moon by night).

³ For دیگر آن نیایش کردن which seems to be incomplete, as given in MU. it should be better thus, as given in F.S.M. :—

دیگر کسان در میان کستی کردن و نیایش کردن

⁴ i.e., if the person is tying on the Kusti on the ground-floor and some one crosses him on the floor above, or if the person ties on the Kusti on the floor above and some one crosses him on the ground-floor

⁵ بالا و زیر i.e., above & below (See note above).

afresh.¹ If a Hirbad is to consecrate Darun (and if he is putting on Kusti) then another person must keep six steps away from him, i.e., three more steps.²

MU. I, p. 32, l. 10 . H.F. f. 214.

If (while tying on) the Kusti³ at night, there is no lamp, then it is proper to turn one's face towards the south, while tying it on. (Turning) towards that side, the Kusti is allowed⁴ (to be tied on)

MU. I, p. 32, ll. 11-13 : H F. f 255.

On tying⁵ on the Kusti : Kamdin (Shapur) so represented (to us) that it was not known where to turn one's face (at night) while tying on the Kusti. It is so manifest in the good⁶ religion that if, at night, fire⁷ is before one, then one should turn towards the fire ; if fire is not there, then one should turn towards the moon ; if even⁸ the moon is not seen, then one should turn towards the Rapithwin i.e., the south. When⁹ it is dawn one should turn towards the direction of the rising of the sun.¹⁰

MU. I, p. 32, l 15 H F f 209

Kamdin Shapur :—The Kusti which is tied on the waist must be tied on it above a white garment (i.e., Sudreh).

The Kusti should be tied on the surface of a white garment A coloured garment will not do. The under-garment (i.e., the Sudreh) which is coloured is not proper according to the religion

MU. I, p. 32, ll. 17-19 to p. 33, ll. 1-8 and p 34, ll. 3-7 = H.F. f. 112,
f 149

Kama Bohra [and not Nariman Hoshang], and Kaus Kama and Kama Bohra :—

Q.—A man who recites *Vāj* or consecrates *darun* has his *kusti* not in proper order and the sacred-shirt under the *kusti* is also not fit.¹¹ What is the decision ?

1 i.e., he must recite the ceremony of putting on the Kusti from the beginning.

2 i.e., in addition to the three steps mentioned above in the case of an ordinary person.

3 H. F. prefixes کسنى to شب

4 Both H. F., MU., رواست for هست (So F.S.M.).

For کسنى T. 31 and T. 33 both have کسنى (= Pah. کسنى) : hence, the trans. is : 'where there is Satvis' (i.e., the star of the southern direction) which tallies with 'nimruz' i.e., the south of the text. (Cf. Sla. Ch. XIV § 5).

5 افزايدن or افزودن —Pah. افزايدن.

6 H. F. om. بم

7 e.g., a lamp.

8 H. F. نيز for MU. هم

9 H. F. rightly adds چون after نيمروز

10 i.e., the east.

11 For درست read درست نم (so F.S.M. See p. 33, l. 10).

A.—The *kusti* of one who performs the Yasna-service should be such that no filament thereof should be left untwisted¹, and the shirt beneath the *kusti*; i.e., the *nimak*² (or *Sadra*) should also be in proper order, so that there may be no doubt about it. If one consecrates the *darun* and if 1½ filaments¹ of his *kusti* have been left untwisted, it may even then be used. The *nimak* (i.e., the sacred shirt) should also be in proper order³; and if, out of helplessness, a little bit of one side of the *gireh-bān*⁴ (i.e., the collar) of the sacred shirt (*zar-kusti*) is torn, it will be of use, if it is mended again. If one who is to consecrate a *bāj* has his *kusti* (sacred thread-girdle) or *nimak* (sacred shirt) not in the proper order, it is not proper that he alone⁵ (can take the *bāj*)⁶.

He can take the *baj* from a person⁷ who has the greater *khurb*;⁸ but it is proper that he (i.e., the priest who has his *kusti* or *sudra* not in proper order) takes the *vā*;⁹ in conjunction with another person who has his *kusti* and *nimak* in proper order.¹⁰

¹ See note below (**دودر** a twisted thread).

² **زیمکی** or **نیک** Cf. **Pah.** **ꠞꠞꠞ** Per **زیمہ** a short under-garment (Steingass).

3 For درست read در دست

⁴ For **میدان** or H. F. **میدام** read **گردان** (Kaus Kama, p 33, 1.6).

5 MU. ذنبا. The words ذنبا are understood

⁶ For reciting the Bāj in conjunction with a fully-qualified priest with the greater Khub (who must have his *sudrekh* and *kusti* in proper order), see Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp 371-372

⁷ (Kama Bohra, and not Nar. Hosh.)—better از کسی (Kaus Kama, p. 33, l. 7.)

⁸ MU. **یشب** **ویراستم** - **یشت** (See, for explanation, MU. II., p. 26, l. 4 and p. 144, ll. 13-14).

⁹ For the explanation of this *bdj*, see Mod1, and the note above.

¹⁰ In this Ruvayat, and similar ones, the *sudreh* is called *nimak* (cf. Per. زبر کستی or شیب کستی), i.e., the garment underneath the *kusti* or پیراين the sacred shirt. It is also called شیب کستی, i.e., (garment) underneath the *kusti*. cf. Pah. 𐭥𐭮𐭩𐭬𐭪𐭫𐭲𐭣𐭮𐭠𐭤 . . In Dd ch. 39 § 1 the sacred shirt is called 𐭥𐭮𐭩𐭬𐭪𐭫𐭲𐭣𐭮𐭠𐭤 *pīrāhan* and 𐭥𐭮𐭩𐭬𐭪𐭫𐭲𐭣𐭮𐭠𐭤 and in Vendidad and Nirangistan, it is also called 𐭥𐭮𐭩𐭬𐭪𐭫𐭲𐭣𐭮𐭠𐭤.

About the *sudreh* which should be in proper order and about a flawless *kusti*, the following passages may be compared —

Dadistan : ch. 39 § 1 :—

[illegible]

i.e. It is necessary that (the shirt) should be proper, white, pure, of one fold, made of one (substance) only, just as Vohuman is also the one (*i.e.*, the first) creature of Ormazd (*i.e.*, who was first created), afterwards the innermost garment is called after him and the good men of the religion put it on properly, singly and with one fold.

Kama Bohra : If the *shib-kusti* i.e., the shirt which is (worn) under the *kusti* is not in the proper or suitable order, and if one (with such a shirt i.e., *sudreh* on)

Cf. Sls. IV. §§ 4-8. —

(4) וְשָׂרָב בְּבִגְדֵי וְשָׂרָב שֶׁלֹּא וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי
 (5) אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי
 (6) מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי
 (7) מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי
 (8) מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי
 אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

i.e., (4) Cloth of thick brocade, and girdle of silk are not fit for wearing, cloth of hide when the hair is stripped of it, of wool, of hair, of cotton, of washed silk and of vegetable fibres (*lit.* of wood) is proper for the shirt

(5) Four finger-breadths of the shirt is the measure of its width, from side to side as well as from the neck to the skirt, the length from before and behind should be as much as is proper to put on. (6) The length as well as the breadth should be uniform. If (the shirt) is made of two folds, or if it is torn, it is not proper. (7) When a shirt of one fold is put on and the skirts fit (*lit.*, are worn) on both sides, and if the *kustik* is tied over it, it is proper. (8) When two shirts are put on and if they tie *kustik* over it, the sin of *vashāt-dubārashnik* (i.e., running about uncovered) originates with them.

About a *kusti* properly made, of —

Sls. Ch. IV. §§ 2 and 11 —

(2) אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

(11) אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

i.e. (2) The least width necessary (for a *kusti*) is exactly 3 finger-breadths. (*This refers to the slackness round the waist*); and when it is three finger-breadths exactly (loose or slack) on all sides (*lit.*, from one extremity to another), then if the rest is cut off, it is proper

(11) A girdle in which there are no knots is proper. If a woman ties a knot (while weaving the *kusti*), it is not proper.

Cf. Sls. Ch. X § 1 —

אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

i.e. (1) A *kusti* should be 2 or 3 finger-breadths (loose) as said in all teachings; when it is less, it is not proper.

Cf. Nirangistan, f 163 b :—

אֵין מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

מִן הַיָּדָיִם וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי וְשָׂרָב שֶׁלֹּא עֲלֵי כְּתָפֵי

i.e. One should have (the *sudreh* or *kusti*) about 4 finger-breadths loose round the body according to the text *pdri-zī*. If (*sudreh* or *kusti*) hang down all on one side, that, indeed is not proper.

consecrates Darun, or takes Vāj, or¹ performs the Khurshid Nyaish, is it proper² or not? Can it be (the sin of) *drāyān* (i.e., chattering)³ or not?

A.—For (the performance of) the Yasna, both the *kusti* and the shirt (i.e., *sudreh*) worn under it should undoubtedly be in a proper and decent order. A fit⁴ *kusti* should be such as to be in the proper order, and at the time of weaving⁵ it, there should be no filament left untwisted⁶ and the shirt (i.e., *sudreh*) worn under the *kusti* should have been well-sewn and no part thereof should have been torn off, and for consecrating⁷ the Darun it should be in the proper order. If in weaving⁸ (the *kusti*), one and a half filaments⁹ have been left untwisted, it will be of use. The *zīr-kusti* (i.e., the garment under the *kusti* i.e., the *sudreh* or the sacred shirt) should be properly sewn and should be fit. If there is one who takes the Bāj (i.e., a priest) or a layman¹⁰ and if the right side of the *girivān* (i.e., the collar or the breast) of his *zīr-kusti* (i.e., *sudreh*) is torn off¹¹ but has been mended, then this will do out of helplessness. If $7\frac{1}{2}$ filaments¹² of the *kusti* of a layman¹³ are left untwisted, then this will do¹³, but if there are more than this then it will be of no use.¹⁴ When the *kusti* is not in the proper order, then let it be known that whatever one does and regards as a merit is a sin

MU I, p. 34, ll. 9-10. H.F. f 440.

Kaus Mahiar. How is it if on re-tying the *kusti* and reciting the Avesta or the Nyaish, a woman in menses throws her glance¹⁵ (at the person tying it on)?

A.—It is proper that the woman in menses should be 30 steps away from him.¹⁶

¹ H F prefixes *نیایش* یا ² H. F rightly omits *کم و* after *شاید*

³ The performance of the ceremony without proper *sudreh* or *kusti* on is a mere chattering (*drāyān*) as it is not done with due observance Cf *drāyān-khurshid*.

⁴ H. F, BK *کستی شایسته* MU only *کستی* ⁵ H F. *یافتن* MU. *یافتن*

⁶ H F, BK *در فرو نگذاشتم* for MU *در فرو نگذاشتم*; here *در* must be taken as equivalent to *دو در* (*dūdār*) i.e., a twisted thread (See p. 33, l. 6)

⁷ H F. *پشتن* MU. *یسن* ⁸ H F, BK *در بافتن*, MU *بافتن*

⁹ H F. *دو در نیم*, MU *دو در نیم*

¹⁰ H F & BK. *یا ناردمی* for MU *یا ناردمی*.—better *یا ناردمی* (پا درم—با درم) = Common people i.e., laymen). F S.M gives instead *یا باد یانی* ¹¹ H F. *دریده باشد* and MU. *دریده*

¹² *کسی با در تا هفت در و نیم*—so both H F and MU—better *با درم* for *با در* and *کسی در تا هفت در و نیم* or for *کسی با در تا هفت در و نیم* read, as in F S M, *کسی در تا*.

¹³ The *kusti* should be flawless, it must be woven with due care and proper attention to the prescribed mode, i.e., it must have the 72 threads all ceremoniously woven; but $7\frac{1}{2}$ filaments unwittingly left untwisted are allowed in the case of an ordinary person who is not going to perform any ceremony, as against $1\frac{1}{2}$ for a priest

¹⁴ i.e., if there are more flaws in the *kusti* than are allowed, it is useless.

¹⁵ The words *رن دشمنان نگاه کند* of the Answer to the Question should be put in the body of the Question after *نیایش کند*.

¹⁶ i.e., if she looks at him within 30 steps, the *kusti* should be tied on anew According to another Rivayat (See MU. I, p. 34, l. 13) she should be 40 steps away.

MU. I., p. 33, ll. 18-19 to p. 34, l. 1.

Shapur Bharuchi :—Q.—About tying on the *kusti* and (putting on) the sacred shirt i.e., the *zir-kusti* :¹ Whenever the sacred garment beneath the *kusti* (i.e., the *Sadra*) is not in proper order and not in good (condition), is it proper or not that they should consecrate the *darun-bāj* or recite the Khurshed Nyaish (with such a sacred shirt or *kusti* on) ?

A.—It is necessary that the *kusti* and the *zir-kusti* (i.e., *Sadra*) should be fit and beyond suspicion so that they may be in proper and good order, because if the *kusti* is tied on to the naked body, it is a sin, it is not a merit.

MU. I., p. 34, l. 12

Shapur Bharuchi —Q—They perform the *kusti* and recite Avesta or the Nyaish and if a menstruous woman casts her glance at them, how is it ?

A.—It is proper that a menstruous woman should be 30 steps away from them.

MU I, p. 36, ll 14-15

Punishment to be prescribed by the High-priest in proportion to the sin committed.

Bahman Punjya :—If a Behdin commits a crime which happens either through his hands or through his tongue,² he should be made to repent of it. In proportion to the crime, there should be the ordering of retribution and it should be so ordered. If they order retribution in excess of the sin, the Dastur becomes a sinner. this should be well looked after so that the soul may not be in torment ³

MU I, p. 36, ll 17-19

Patet or Penitentiary Prayer-formula.

Shapur Bharuchi :—If a person cannot recite the *patet* daily, then he should order another person to perform the *patet* for him, and the performance of *patet* by that other person is such as if the *patet* were recited by him himself with his own tongue. There is no difference between these (two recitals). But it is necessary for that person that he should daily recite these several words.—“I am sorrowing for, and repentant and in renunciation of every sin, which I have spoken, which I have done, which has arisen through me, and which I have imagined.”

Again, if a person recites *patet*, its dignity lasts for three days,⁴ i.e., if he dies within those three days, it is the same as if he had recited the *patet* at the time of his death.⁵

¹ *his*, the sacred garment underneath the *kusti*

² i.e., if he does improper deeds, or speaks improper words.

³ Dastur Noshervan Marzban says that one should repent of one's sins before a Dastur, chiefly on the day Rām of the month Meher (MU. I, p. 38, l. 5).

⁴ i.e., the advantage of that recital will accrue to the reciter for 3 days.

⁵ MU. om. this last para :—

دیگر آنکه هر کسی که پت کند مرتبه او سه روز بماند یعنی اگر در آن سه روز بمیرد
مچنان باشد که بوقت مردن بدت کرده باشد

MU I., p. 37, ll. 2-4.

Suratya Adhyarus —Q—One of the Behdins has committed a great crime and he wants to repent of that sin, but it is enjoined that repentance (of one's sins) should be performed in the presence of a Dastur¹ (i e , High Priest) and the man who is the sinner knows it for certain that the high-priest is a worthless fellow. Can he go before that Dastur about this question (i e , for the repentance of his sin), or not ?

A—Several Dasturs should gather together and whatever is ordered by all the Dasturs met in conference (by a majority) should be acted up to and they should punish (the sinner) in proportion to his circumstances and his wealth.

MU I, p 37, ll 6-8 HF f 86.

Kama Bohra :—A person says to another : “ After my death, go to the Dastur for my sake and repent of my sins ” Is it such as if (the dead) had himself performed the *patet* or not

The earlier the *patet* is recited,² the better it is, and it is better (to perform it) in one's lifetime. If it is not possible (to repent of one's sins) in one's life time, then (it should be done) during the three nights³ (after one's death), and if it is impossible (to do it) during the three nights,³ then they should strive⁴ so that the earlier it is done, it may be allowed.

MU. I, p 37, ll 10-13, or ll 15-18 H F. f 113 and f. 152.

Kama Bohra and Kaus Kama —Q—A person says to another: "Go to the Dastur after my death and repent of the sins which have arisen from me." When that person dies and this (other) person goes before the Dastur and repents of the former's sins for his sake, then is it such as if (the dead) himself had recited the *patel*? What is the decision if this cannot be done on the same day (of his death)?

A—If (the dying person) performs (the *patet*) himself, it is better; but if he cannot perform it himself (and dies), then on the day when (his body) is disposed of⁶ (in the Dakhma), it would be better (to perform the *patet*); and even if it is not recited on that day, then it is more incumbent to recite it during the three nights⁶ (after death) than on other occasions. One should exert oneself so that the sooner one performs the *patet*, the better (for one).⁷

1 Cf. Patet-Adarbad—*push-i-rad dastur-i din awayast garzidan*—"One should repent (of one's sins) before the *rad*, i.e., the Dastur of religion."

2. e, one repents of one's sins

3 or, on the 3rd night after death.

4 better H. F. **لحش** for MU. **لحشش**

⁵ **بپرویزند** *let*, abstain from; technically, the word has come to mean "to dispose of the body ceremonially" ⁶ **H F** **شوة**; **MU.** **شو**

7 Cf. Dadistan : Pursesh 7 and 8 :

Pursesh 7 §§ 2-5-6 .—

[illegible]

Nariman Hoshang —Q—If a *herbad* (i e, a priest) commits a crime, can a Behdın (i e, a layman) punish him or not ?

Nariman Hoshang (MSS A and FSM) :—Again, it has been written (to ask) why we had written that if a person commits a sin and is not forbidden by the head of the community, sinfulness is incurred³ by that (leader)

† When his good and bad deeds are weighed in the balance by Rashnu on the dawn of the fourth day

2 e. If he who has passed away ordered that good work in his life-time, or made a testament thereof or was the originator of it and if it was the means of doing (some good) to the soul, then although it is proceeded with after his passing away, it reaches unto him for the joy of his soul, because he is the orderer of the original grateful action and the righteousness belongs to him.

i.e. But the soul of him by whom the good work is done by his own hands is of a better essence and stronger than of him by whom it is ordered

i.e. Among the various good works, that one is more important which one does oneself with one's own toil, then (comes) that which one makes progressive by one's own order; then (comes) that which one makes a testament of after one's death and which is made progressive; the lowest is that which others do for him.

i.e. When one has not given one's consent for the good work and if one is not worthy of it, then it does not come unto one's possession, even though others may do it for one.

² lit, sits on the neck of.

(We wrote thus), because it had been known to us that those dear ones¹ had the power and authority in their hands²

MU I p. 38, ll 12-17: H.F f. 86

Manure prepared by a darvand for cultivation.

Kama Bohra.—Q—A man holds a piece of land and has wife and children. He cultivates³ (the land) When he manures this (land) with cow-dung, he obtains a certain benefit thereby, and he can procure livelihood for his wife and children; but if he does not manure it with dung, there is only half the profit and he cannot maintain himself What is the decision (about it)²

A.—The dung of the cattle-species should be used (as manure). Dung (obtained from) those of the good religion should be carried to a desert so that the sun may shine on it for four months,⁴ and thereafter rain should fall over it four times. When the whole becomes moist,⁵ it is fit for (the manuring of) the land

The dung-manure of the Jud-dins is not allowed, because it may be full of impurities, and every time water is carried to the worst form of *hikhra*,⁶ it is just like carrying dead matter to water, and the dung manure of the Jud-dins cannot be without the impurity of the *hikhra*,⁷ because it must have been mixed up with blood or menstrual discharge. Whatever sin is more than a good deed, it is not fit to commit, but if the good deeds and sins can be equal, then they are even allowed for the greatest good (of men)

MU. I. pp 38 (last line)—p 40, l. 9. H F f 104, f 115, f 154.

Kama Bohra and Kaus Kama —Q—A man has sons and daughters and own a piece of land. If he manures this land with cow-dung he obtains such an advantage⁸ as to maintain himself and his children, but if he does not manure the land with cow-dung, he gets only half the profit and cannot maintain himself. Cow-dung may be procured from all quarters (i.e., from Behdins or Jud-dins and pure or impure), because this dung-manure cannot be (always) procured from the (proper) place⁹ What is the decision (about it)²

¹ The congregation of Navsari to which the letter from Turkabad was addressed by the Irani Parsees

² MU om this Ravayat —Antia's MS and F S M gives it thus:

از روایت نریمان هوشنگ —دیگر نوشته بودند که ما نوشته بودیم کسی گناه کند و بزرگ سر قوم مانع نکند گناه در گردن آن نشیند بسبب آنکه معلوم شده بود که شما قوت و استعداد در پیش آن عزیزان دسرس است

³ H. F. adds وکار

⁴ H. F. MU. دار . ماه

⁵ or, dies up (Per. خوسیدن 'to be moist' as well as 'to dry up').

⁶ هجر شعرای; MU هجر; H F. بهجر: This هجر شعرای is an incorrect reading of Pah. هجر شعرای = هجر گرای = worst *hikhra* In fact the word شعرای without the dots may be read گرای *gerāi* (See p 39, l 9) — سرگدن ایران همچو هجو گرایست

⁷ بی شعرای for بی هجر گرای (see note 6)

⁸ Kaus Kama: چندان دخل در می آید but Kama Bohra omits دخل

⁹ i.e., not having any impurities mixed with it; manure prepared with proper care by the Behdins is only allowable.

A.—Whatever dung there may be of the four-footed ones, which have not eaten dead matter for a year is fit for manuring land¹ That dung belonging to a man of the good religion should be carried to a desert and left there for four months² so that the sun and moon may shine on it and that the rain-water may fall on it³ four times so that the whole⁴ may equally get wet. If during those four months, it does not rain four times,⁵ he may wait a little so that the rain may fall thereon four times⁶ and then⁷ (only) it should be thrown over the ground (as manure). It is not permissible (to bring the dung-manure) from the houses of unbelievers.

The questioner said, " If I do not manure the land, I cannot maintain myself, and if I sell the piece of land, the same will be the case and my children will be reduced to poverty and I will have to eat various sorts of things from the hands of unbelievers. The land will be tilled⁸ by unbelievers and will be owned by an unbeliever. If I hold the land in my custody I cannot take care of my children and although sin issues therefrom, yet a merit also will proceed from it. What is the decision about it ?

A.—The cow-dung of the unbelievers is like the refuse of the worst sort,⁹ for the reason that they do not take precautions about anything and every sort of impurity will have been mixed with their cow-dung, and if one pours water on such (dung) or carries (this sort of dung) to water, it is just like carrying water to dead matter, for if the worst kind of bodily refuse is carried unto fire or water, it is just like (carrying) *nasâ* (dead matter) thereto, and if one carries dead matter to water or fire or carries water and fire to dead matter, every time (this is done) it is a Margazan sin. Now you have described your plight, and I have described the harm (caused) to water and fire. Do that which is less sinful thereabout and try to obtain¹⁰ the dung-manure always from the Behdins; and if there is a boy

1 See Pah. Vd (Dastur Darab's Ed p 134, ll 3-4)

[illegible]

2 H. F. Kaus Kama : در چهار ماه and MU. فيا چهار ماه

3 H. F. Kama Bohra : omits **بران**

4 H. F. Kaus : omits

چهار بار باران نبارد MU. ; چهار باران دیاید H. F. Kaus Kama :

• H. F. Kaus Kama: تا این چهار باران بران نارد تمام نباید بار باران تمام نباید

7 H. F. Kaus Kama · om. نيس but has نيس instead.

⁸ MU. برکشت; and H F بری بری and برکشت for برکشت (of Kama Bohra's Ravayet), or ایوان باشد, i.e., the provisions will be supplied by *Juddys*.

٥٠٠ ر تلس cf Pah هجو گرا ٥

¹⁰ Kaus Kama. گوش دارید and Kama Bohra گوش میدار H. F. گوش میدارید

or a grown-up man who is affected with colic¹ i.e. if blood issues from his belly,² you are to take precautions about it, so that a Margarzan sin may not occur.

MU. I., p. 43, ll. 13-17.

On The Breach of Promise.

Shapur Bharuchi :—Six (kinds of the) breach of promise³ are mentioned in the religion

First, if one turns away from an agreement or bargain entered into with another,⁴ one's soul will remain in hell for 300 years

2ndly, if one has entered into any transaction (with another) and if they strike their hands⁵ (one with the other), but if one turns away (from it)⁶ then one's soul will abide in hell for 400 years.

3rdly, if one breaks the contract about cattle and (other) four-footed ones (one's soul will abide in hell) for 800 years.

4thly, if one breaks a contract about a piece of land, (one's soul, will abide in hell) for 900 years.

5thly, if one breaks the contract about a sheep, (one's soul will abide in hell) for 500 years

6thly, if one breaks the contract (about the marriage) of a daughter, one will remain in hell for 900 years.

If a pupil offends his teacher, remonstrates with him and speaks harshly to him, or if one turns away from the contract about a Navzud⁷ then (in each case), the soul (of the defaulter) will remain in hell for 900 years

Again, the commandment of God is more excellent than the oaths of men, i.e., if one has taken an oath in a certain situation, and if any harm is done (thereby) to the religion, then one can break that oath and can do the work according to the religion and there is no crime (therein) : moreover, one should look to the greatest good (of the greatest number)⁸

¹ Kaus Kama بزده (or بزید) = purging, phlegm, better نریبا as given in Kama Bohra's Rivayet, which is equal to Per. نریش = colic What the writer here wants to say is that if an invalid affected with colic eases nature in a place where cow-dung is exposed to the heat of the sun, then the blood from his belly will be mixed up with the dung and make it impure

² Kama Bohra شکم مادر—better H F, F S M شکم only

³ Meher-drug. Av. muthrô-drug ⁴ i.e., if one breaks the word-contract.

⁵ دست زدده added only in F S. M.

⁶ i.e., if one breaks the hand-contract.

⁷ The Navzud or Navar ceremony to be undergone by the son of a *herbad* for another in consideration of some money-payment.

⁸ Cf Vd. 4 §§ 2-10 where 6 kinds of contract are spoken of in the following order —

(1) Word-contract; (2) hand-contract, (3) contract about a small cattle, (4) contract about a large cattle; (5) contract about men; (6) field-contract, and again, according to the Avesta, the Nabânazishtas, i.e., the next-of-kin of the culprit are involved in the sin and answerable for it. Thus the Phalavi commentators thus explains. — ۱۳۱۳۳۳۳۳ ۳۳۳ ۳۳۳

i.e., How many years has one to fear (for the breach of the contract)? i.e., a specific

Kama Bohra :—Q.—If a person takes a false oath and wishes that the sin thereof may be uprooted,¹ by what meritorious deed done by him will that sin vanish ?

A — If one takes a false oath, the sin thereof will not be uprooted¹ by the doing of any meritorious deed, but if at the time of taking a false oath he has vowed² that a meritorious act (in compensation for that sin) will be done by him, then that meritorious deed³ must be necessarily done by him. If he does not do it, he will be liable for (incurring) another sin⁴. Moreover, he should repent of it and ask for an *ashô-dâd* (i.e., a righteous gift) of it⁵ from him who is his accuser, then (he should wait and see) what commandment Ormazd, the good and propitious, issues (for this sin, in the other world)

MU I p 44, ll 12 to end and p 45, ll 1-2 HF f 119 and f 158

Kama Bohra and Kaus Kama —Q—If a person takes a false oath with the intention that he may do duties and good works in compensation for that crime or will send money therefor to the Fire-places⁶ or lay aside money in the bag of righteousness,⁷ and if he repents of that crime, is the sin uprooted by him or not ?

number of years is given for every smaller or greater *meher-drug*, the least number being 300 ; and this is explained by some commentators as abiding in so many years in hell (as is also said in this Rivayet)

Again, different commentators reduce the circle of liability to narrower limits, thus .—

၁၈၅၂ နှစ်မှစ၍ ၁၉၄၇ (၁)

[illegible][illegible][illegible]

i.e. (1) The sin of the *mehar-druj* affects the progeny

(2) The son born after the commission of the crime is liable for it.

(3) Kushtan-Bujet said . "The righteous should have no fear "

(4) Gogoshasp said : " When the (wicked) father dies, the righteous children have nothing to fear from it "

According to this Rivayat, the real culprit is only responsible for the breach, and his relatives are not affected at all.

Cf. also Pahlavi Rivayat No VI (p 7) and No XII (p 36)

¹ *ازین وی بشود* So all it should be *ارین وی بشود* where *ین*=origin.

2 بَذِلَ lit accepted, *z e*, vowed

Let, another sin will sit on him.

⁵ i.e. he should beseech his accuser to forgive him. As this is a Hammâl sin, it can be only uprooted by the accuser pardoning his fault.

⁶ Kama Bohra آتشان and Kaus Kama آتشیگا

۱ کيسم کرفه (*Kissa-i-Kerfa*) lit, the bag of righteousness, by this term, the *Girehban*, i.e., collar with a small bag on the Sudriah or the sacred shirt is known. It is so called because all the meritorious deeds done in one's life time accumulate in this bag and will be of use; one when one's final account is made up in the balance of Rashnu.

Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees," p. 183.

A —If a person takes a false oath with such intention, or takes a false oath without such intention,¹ and thereafter he does many duties and good works, then even that sin will not be removed from his neck² and those duties and good works will not at all reach his soul. If he has first vowed to do good works on account of his taking a false oath, he should do them so that the sinfulness may not³ remain on his neck,² but if he does (these good works) they will not reach his soul. Moreover, when (such) a sin arises, he should perform Patet (i.e., repent of the sin), and if he does not do that sinful act a second time, the Spirit of Patet will dry up that sin so that it may not be on the increase again

MU I, p 45, ll 4-5

Shapur Bharuchi. —Q —If a person has taken a false oath, what meritorious deed should be done by him so that the sin may be removed by such good deed ?

A —It is better that he should repent of it, but it is necessary that he should go to his accuser⁴ and show repentance and ask his forgiveness and it may be accepted by the will of God

MU. I, p 45, ll 6-19 to p 46 = H F ff 368-370.

Saogand-Nameh (Shorter version).

Know that when one must have given a thing to another and the latter disowns it and perjures himself, then this Saogand-Nameh, if forced by necessity, should be recited. Perhaps he will be frightened and give answers correctly. Here is the Saogand-Nameh. There are various kinds of oaths, one is this that one has to pass through fire. The second sort is this that red hot iron is to be applied to one's tongue. In short, 33 kinds of oaths have been enumerated.⁵ Now this is (here) epitomised. If one has given something to another and the latter is led astray by Satan, then out of compulsion, an oath should be administered to him in this way. It is necessary that he who administers an oath and he who takes it should both be pleased with one another.⁶ Perhaps by the recital of the Saogand-Nameh, they will be frightened. An arbitrator may be appointed so that the oath may not be administered all at once. As far as possible, they should try to put off this (matter) and postpone it (at least) for a night so that both may desist.⁷ The second day also, they should try to let in something⁸ so that an oath may not be taken. When they act thus, but if it is of no avail, then (the mediator) should say thus. "I am innocent of this fault⁹ and those

¹ Kaus Kama's Rivayet has سوگند بدروغ خورد نه برين منش only for سوگند بدروغ (H F) here the first نه is redundant, سوگند بدروغ يا سوگند خورد نه برين منش

² So literally, i.e., he is responsible for the sin

³ Kama Bohra بهاند better Kaus Kaman بهاند

⁴ *lit*, adversary. All Hamimâl sins, i.e., sins affecting the accusers (i.e., the injured persons) will be atoned if and when the accusers are satisfied and condone the fault

⁵ See Dinkard Book VIII

⁶ i.e., both the complainant and the defendant must settle matters amicably and come to terms

⁷ i.e., one or the other who is guilty.

⁸ i.e., further representation on the enormity of swearing should be made.

⁹ مڌال—perhaps for مڌالب = faults.

who cause the administration of the oath¹ or take it² are responsible for the good deeds or sins. He who administers the oath (as a mediator) is innocent." If they do not come to terms, he who wishes to take the oath is told to bathe,³ to put on a new suit of garments and to tie the *padām*⁴ on the nose. A priest should draw a circle round him, and in the act of drawing this circle, one *Yathā-ahu-vairyō* is to be recited. A censer of fire should be brought and some aloe-wood and some frankincense should be placed on the fire. A tray should be washed (clean) and a little water should be pored into it. A piece of bread⁵ should be brought and placed beside the water⁶ or be thrown into the water. The person who wishes to take the oath should be called upon to recite first the *Khorshed Nyaish* and to sit down in great awe and they should call upon him a second time to abstain from swearing, saying: "If you take an oath, you will not pass out of this world unless hideous signs appear on you⁷, because many persons have sworn and have seen hideous signs⁸. This class (of swearers) has experienced hideous signs." When all this is of no avail, then that person should be told to swear thus: "I, such and such a one, swear truly⁹ before the Creator Ormazd, the bright and glorious, before the Amshaspand Bahman, before Ardibehesht Amshaspand who is burning before me,¹⁰ before shehrivar Amshaspand which has been placed before me,¹¹ before Aspandarmad Amshaspand on which I stand,¹² before Khordad Amshaspand which has been placed before me,¹³ and before Amardad Amshaspand which is near me,¹⁴ and which I shall have (presently) to eat. I swear by the soul and *frohar* of Zartosht Asfantaman, by the soul of Adarbad Marcspand, by the souls of all the *frohars* of the pious, which are and which have been, that I owe nothing to you, such and such a one—either of gold or of silver, or of iron, or of the dress for the body, or of anything which has been created by the Creator Ormazd. I am not aware and I do not know who has it. I have not concealed it anywhere and I am not informed of it in any way." If there remains anything in this matter which has not been said by me¹⁵ (here), what (further information) is wanted, he (the swearer) is called upon to give out. He who takes the oath (declares) that he is absolved from sin by his own body and soul, is absolved from sin by his father, mother, wife, children and ancestors. He says: "I am absolved from sin by the soul of Zartosht Asfantaman and the latter is quit of me. I am absolved from sin by the throne and by the commandment of Ormazd and am absolved from sin by the whole Avesta and Zand; I am absolved from sin by the glory of the good Mazdayasnian religion and by the glory of Adar Khorreh, Adar Gushasp and Adar Burzin Meher and other fires and they are absolved from sin by me. If I perjure myself, then for every crime Zohak the sorcerer has committed from the time of

¹ i.e., the complainants.

² i.e., the defendants.

³ *bat*, plunge his head in water.

⁴ mouth-veil, or covering for the mouth.

⁵ *نانی* perhaps, the *darun*.

⁶ MU. *آن*—better BK, H F. *آب*

⁷ i.e., on the forehead. Those who are wicked will have a sign on their forehead, at the time of the resurrection, to distinguish them from the righteous (Cf. Bd Ch 30 § 10).

⁸ i.e., have suffered the evil consequences thereof.

⁹ MU *خورم دراستی*—BK and H F *می خورم*

¹⁰ i.e., the fire.

¹¹ i.e., metallic tray, &c.

¹² i.e., the earth.

¹³ i.e., water.

¹⁴ i.e., the bread.

¹⁵ i.e., the writer of the *Saogand-Nameh*.

his 8th year upto the period of 1000 years when he was fettered (by Faredun on Mount Demavand), I will draw upon myself the penalty of it on the Chinvat Bridge. Every time I perjure myself, then for every crime which the sorcerer Afrasiab committed from the time when he was 15 years old to the time when he was killed¹ (by Kaikhusro) I shall have to draw upon myself the penalty of those crimes. If I perjure myself, then every good deed I have done, I confer on you, such and such a one, and for every crime done by you, such and such a one, I draw upon myself the penalty of it on the Chinvat Bridge. Meher, Sarosh and the just Rashna know that I speak the truth, the Spirit of Truth knows that I speak the truth; the Amshaspands know that I speak the truth, my soul knows that I speak the truth. My heart and tongue are uniform (i.e., of one accord). I have concealed nothing in my mind. I do not say anything (untrue) by my tongue, and in (taking) this oath, I have not practised any deception. By God, I say that it is so." One Ashem Vohu should be (then) recited. The water and bread placed before him should be given him to eat.²

MU. I, p 47 to p 54, ll 1-13.

Saogand-Nameh³ (Larger version.)

It is said in the religion that when a person enters into a bargain (with another),⁴ it is so necessary that both parties should be satisfied with it and should not murmur about it. It is not permitted that when a bargain has been struck, one of the parties should be sorry about it and say that he does not want to sell (or, buy) that thing. (Again), he should not be allowed to break the contract although the bargain has been struck on that very day, but both (the parties) should strike the bargain (at once), if not, the contract is void and is a breach of faith (*meher-druj*).

It is incumbent on priests and laymen that they should not allow *meher-druj* (i.e., breach of promise) to be committed. Whoso commits *meher-druj* has the way of heaven shut against him, and let it be known that he is without (the jurisdiction of) the commandment of, and obedience to, God the most High and is in the jurisdiction of Ahriman and the demons. It is incumbent on the judge to call from them for some witnesses in order to record evidence⁵ before himself. Witnesses should be three. The judge ought to take into consideration the nature of the evidence. He should look to the witnesses whether they speak the truth or not, and they must have attained to puberty.⁶ He must take into consideration the locality, because there are places where only one witness may be obtained

¹ MU.—H. F. نکشتن—better BK بکشند

² Cf. Dr. Modi's Paper on "Oaths among the Ancient Iranians and the Persian Saogand-Nameh" in the Journal of the Anthropological Society of Bombay (1921)—No. 2 of 1922, pp. 204-224. Also See 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 in the Adibehesht No of 'Asha' pp 66-70

³ BK. gives the heading. داور ندان نمیزد کد: The Book of Oath by which a judge should discriminate (between right and wrong).

⁴ *ut*, buys or sells.

⁵ گفتگوی

⁶ Only F. S. M. gives و عمرش بالغ باشد. All other MSS. om.

and (therefore) that (only witness) should be accepted. When, in an uninhabited place, there may not be more than one witness, it should be said to this witness that if any one has (a cause of) complaint (on account of his conduct as a witness), he (i.e., the witness) will be responsible for it, and he will have to answer for it in the next world. If (the administration of) an oath is talked of¹ then one should pause (a little). If one is in doubt, the oath should not be administered (at once); but if one is without doubt (as to his fair conduct) then the oath should be administered to him.

If any one is a thief (who has appropriated another's property) or if one² has been deprived of his property, or if a thief has carried it off, and if that property is seen in the hands or in the house of another and if two witnesses give evidence that the property belongs to such a person and that they know³ for certain that that property has not been sold to such and such a person, then that property should be taken away from that (thief) and should be handed over to the owner. If even any evidence is brought forward (to the effect) that (the property) has been purchased (by some one), even then it should be taken away (from the purchaser). If a stranger has purchased it, then even it should be taken away from him and should be entrusted to the owner of that property.⁴

If (a property) has been bought by some one of a person, about whom there is a suspicion of theft, then the latter should be traced out, and the price given to him should be taken back from him. If the property has been bought by a man of a person on whom there is a suspicion of theft and if it has been rebought of that man (by another), then the latter should demand his money back from that man who has got the money as the money is his, and that person should be given hire for going after the thief from whom he may receive back the price.

It is necessary that when the thief is caught, he should be punished in proportion to the theft and compensation should be taken from him.

If they do not know where the thief has gone, then the loss should be divided into two and both parties should share half of it between themselves.

If a person gives money to another who wants to do business with it, sharing each half of the profit, and if it so happens that a robber waylays him and carries off the money, then because half the profit⁵ has been said (to be shared by each), the loss also should be (divided) half to half.

If the man is killed on the way and his money carried off, then if both (parties) had acquiesced (to use) that road in carrying on business,⁶ the compensation for that money should not be taken from the relatives of that man (who is killed), but if the man who has taken away the money has borrowed it at his own desire,⁷

¹ *let*, is brought in the midst.

² MU کسی. better BK از کسی

³ میدانم (used in the first person—*ie*, in the direct speech of the witness).

⁴ Only F S M adds و با خداوند مال باید دادن. All other MSS. om.

⁵ MU سود نبرد. better BK, S D B سود

⁶ کاروان may be for کار روان—or a caravan.

⁷ i.e., on his own initiative.

then (his relatives) must compensate for it. But if it so happens that the man is killed and the money restored, then for one (*diram*), compensation should not be more than one, even though the profit also has been got from the money; for the price is to be taken according to the usages which the good religion has sanctioned.

If (transaction) has been made in an animal, and if damage is done to a cultivated field or to a tree (by that animal) then as much (compensation) should be taken as the loss entailed by the entry of that animal and it should be given to the owner of the land. If one buys an animal which dies suddenly and if one gives evidence truly and justly that this animal before its being bought by the person had some disease and ailment, then the price given for it should be taken back (from the original seller) and should be restored to that man (*i e*, the purchaser).

Again, the accuser and the accused should go to the judge. The accused is he who owes something to another and the accuser is he to whom a person owes something. Then the judge should say to the accuser "What is owed by this man to you?" and when the latter answers, the accused should ask for evidence. If the accuser calls witnesses, (such as) those, who are interpreters of the law, or those well-versed in the rites of Barsom,¹ or those who are thankful (unto God), and if (one of) such witnesses give evidence before the judge, it will be sufficient for this reason that² it is one who is versed in the interpretation of the law (*e g*, a judge), or well-versed in religion and he will not give false evidence. *Barsam-varī*¹ (*i e*, the function performed by one at the Barsom ordeal) is the work of God. Being grateful unto God means this that "I am thankful (unto God) that He protects me from Ahriman and it is *humat* (good thoughts), *hukht* (good words) and *hvarsh*t (good deeds) *i e*, I think of virtuous thoughts, I utter good words and I do good deeds, so that Ahriman and demons will keep at a distance from me." If the witness is one who is versed in the interpretation of the law or one versed in the Barsam-varīh, it will be sufficient.

It is good if there are three witnesses from amongst the common people³. If a witness is irreligious and a heretic, sanction for another (witness) must be given. If there are not more than one witness from amongst the common people, then for the other two witnesses (who are not produced in the court) oath should be administered (to the party concerned), because if there are no such witnesses, (the court) should be content with the administration of the oath. Then he who produces witnesses should ask the accused if he will accept the witnesses and abide (by their statements). If he says yes, then the witnesses should be examined. When the witnesses give what evidence they possess, and if one of the two (parties) says that he will not accept the witnesses and abide by their statements, then a petition should be made at the court of the King that such and such a one does not abide by the judicial decree.

When an accuser goes to a judge (to seek redress) and if one is sent after the accused and the latter does not turn up, then the accuser should wait up to the time

¹ *barsam-var* · *Barsam-varīh* and *Garmok-varīh* are two kinds of ordeal (see Dinkard).

² MU. *آنها که چون*: better BK *آنها که*

³ *بادرم* *lit.*, a subject.

of mid-day,¹ if the accused (even then) does not turn up, before the judge, then the accuser should go every day for three (consecutive) days in the same manner (to the court), and should send for the accused and wait upto the time of midday.¹ If after those three days, the accused does not go to the judge, then the latter should record the evidence every day and for every day that (the accused) does not turn up, evidence should be recorded.²

A judge (is he who) must have taken pains to acquire all (legal) knowledge and should have a share of all kinds of (general) knowledge. He should pay proper attention to all processes³ and in the administration of justice, he should sift the truth in the presence of God and his creatures.

But if they come to such a pass that an administration of oaths is assuredly required, then let it be known that the oath should not be given if the capital is not worth 48 *dirams* of silver, and then it should be administered on the advocacy (of the parties concerned) and with (proper) advice, and this affair of theirs should be performed.

If the capital is worth 48 *dirams* and if it happens that an oath is to be administered,⁴ then the judge ought to address them thus:

“Know and be informed that in this suit either of you cannot be speaking the truth and when either of you cannot be right, the other must be telling falsehood, and any person who is a liar⁵ is worse than the accused Ahriman and all his demons. The accursed Ahriman and all demons are more friendly to liars. Every crime which they commit in the world cannot be (better) done by them except when they bring falsehood⁶ in the midst, and the source of all these crimes is the utterance of this falsehood. Secondly, when Zartosht asked of Ormazd, the good and propitious as to what crime men commit is worse and more mischief-making near Him, Ormazd replied ‘No crime is worse than this that when two persons make a contract between them and when there is no witness except Me who am Ormazd, and when one of these two persons stands off his contract and says that he has no knowledge of it, such a person is ill-fated in both the worlds. He cannot pass out of this world until he learns a lesson from the people. When he dies, he goes to hell near Ahriman, as in the world he has practised Ahrimanian deeds. Ahriman will not withhold from (such) friends of his what he possesses. And Ahriman has no wish better than this that any one may tell a lie or take false oaths.’”

It is also said in the religion that if he who takes some *dirams* from a person, or robs him of them, or takes them on loan, and if he does not return them to their owner, then for one *diram* he has taken, if he orders⁷ 10,000 *dirams* to be given for (the performance of) duties, good deeds or Yasna-service or celebrates Myazd,

¹ *lit.*, midday prayers

² ll 16-17 from هر روز upto باید که is repeated

³ Or, preliminary procedure

⁴ *lit.*, is to be brought in the midst. i.e., if the matter can only be settled by the administration of oaths

⁵ BK. om. و هر کسی دروغزن باشد

⁶ MU دروغ — BK. دروغ

⁷ MU. فراید — better BK فرماید

Gahambar and Farvardian and practises Khetiodath and nourishes the poor and the needy and continually supplies the Atash Behram with fuel and frankincense, or kills noxious creatures (for the atonement of his crime), even then he is responsible for the crime.¹ This sin is called the sin of *hamemâl*, i.e., (a crime against) an adversary.

This is also manifest in the religion that if one intends to swear falsely or take a false oath on account of another or obstinately (adheres to it) and then does many more duties and good works,² still that sin will not be removed from his neck. If he does that crime intentionally and he does duties and good works he has vowed to do, then neither will the crime be removed from his neck nor the duty or good work done by him (in expiation of that wicked deed) will reach his soul. And if he does not do³ any duty or good work vowed by him to be done, he is responsible⁴ for the expiation (of the crime), on which account he draws upon himself severe punishment. More than this, a liar is reduced to indigence and no duty or good work can even proceed from a liar.

For three days, these words as said above should be repeated to those who have practised *meher-druz* (or, breach of faith), or to those who have heard of it⁵ :

If they do not take it in good part, then it must be said to them : "Many, and of various kinds are the good works enjoined by religion, which should certainly be performed, and you also know that it is so. Now, in the presence of God the most High, the property which you lay claim to, you should divide in two halves. If you think you have suffered a loss, then you should so imagine that it has been offered in the Yasna-service of God and (thus) you will lay us (also) under complete obligation. If you accept⁶ this advice, you will be well off in both the worlds." If they do not accept this advice, then this should be said to them (by the judge) : "I am without suspicion and doubt that of you two, one tells a lie, but I do not know which one has one foot of his on the truth, except that you yourselves know how you are to bring it into evidence, and how you are to say it out and how I am to find it out."

It should be said to them :⁷ "Sodabeh told a lie with respect to Siavakhsh, but Kaus stood by it firmly and truly. The latter said to them : 'Either of you two must pass over fire so that guilt may be distinguished from innocence.' As Siavakhsh was righteous and innocent, he said "If there is a mountain of fire, I shall pass on it." Now as you might have heard of it,⁸ two mountain-loads of fire-wood were immediately laid out and they were set on fire. Then Siavakhsh passed through the fire and came out from the other side of the fire. As he was

¹ *It*, the crime will not be removed from his neck.

² After *گار گرفت* BK. rightly adds *بیشتر کند* ³ MU. *نکند*—better BK. *نکند*

⁴ MU *در گردن*—better BK. *در گردن*

⁵ *Sc* but do not speak out the truth before the judge.

⁶ MU. *پذیرد*—better BK. *پذیرد* ⁷ MU. *گفت*—better BK. *گفت*

⁸ i.e., learnt from history : Cf. *Shah-Nâmeh*.

innocent not a single hair of his body was injured ¹ Again when Sikandar Rumi came and killed Dara and burnt many books of Avesta, Zend and Pazend, he ruled for a time and the affairs of the religion became very delicate and every day they became more delicate until Ardeshir Babegan sat on the throne and underwent all these troubles for the work of (restoring) the religion when he sent Ardaī Viraf to the spiritual world for those *nurangs* (i.e., religious formulae) of the religion² which Zartosht Asfantaman had brought from before God the most High. He (Ardaī Viraf) made the state (of the religion) known in the spiritual world, when he was for seven days and nights unconscious, as may be known to the readers.

Afterwards in the time of Shapur Ardeshir, as a great number of people was full of doubt,³ the high-priest Adarbad-Marespand who was descended from Zartosht Asfantaman on his father's side and from Gushtasp on his mother's side, said: "If you are in doubt, I know it truly and for certain that the Mazdayasman religion is good and pure⁴ and I (am prepared to) swear by it" As the people were a little in doubt they said "How will you swear by it?"⁵ Adarbad said: "Melt nine maunds of brass, I will wash my head and body before you and you may pour the molten brass on my breast. If it happens that I am burnt, you speak the truth, if I am not burnt, you ought to wash your hands of apostacy and you ought to be without doubt and suspicion about the good Mazdayasman religion and about the words of Viraf and you ought⁶ to accept it."

Afterwards all heretics accepted his words and Adarbad washed his head and body before 70,000⁶ men and 9 maunds of brass being melted, it was poured on his breast, but he did not receive the slightest injury Then people were without doubt and suspicion and all accepted the good religion and the words of Viraf. Now this is the way to establish the innocence of those who are not guilty If you too are innocent and true speakers and do not want to abide by our words which are the words of the religion, then prove your truth by fire. Where Siavakhsh passed on the fire, there were, without doubt, two mountains of fire, but for you, we⁷ will collect only two ass-loads of fuel and kindle it and you shall have to pass through it, if you want to establish the truth And when the molten brass poured on the breast of Adarbad was 9 maunds, we will boil one maund of milk for you and will pour it on your breast so that it may be known to us who is guilty and who is innocent.

If what we have said cannot be practised by you and if you do not accept it and wish to take an oath, we are absolved from the sin (committed) by you."⁸

When they listen to all this, and do not turn with aversion from taking an oath, then first of all they must sign a bond and afterwards they should take the oath. (The bond should run thus) "When a sign appears on (the face of) either

¹ *let*, was lost.

² MU. دین کم—better BK. دین کم

³ MU. پررشک—better BK. پررشک

⁴ MU. آویذ—better BK. آویذ

⁵ MU, BK. پدیرفت F.S.M. پدیرفت

⁶ MU. همدان—BK. همدان ⁷ MU. مازان شمار—better BK. ما اران شما

⁸ i.e., we have tried our best to dissuade you from taking an oath. Now you must take the consequences.

of the two, then four¹ times the property as is laid claim to should be taken from the person on whom the sign appears and should be entrusted to the other adversary."

They should then administer the oath to him and say: "May God find out soon the truth (from the guilty) and may the criminal be distinguished from the innocent." When this sign appears on one of them, the damages assigned should be taken from him. If the property had been disposed of, he should be thrown into prison commensurately (with his crime) so that others might not have the hardihood to commit such crimes. Then before taking the oath, both of them should sit on their knees² before the judge, and the judge should extract this confession from the plaintiff and defendant. Say thus: "I speak the truth, God knows that I speak the truth. The Amshaspands know that I speak the truth. The Yazads in front and behind³ know that I speak the truth. All good things know that I speak the truth. All good things having a spiritual share know that I speak the truth that such and such a one wants such and such a thing from me but I cannot give it to him (because I am innocent). If it is this that such and such a person has committed a crime with reference to such and such property of such and such a person I am absolved from sin by the spiritual and worldly angels." After this, they should go to the fire-place. They should bring a cup from the Yasna-(*gāh*) and pour a little water into it. Some *narmina*⁴ should be put into the cup. Some incense, a little piece of sulphur and a piece of the jujube cut off and a piece of *barsinā*⁵ should be put into the cup⁶ and rubbed⁶ with some solution of gold to the extent of a grain and must be put into the cup. Then the knife for cutting the Barsom should be held (in the hands) and a furrow should be drawn with it round the censer of fire with (the recitation of) a Yathā and the Barsamdān,⁷ the *nāveh*⁸ and the Māhrū⁹ should be put in (the space enclosed by) the furrow and the tray¹⁰ holding the spiritual fire should be placed over the Barsam-dān, and the cup used in the Yasna-service should be placed over this tray and the (metallic) mortar used in the Yasna-service should be inverted inside the furrow. Then fire should be kindled and the *aiwyanghan*¹¹ should be intertwined¹² (round the Barsom). The top¹³ of the mortar used in the Yasna-service should point towards the breast¹⁴ of the man who is taking the oath, who should stand¹⁵ up and turn his face towards the fire and from outside the furrow,

1 MU چهار—better BK. چهار

2 Both MU, BK. زانو for رانوں

3 The spiritual and terrestrial Yazads, the Hamkārās (see p. 52 ll. 3-4).

4 It is not known what this *narmina* (نرمینہ) is.

5 After پاره BK. adds در میدان بر انجام کردن (= *barsinā* is the name of a plant) 6 MU. مسودن=BK. نسودن=فسودن 7 Case for holding the Barsom

8 MU. بای و BK. بای و نابی (nāveh or nāneh—a goblet of water). 9 The crescent-shaped implement for holding the Barsom 10 خونچهر for کدچہ

11 fibres of the date-leaf used for bunding the Barsom

12 MU. باخن—BK. باخن for باذن

13 Perhaps used for the دستہ (dastah) i.e., the pestle.

14 so MU. and SDB; BK. بسن 15 MU. پای—better BK. پای

place his feet within the furrow Again with (one) end of the aiwianghan,¹ his feet should be bound² in such a way that at the recitation of Shyaothenanam³ of the (first) Yathā to be recited in Nirang Kusti, one knot should be tied and the second knot also be tied to another foot in the same way.⁴ While consecrating the Darun, the *khshnuman* of the just Rashna should be recited. Whoever is the Judge should stand straight and say thus "You should speak out thus. 'It is proper that with the Truth which is propitiated⁵ before me, I should say (all this) with truth and uprightness. God knows that I speak the truth. (My) Religion knows that I speak the truth. (My) soul knows that I speak the truth. (My) *frohar* knows that I speak the truth The Amshaspands know that I speak the truth. In the name of the Existence of Ormazd and the three Daes⁶ and the *Hamkars*⁷ who are before and behind for the smiting⁸ of Ganā-minu the wicked and full of death⁹ (I say that)—they know that I speak the truth. Bahman, Mah, Gosh and Ram who are all *hamkars* for the smitting of Wrath with infuriate spear of those of a foreign faith, know that I speak the truth. Ardibehesht, Adar, Sarosh, Behram who are all *hamkars* for smiting⁸ the demon Az, know that I speak the truth. Shehrivar, Khur, Meher, Asman, Anuran who are all *hamkars* for the destruction of Winter created by Daevas, know that I speak the truth. Asfandarmad, Aban, Din, Ard, Marespand who are all *hamkars* for the destruction of the demon Taromat and Bushasp, know that I speak the truth. Khordad, Tir, Ardafravash, Bad, who are all *hamkars* for the destruction of (the demon) Sēj,¹⁰ the deceitful know that I speak the truth Amardad, Rashna, Astad, Jamyad who are all *hamkars* for the destruction of 9999 demons, know that I speak the truth.¹¹ Pesh-Marg¹² knows that I speak the truth. Adar Khordad who is the protector of wisdom knows that I speak the truth. Adar Burzin Meher who is the protector of husbandmen knows that I speak the truth. Adar Gushasp who is the protector of the Iranian army, knows that I speak the truth This Spirit who is before Ormazd, the good and propitious¹³ knows that I speak the truth. Rashna the just who is before Ormazd knows that I speak the truth. The Spirit of Ab-zar¹⁴ and of the trees and the sulphur which have been thrown (in this cup) and placed before me, knows that I speak the truth All happiness and Truth and all holiness having a spiritual share know that I speak the truth All these which I have named and counted know that I speak the truth that I should not

¹ MU. ایقباد کهن —better BK ابو نگهن ² MU. بستن better BK. بستن

³ MU. بشیا و شمام . better BK نه شیو تننام ⁴ i.e., at the recitation of the second Yathā.

⁵ Referring to the propitiation of Rashnu, the truthful, just mentioned.

⁶ viz., Dae-pa-Adar, Dae-pa-Meher and Dae-pa-Din. ⁷ *hi* associates.

⁸ MU. یز شنی—better یز شنی ⁹ MU. گنا میزو یدر —better BK. گنا مینو دروند بر

¹⁰ *hi*, Destruction.

¹¹ See Afrim Hamkare Here the order in which the Devs are mentioned in connection with the *hamkars* is not the same as in the Afrim Moreover for the demons Taurich and Zaurich who are the antagonists of the *hamkars* of Amerdad, we have here, in general, 9999 demons.

¹² It is not known who this is.

¹³ *viz.* for انزوی 14 MU. آپ زر : better BK. زر آپ or زر آپ : the solution of gold mentioned above.

give such and such property to such and such a one who asks it of me. If it so happens that the property spoken of by such and such a one is to be given by me, then I should be absolved from sin by all the *Mīnos* (Spirits) who have been (just) mentioned, and at the head of the Chinvat Bridge, I shall answer truly to the soul of such and such a person before Sarosh and Rashna who are appointed by God to make up the account of men. Then he should be told to sit down¹ and recite the Bāj and he should take what there is in the cup used in the Yasna-service and drink it². He should be told to cleanse his mouth and recite (the remaining portion of) the Bāj. When he has finished thus, he should be told to get up and stand on his legs before the fire. Then he should be given advice a second time³ and there where the furrow is drawn within which the oath is to be administered, a small quantity of pure ashes⁴ should be sprinkled and a furrow drawn round it. Then when all this is said and all these preparations are made and this *Saogand*-(*Nama*) is mentioned, then God will soon distinguish the guilty from the innocent.

Although the sinner has abstained from (passing over) the fire, it will so happen that the administration of the oath, which if he takes falsely, will exclude him from the mercy and compassion (of God), and from the very next day he will be unable to pass his life in this world according to his desire, but if he is highly favoured by fortune in this affair and although he may not be affected by (the consequences of) *meher-diuj*, it will undoubtedly affect his children and his family will be ruined and his progeny⁵ will be extinct. In the next world, his punishment will be worse and heavier. The similitude is this that just as a person falls into fire, his body is burnt and part of his soul also is burnt⁶, so when he who takes a false oath, or makes it of no avail, burns himself, his family and his soul, all of them.

This also should be known that when an oath is to be administered to a person, the *Saogand*-*Nameh* should be recited before him 3 times, before the administration of the oath, so that perhaps he may have mercy on his body and soul. This also should be known that when one is absolved from sin⁷ by the spiritual *Yazads* and *Amshaspands* and by the Earth and the Sky and by all the *frohars* of the pious and by the Fires, then it will be reasonable if he does not from the (very) next day, pass his life happily during the day and will sleep soundly during the night. If his life is prolonged, a thousand kinds of calamity will befall him in this world, and when he dies he will be under torture of hell upto the resurrection and every hour his torture will be severer and his distress will be greater. If after this, a sign appears on him⁸, then it does not behove any one of the good religion to speak

1 MU. بنشین — better BK, SDB. نشین

2 MU. بخورد — BK. بخور

3 So that he may be dissuaded from perjuring himself

4 پوری مینو: ashes of the sacred fire مینو *lit*, spiritual; *c*, sacred and نری is *Pah*.
 ۱۰۵۰ hence it should be وری.

5 تخدمدان *lit*, nursery-ground

6 BK om وروانش ناره سوزد — *c*, his life is partly in danger

7 Of course, by perjuring himself

8 It was believed by the common people that a black spot (cf *Guj*—*ش:اڻ ڊڻ*) appeared on the forehead of a man who perjured himself

to him or sit with him in the place where he is, and when he comes to (where) *Myazd* (is consecrated),¹ he should be seated afar.

If all this is of no avail, and if the adversaries want to take the oath, the judge should say to both of them: "I want 3 *dirams* and 2 *dāngs*² of pure silver as the price of (administering) the oath and (also) one dram of four *dānaks* from one adversary and one *diram* of 4 *dānaks* from the other adversary." The judge should not administer the oath until he receives the money. If anything other than silver is given, it should not be accepted. (Nothing is to be accepted), except pure silver. Then they are to be sent home again while (the judge) should say to them: "Both of you may think over it well to-night and may come to-morrow so that I may administer the oath to you." The judge should not make haste in administering the oath all at once.

Here is the condition of the administration of oath:—

As God has commanded and as the Dasturs have declared it, we have written this,³ proclaimed it with caution, and have got quit of our obligation. It (now) rests on the shoulders of those who do not observe proper caution and on those who while administering the oath to men, make haste and do not do it with scrupulousness. (This is the oath). I such and such a one swear before the Creator Ormazd, who is radiant, before Bahman Amshaspand and this (sacred thread) girdle of religion which I wear on the waist; before Ardibehesht Amshaspand which is kept before me,⁴ before Shehrivar Amshaspand which I hold in the hand,⁵ before Asfandarmad Amshaspand on which I stand,⁶ before Meher, Sarosh and Rashna and the (other) Amshaspands, that I am not aware that I owe you, such and such a one, anything of gold or of silver, of brass, of silk, or any the least bit,⁷ or of anything which the Creator Ormazd has created. I have not got it and I do not know where it is hidden; I have not been agreeable to it.⁸ If this property (under consideration) has not been carried away by my advice or permission, and if ever I perjure myself (which I am not doing in this case), then I am absolved from sin by the Creator Ormazd and the Amshaspands and they are absolved from it by me. I am absolved from sin by the glory of the good Mazdayasnian religion and the glory of the religion is thereby absolved by me. I am absolved from sin by the just and true prophet Zartosht Asfantaman and Zartosht Asfantaman is thereby absolved by me. I am absolved from sin by the souls of my relatives and by my father, mother and ancestors and they are absolved by me. If ever I am perjuring myself, then for every crime⁹ which the sorcerer Zohak committed from his 8th year upto 1000 years, I am responsible, and I will answer for them on the Chinvat Bridge and punishment therefor will reach my soul. If ever I perjure myself, then for every crime which the Turanian Afrasiab has committed from the 8th year upto 930 years, I am responsible, and I will draw

¹ MU. در میزدی —better BK. میزدی

³ MU. نانشیدیم —better BK. ما ندیدیم

⁵ the metallic implements.

⁷ MU. شمت —better BK. شمت.

⁹ MU. ویرگناه —better BK. ویرگناه

² a *dāng* is the 4th part of a dram.

⁴ i.e., the fire

⁶ i.e., the Earth.

⁸ MU. نین —better BK. نین

upon myself the penalty therefor I must take a true oath I do not speak one thing with my tongue and (conceal) another thing in my heart.¹ My tongue is set right with the heart " In this (affair), several pieces of advice² are laid down (which are to be properly observed)

One whole Ashem Vohu to be recited

MU. I, p. 54, ll 15-17: H.F f. 92.

On Loans.

Kama Bohra :—Q —A person lends money³ to another person and stipulates with him that he will add so much by way of interest every month. When the stipulated time passes away, the creditor⁴ goes and demands it back and the debtor⁵ cannot return it at that time and says that by way of gratification, he will make so much increment in the interest. Can such increment in the interest be made or not?

A.—One cannot take the interest more than that (which is stipulated).

MU I, pp. 54 (last line)—55 (ll 1-8): H F f 122 and f. 161

Kama Bohra and Kaus Kama :—A person lends something to another and the latter makes a contract⁶ that at a fixed period he will return that thing with so much interest fixed⁷ and stipulated for When the period comes to an end, the creditor⁸ asks for his capital several times but (the debtor) does not return it and says that he will make an increment in the interest and will retain (for some further period) the principal and will return therewith more⁹ interest than was stipulated for Now, can any one take¹⁰ more¹¹ interest, than has been ordered by those versed in the religion and the kings, by way of gratification?

A —More interest than what is fixed¹² cannot be taken and when one consents (to pay it) by way of gratification, it is all done by him through helplessness.

MU. I, p 55, ll 10-14. H F f 94 and f. 140.

The Law of Evidence.

Kama Bohra and Kaus Kama :—Q —A Behdin (has lent something to,) and asks it back of, another Behdin. (The latter refuses to return it). The former

¹ i.e., I have not concealed anything in this transaction.

² MU. بند —better BK بند

³ lit., a thing. ⁴ lit., one who has given the money

⁵ lit., the person who has taken the money. H F. آنکسی کم and M.U. آنکسی

⁶ *Kaus Kama* قرار دادن : better H F. قرار دادم. ⁷ *Kaus Kama* بدو —better H F. and *Kama Bohra* بخوا : ⁸ lit., this man.

⁹ *Kama Bohra* سود زیادت ازان : better H F., and *Kaus Kama* سود زیادت ازان

¹⁰ *Kaus Kama* بپردازم. H.F. بپردازم ; and *Kama Bohra* بپردازم H.F. بپردازم (which last is the correct word).

¹¹ *Kaus Kama* سود زیادت ازان : better H.F. and *Kama Bohra* سود زیادت ازان

¹² *Kaus Kama* سود بدو داشتم : better H.F. سود بدو داشتم ; and *Kama Bohra* سود بدو داشتم H.F. سود بدو داشتم

goes before a judge who is a Behdin and his witnesses are Jud-dins Can the judge who is a Behdin accept the evidence of Jud-dins¹?

A.—When (the judge) sees that the man (who is a Jud-din witness) is reliable,² his evidence should be accepted³

MU. p 55, ll 16-17· H F f. 97 and f 126.

Kama Bohra—Q—There is one brother (out of many) and he must have his loan⁴ back from another person. The witnesses (the former) has are his brothers.⁵ What is the decision?

A.—Their evidence should be accepted, if they have no share in the money owing (to their brother) and if they are steadfast (in the faith)

MU p. 55, l. 19—p 56 l 1 H F. f. 141.

Kaus Kama —A person wants his loan⁴ back from another person The witnesses the plaintiff has are his brothers and these brothers have no share⁶ in his property. Will their evidence be of use or not?

A.—Their evidence may be taken, if unsteadfastness (in the faith) has not become manifested by them

MU I, p 56, ll 3-7 H F f 138

Kaus Kama —Two persons have a law-suit between them, and they go to a judge. The complainant makes his statement and the defendant⁷ makes his statement First the judge should ask for witnesses from the complainant, and if the latter is so constrained (that he is unable to produce the required number of witnesses, viz, three), then it will be enough if (the witness) be a *vajr-gar*⁸ i e, an interpreter of the law. But if that witness be not a *vajr-gar*, then in default thereof, it will be enough if two witnesses are produced, but (for ordinary purposes) if one has three witnesses, they are quite sufficient⁹ If he has not more than two (ordinary) witnesses, then he must be a surety¹⁰ for another witness required, and if he has not more than one (ordinary) witness then an oath should be administered to him for two other

¹ For this sentence, *Kaus Kama* has گواهان اسدوار باشد یا نه (HF گواهی) i e, Can the evidence (of the Jud-dins) be relied on?

² lit, has his foot (firm) on the place

³ For this answer, *Kaus Kama* substitutes همدادستان ایران را شاید Here همدادستان is used in the sense of همسودی as elsewhere (See MU, p 38, l. 17) i e, “(The evidence of Jud-dins) is allowed for the greatest good of Iran,” or if ایران is the plural of ایر (as opposed to انیر) then the translation will be: “(The evidence of Jud-dins) who are of the same judicial turn of mind as Zoroastrians can be accepted.”

⁴ lit a thing

⁵ for برداران و read برداران (HF), or جمله برداران (F.S.M.)

⁶ MU نه بهر مستد and HF نه مستد

⁷ MU بسدمال HF بسدمال

⁸ both جرگر for جرگر (S D B)

⁹ HF. adds گواه دارد تمام باشد

¹⁰ بدیرشنی (*padirashni*).

(ordinary) witnesses ¹ When the witnesses are produced, the judge should ask the complainant² (and the defendant) whether they will abide by the evidence of the witnesses If they say yes, then the witnesses should be examined, and the decision should be given in accordance with the evidence which the witnesses produce. If out of the two (parties)³, one does not abide by the judicial decree, then a petition should be made for the opinion of the king⁴ (that such and such a person does not abide by the judicial decree) ⁵

MU I, p 56, ll 8-15 H F f 138

Kaus Kama —When an accuser goes to a judge (to seek redress), and if a person is sent after⁶ the accused and the latter does not turn up, (what is the decision about it ?)⁷

A —If the accuser waits till the evening-prayers and if the accused does not turn up, then for three days (consecutively), the former should act in the same way.⁸ The judge should record the evidence on those three days If some one says that the mistress of the house (of the accused, or, of a deceased person whose property is in dispute) wishes to dispose of the property, then it should be ascertained If it happens that the expenses (incurred by the deceased) are not forthcoming out of the proceeds of the sale (of the property), then it is better that the property should not be sold.

The decision¹⁰ is this that out of the property, left after one's death, it is necessary that debts should be first paid off and the dowry of the wife should be handed over to the wife if they so wish it¹¹, and as for what is left over, they should act in accordance with the bequest (of the deceased) If no will is made (by the deceased), then the wife should have the money brought by her from her father's house. If, thereafter, something is left over, then a part thereof goes to the son ¹² Two parts (thereof) go to the son and one part to the daughter The share of the *pādshāh* wife is the same (as that of the son) The *ayukan* wife does not get more than her dowry, and the money (left over) is that of her son The *chākar* wife gets the money which is hers and the dowry she had accepted (on her marriage).¹³

MU I, p. 57, ll 1-7 (cf H F. f 92=MV p 56, l 19, p 57, 1)=H F f. 122,
f 161

Cultivation of a piece of land in partnership.

Kama Bohra and Kaus Kama —Q—A person holds a piece of land or the cultivation thereof in partnership with another. If they cut (the twigs of) a

¹ Sc., whom he is unable to produce

² MU., H.F. پیشنهاد — better F.S.M. از پیشنهاد

³ for دو read در (F.S.M.)

⁴ MU., H.F. دروازه — F.S.M. در دروازه (=at the door of).

⁵ See the larger Saogand-Nameh: MU. I, p. 48, ll. 13-14.

⁶ MU., H.F. از — better F.S.M. بر

⁷ See, the larger Saogand-Nameh: MU. I, p. 48, ll. 14-16.

⁸ i.e., should send for the accused.

⁹ of the witnesses.

¹⁰ MU. وجز better H.F. وحر

¹¹ اگر خواهند is rightly omitted in F.S.M.

¹² or, better, as in BK, بهری باشد for پسر بهری باشد: it should be divided into 3 parts.

¹³ cf. MU. I, p. 188, ll. 13-17.

Barsam-tree without each other's permission, is it allowed or not? Or, if they pluck fruits¹ (of a tree) (without each other's permission), is it proper or not?

A.—On the occasion of helplessness, it is proper if without (each other's) permission they do so, except in such a way that the tree² is not injured; but if it is remediable they should do so with each other's permission, although they may be partners.

MU. I, p. 57, ll. 9-11.

Loans and extortions from Jud-dins.

Nariman Hoshang:—Q —If a Behdin incurs debt, or takes something on loan, of the *Jud-dins* (i.e., persons of a foreign faith) and does not pay it back, is it a sin?

A.—For every contract and agreement a Behdin makes (with any one), if left unfulfilled, he sinner and a *meher-druj* (i.e., a breaker of contract).

Q —What is the punishment for taking a thing by violence from *Jud-dins* and appropriating it?

A.—For taking (a thing) by violence and force,³ four for one should be returned⁴ in the spiritual world, but if (the *Jud-din*) is inimical to the religion,⁵ it is proper to take away the thing by force from him

MU. I, p. 57, ll. 13-19 and p. 58, ll. 1-4. H.F. f. 122, f. 162.

Lawful and unlawful trafficking.

Kama Bohra and Kaus Kama:—Q —What is that business, the trafficking in which is a Margarzan sin?

A —If they buy and sell (things) and if God has not allowed or enjoined, (such trafficking), then both the buyer and the seller are *riman*⁶ and Margarzan, and they are even Margarzan to a great extent⁷. Hence, if it is so,⁸ in every business one should pay heed to the commandment of God.

MU. I, p. 59, ll. 9-11: H.F. f. 95.

Behests of Parents to be faithfully executed by the Children.

Kama Bohra:—Q —What is that trust-property of the forbears which the descendants appropriate to themselves and on which account they become Margarzan?

¹ Kaus Kama *و گر اینک میوه*: better H.F. *میوه* only.

² Kaus Kama and H.F., *درخت*: Kama Bohra and H.F. *درش* i.e., in it (*viz.*, the tree).

³ MU. *بزور و مسم گرفتن* بمینو — better as in other MSS. *بزور و مسم گرفتن* بمینو

⁴ دادن (MU.) — better F.S.M. دادن

⁵ For *به دین* F.S.M. gives *به دین*

⁶ Kama Bohra *ریمان*: H.F. and Kaus Kama omit it.

⁷ *بی بها* lit. without value or price; priceless: Or, they are even Margarzan, (if they obtain) no profit (therefrom).

⁸ Kama Bohra *ای دون*: better H.F. *ای دون*: Kaus Kama has *چنین*

A.—If a testament¹ (is made) about the wealth which is laid aside for (the performance of) meritorious deeds,² and if it is appropriated by the descendants who use it for their own expenses, then they are Margarzan. If they do other meritorious deeds and do not do those which have been specified in³ (the testament), then even they are Margarzan.

MU. I, p. 59, ll. 13-15. H.F. f. 137.

Kaus Kama [and not *Kaus Kamdin*].—Q.—What is that trust-property of the forbears, by the appropriation whereof, men become Margarzan?

A.—If the father has laid aside⁴ some money⁵ for (the performance of) a meritorious deed, and if they (i.e., his children or his trustees) do not do as they have been ordered, they are Margarzan, and if it is his offspring⁶ or if it is some other person who does not do what he is ordered to do, he is Margarzan. They ought not to change what has been ordered; because if they do a good deed other (than what is specified), it is not proper.

MU. I, p. 59, ll. 17-19. H.F. f. 94.

Decision about intended gifts

Kama Bohra.—Q.—A person resolves in his mind thus:—"I shall give something to a Behdin or to the Fire-(Behram)," and then repents of it: what is the decision?

A.—If he says openly⁷ thus: "I shall give such and such a thing to such and such a person, and if he (thus) vows for it, he must give it away; but if a person has not vowed for it and is (thus) not under the obligation (to give it), it will do if he does not give it; but those who take a vow must give it away."

MU. I, p. 60, ll. 2-3: H.F. f. 140.

Kaus Kama.—Q.—If a person resolves in his mind that he may give some money for the Fire-(Behram) and then does not give it, what is the decision?

A.—If he (only) thinks⁸ (thus) in his mind, and does not say it out openly and does not give it, then no sin arises for him; but if he says it out openly⁹ and a person knows of it,¹⁰ then (that thing) must be taken from him.¹¹

¹ H.F. اندر: better MU اندرز ² پی کوفه

³ H.F. اندر; *Kama Bohra* دین اندر. If this last reading is accepted then the translation would stand thus: "... and do not do those (named in the testament), then even it is said in the religion that they are Margarzan."

⁴ نامزد کردن to appoint; to specify. ⁵ lit., something. ⁶ H.F. adds: وگرفزند باشد: *Kaus Kama* omits.

⁷ i.e., in the presence of another.

⁸ MU. میند: better H.F. میند ⁹ i.e., makes a vow. ¹⁰ lit., sees it.

¹¹ MU. p. 60, l. 4 et seq (*Kamdin Shapur*) = H.F. f. 250. This Rivayet is almost the same as *Saddar Bd. Ch. 54*.

MU I, p 65, ll 16-19 : H F. f. 127.

Rays of the sun should not fall on fire.

Kama Bohra —The 74th chapter is this that the light of the sun should not be allowed to fall on fire, for whenever you cause the light of the sun to pass on fire, it is a sin of 3 *istirs*,¹ and if fire is covered underneath anything wherein there are holes, then for every hole wherefrom the light of the sun falls on fire, it is a sin of 3 *istirs*, because the power of the fire² is lessened, if the sun shines on that fire, and if you allow fire to remain in the light of the sun from morning to evening, it is a sin worth 300 *istirs*, i.e.,³ worth 1200 *dirams* ⁴ therefore it is incumbent on men to know this ⁵

MU I p 67, ll 4-9 : H F f 252

Collecting household fires and carrying them to fires of the higher grade, i.e., to Atash Adaran and Atash Behram

Kamdin Shapur —A fire which is made use of in a house, if put to use three times, should be gathered up and put in the place (adjoining) so that the ash-bed may be cold, if not, it is a sin ⁶ The blaze⁷ from over that fire should let pass on (to a combustible) and that (fire) should be carried near Atash Adaran, and when four months and ten days pass away, (that fire of the Atash Adaran) should be gathered up and carried to the Atash Vahram, and if it is not possible (to do so) in four months, it should be indispensably carried to the Atash Varahram in one year The fire which is in the house should be well taken care of If it is kindled at midnight, 1000 *diras* and *drujās* are annihilated and twice as many sorcerers and *parikās*

Fire should be necessarily preserved and it should not be allowed to be extinguished If it is gathered up and carried to the Atash-gāh,⁸ it is a merit of 60 *istirs*, and if it is allowed to extinguish, it is a sin of 80 *istirs* and in addition to this, there is a loss to the property of that house to the extent of three *dirams* and two *dangs*,⁹ and the male progeny decreases ¹⁰

¹ استير is a weight of 6½ dirhams (Stoingass) ² H F آفتاب for MU. آتش

³ after اسدير FSM adds يعنى

⁴ درم is a weight (drachma), a silver coin, generally in value about twopence sterling.

⁵ It is for this reason that the sacred fire is preserved in the *qumbad* or Sanctum Sanctorum, where no light either of the sun during the day, or of any ordinary lamp during the night is allowed to fall on it

⁶ MU. omits گناه H F leaves a blank for it FSM has گناه ⁷ نراه Pah برآز Per. برآز

⁸ i.e., an abode of fire, i.e., either Atash-Adaran, or Atash-Behram

⁹ A *dang* is one-sixth part of a *diram* ¹⁰ MU کم شود H F کم نباشد cf Vd 8 §§ 79-80 :

"If, O Spitama Zarathushtra, one piously brings unto the fire the fuel of sandalwood, frankincense, aloes, or Hadhānāpata or any other fragrant fuel, then to whichever side the wind carries the perfume of fire, thereunto the fire of Ahura Mazda approaches and kills thousands of invisible *daevas*, the wicked brood of darkness, and twice as many *Yātus* and *Parikās*."

MU I, p. 67, ll. 13-16: H.F. f. 250.

Precautions about Fire.

Kamīth Shapur:—Fire should be kept away from the vicinity of water because there is a *daruj* mixed up with fire and there is one in water. When both meet together, they do harm and injury. And it is not proper that sun-light should fall on fire, or that (the fire) may be left in the sun-light, because it is a sin. Every time that the hand is taken on to the fire, it is a *farman* sin; and every time they blow the breath with the mouth on fire,¹ it is an *yāt* sin which is 180-*istirs*. If a woman in menses sits near the fire, it is a *Margarzan* sin²; and every time they burn *nasu* (i.e., dead matter) or impurities in fire, it is a *Margarzan*.

MU. I, p. 68, ll. 1-2.

Shapur Bharuchi —If one extinguishes the fire before which Darun and Yasna ceremonies have been performed, it is said in the religion that the power of the Avesta recitation reaches the Daevas.

An attendant should tend the fire and the fire of the house where food is cooked for three days should be gathered up and carried to Atash-Adaran.

If one does not take proper care of fire so that it is extinguished, and if he send 100 *dinars* to Adar-Gushasp, it is not allowable³

Smoke arising from fire is a thing pertaining to Satan.³

MU. I, p. 68, ll. 4-7: H.F. f. 90.

Fire coming in contact with *nasu* (dead matter).

Kama Bohra:—Q.—If *nasu* or dead matter is burnt in a fire and if a person cooks food over that fire and prepares his bread or meal and eats it, what is the decision?

A.—If the *nasu* is burnt up and is reduced to ashes, then the fire or the ashes does not pollute (any one), and if a person prepares food over that fire and eats it, it is not a sin; but that fire (over which the dead body has been burnt) should be carried away from that place and (then, food) should be cooked (over it). And it is not proper that that fire be carried to an Atash-gāh⁴ It should be known that fire has such refulgence that if anything comes in contact with it, it is made pure like itself.

MU. I, p. 68, ll. 7-15: H.F., f. 119 and f. 158.

Kama Bohra and Kaus Kama —Q.—There is a fire over which dead matter has been cooked, or burnt or roasted and a person prepares his meal over it or roasts something or prepares food in a pot⁵ (over it) and eats it, or comes in contact with the ashes of the burnt-up dead matter: what is the decision?

¹ H.F. آتش بر آتش and MU. آتش

² H.F. گناه and MU. omits.

³ The last two parts of this Rivayat are omitted in MU. Other MSS. give them thus:—
اگر کسی آتش بکودارد تا ببرد صد دینار اگر بآدر گشتب فرستد روا نباشد. در

آتش که دود پیدا می شود این شی از آن شیطان است

⁴ H.F. only adds و آن آتش بر آتش گاه باید برد که نشاید

⁵ Kaus Kama and H.F. خورشنی دیگر Kama Bohra

A.—If the *nasu* has been entirely burnt up and if any hair or fleshy part does not at all¹ remain but has been reduced to ashes and if any one comes in contact with the ashes, there is no pollution²; and if any one places a pot over that fire and prepares food and eats it, then even I do not know that there is (the fear of pollution).

MU. I, p. 71, ll. 11-13: H.F. f. 441.

Fire kindled near the Dakhma i.e. in the Sagdi.

Kaus Mahyār.—About the fire (or, lamp) which is lighted near the Dakhma³ for three days and nights and on the fourth day (after one's death).

They should carry (there, near the Dakhma) an iron censer,⁴ but it should be carried there separately⁵ (so as not to come in contact with anything there), and they should kindle fire on it so that it may be extinguished in the chamber of the Dakhma⁶ (after burning for 3 days). Thereafter, (the censer) should be lifted up and carried to the house where death has occurred and both (the fire on the censer)⁷ and the fire⁸ in the *zād-marg*⁹ should be extinguished and another fire which is (burning) besides these (two) fires (in the *zād-marg*) should be taken up and carried to the Atash Adaran.¹⁰

MU. p. 71 ll. 15-18 (see p. 145.)

Kaus Kamdin.—Q.—What¹¹ (is the rule) about kindling fire (in a Sagdi)¹² 300 paces apart from the Dakhma?

A.—Here (i.e., in Iran) we kindle fire in 3 places (when death occurs):

(1) In the place where one dies. (2) In the place where the body is placed within the *kash*¹³ and (3) in the place which is 300 paces apart from the Dakhma (i.e.,

¹ Kaus Kama and H.F., كاما بهرا . كاش

² H.F. and Kama Bohra بكنند : better Kaus Kama نكند

³ در دخمه must be taken for صدى صد گام دخمه as in the following Rivayat of Kaus Kamdin.

⁴ مدل (Paz, دودشدا, (= مدل) a pot: correctly explained as آدوشت in F.S.M. of. Ar. سطل

⁵ علاوة in H.F.; MU علاوة علاوة means, the upper part i.e., anything placed above another i.e., the censer proper (آدوشت) in which the fire burns and not the stand on which it is placed;—if this word as given in MU. is retained, then the meaning is: "the censer proper (and not the fire-stand) should always be carried"

⁶ This chamber is what is now called the *Sagdi*, which is a structure erected for burning a lamp continuously, near the Dakhma.

⁷ which is already extinguished

⁸ MU. H.F. با آتش — better F.S.M., با آتش

⁹ A place kept apart for the corpses, until they are carried away to the Dakhma: explained by some as *jāi marg* = place of death.

¹⁰ No such practice as described above is observed in India. In case we take the word *Dakhma* for the *Sagdi* (a shed erected near the Tower of Silence at about 300 paces from it), then even it must be said that this rule is not observed in India.

¹¹ BK. adds چون after آتش

¹² For Sagdi (see note above). ¹³ كاش Furrows drawn round the dead body in a *zād-marg*, where it is put.

MU I, p 72, ll. 4-7.

The fires Adar Gushasp, Adar Khordad and Adar Burzin.

7. i. *Shapur Bharuchi*:—Again, Adar Gushasp is (the representative of) the commander of the armies of Iran. It is on the Asnavad Mountain This fire came to the assistance of Kaikhusro once when he conquered Bahman Dez¹ Adar Khordad is (the representative of) wisdom, and of the priests and is on Mount Kānkara,² in the country of Hindustan, and it is called *jalāmukhi* (i.e., a volcano) by you. It is also called Atash Berezi-savang These two are the names of the same fire.³ Adar Burzin Meher is (the representative of) husbandmen It is on the Raiwand Mountain in the Dasht-i Vishtāspān. It is also called Mino-Karko.³ These 3 fires burn without fuel and they have no fear of water.⁴

MU. I, p. 72, ll. 9-11, and p. 76, ll. 1-4: H.F. f. 441.

Atash Adarans to be established at every place where there are Behdins.

Kaus Mahyar:—It appears that except the Atash Behram, which has been located in Navsari, there is no other Atash-(gāh)⁵ amongst those (of that town). This is worst. It is assuredly necessary that a dome of the abode of Fire should be erected by every congregation of Behdins and therein they should establish the Atash-Adarān. An attendant should be engaged on a salary so that he may tend the fire. From every house where they cook food for three days (consecutively), they should take up the fire and carry it near the Atash-Adaran.⁶

¹ See Shāh-Nameh. ² MU. om. the rest of the sentence after Kānkara. other MSS. give it thus:—

که آنرا شما حاکم موبهی گویند و آتش رز شونگم نیز آنرا میگویند .: این هر دو نام یکی آتش است

³ MU. om this sentence . others give it thus — و آنرا میز کرکو هم میگویند

⁴ i.e., if water is poured on them, they will not be extinguished (See Darmes Vol. I, Zend Avesta)

The greater Bundahish puts Adar Khordad in Karikān *mata* Darmesteter observes that the volcano near Kangra is still to-day an object of pilgrimage by the Hindus and that the fugitive Parsees must have carried an Atash with them to India.

⁵ as, e.g., an Atash-Adarān

⁶ Sc., and should leave it there so that it may be extinguished.

This decision about the collection of house-fires after they have been put into use at least three times and conveying them to the Atash-Adaran so that they may be extinguished is not at all followed in practice by the people of India. It is to be noted that the ceremony of the consecration of the Atash-Adaran in Iran, as appears from Kaus Kamdin's Rivayet (and not Kamdin Shapur: See MU. I, p. 73, ll. 3-12) is not in accord with that followed here. In fact, it appears that what are called Atash-Adarans were simply established there for the purpose of bringing in the house-fires to them These Atash-Adarans, this Rivayet further states, were erected in quarters where there were ten houses of Behdins Following the practice, as laid down in Kaus Kamdin's and other Rivayets, the Qadimis here carried for some time every year the fire of their Atash Adaran to the Atash Behram during one of the five Gatha days and left there to be extinguished. A great controversy raged about this point in former times in which Zoroastrians of all shades of opinion took part and consequently this custom was dropped (See ॐ ॐ ॐ "Adar-Khoreh" by R. Mullafereoz).

MU I, p. 72, ll. 13-16.

Kaus Kamdin.:—It so appears that in no quarter of the congregation of Behdins there are Atash-Adarans, but every one preserves fire in his own house. It is so enjoined by religion that if bread is once baked on a fire,¹ no other food should be cooked on the same fire. If food *i e*, meals, is prepared 3 times on a fire, and if it is put to use another time, it is a sin of 3 *farmāns*. Every attempt should be made to establish Adaran-fire in every quarter of the Behdins and every year during the Farvardegan days,² the attendant of the (Adarān) fire should pick it up and carry it to the Behram fire and should carry gifts³ also for the Atash Behram.⁴

MU I, p. 72, ll. 18-19

Jāsū :—In every village, one Atash-Adaran should be established. Men of the good religion should collect the fires of their houses every three days or⁵ every seven days and carry it near the fire (of Adarān) and this (last) fire should be picked up every year, or every three years and should be carried (and placed near) the Behram fire (so that it may be extinguished).

MU. I, p 73, l 1: H F. f 219

⁶*Kamdin Skapur* —Three *herbads* should offer three *Nyaishes* each to the Atash-Adaran, but if there is (only) one (priest), he should recite nine Atash *Nyaishes* and complete them sooner Every⁷ year during the *panji-i veh*,⁸ the Adaran fire should be collected and taken near⁹ the Behram fire and placed there so that (the former) may be extinguished ¹⁰

MU. I, p 73, ll 4-13.

Consecration of an Atash Adaran.

Kaus Kamdīn.—[and not *Kamdīn Shapur*, as given in MU] Q.—Establishment of the *Atash-Adaran*—how is it established?

A.—Everywhere there are abodes of Behdins, it is incumbent on them to establish an Atash-Adaran for it is a precious meritorious deed. In every quarter where there are 10 houses of Behdins, it is necessary that there be an Atash-Adaran in their midst. It is known that great towns have them so that the fires of the

¹ i.e., if one meal is prepared over fire

2 i e . During the Panji-1-Veh or the 5 Gathâ days

³ F.S.M. دڙشن: MU. داشن (Pah ۱۳۵۰۹) e.g., Sandal-wood. ⁴ See note above.

5 13 for 12

6 T31 has the following question.—

i. e., 'In what' .

way should dignity (marātib) of Adarēn (fire) be enforced' ?

⁷ This last sentence is omitted in MU.; H F. gives it thus:

آتش آذران هر سال که منعی و شود چیدن کردن نیکداری آتش و برهمن نهادن نامرد شود

8 i.e., during the five Gatha days.

⁹ lit , to the edge, or, the side of.

¹⁰ See note 6 to Kaus Mahyar's Rivayet (MU p. 72, ll. 9-11.)

houses of the Behdins may not be dispersed¹ The fires of the houses should first be collected and removed to a place so that the ash-bed may be cooled; then they should be carried to the Atash-Adaran and should be placed near that place whereon there is fire.² 21 Yathâ-ahu-vairyâs should be recited, so that it may be cooled down there. A place in the midst of the houses of a street of the Behdins should be made pure and ready (for the abode of fire) and a worthy man of the good religion who has undergone the Bareshnum should be appointed attendant of the fire and make ready³ a fire-stand wholly³ made of stone. Then the fires which may be in their houses may be kindled. Three priests should be present and prepare three spots of ground and fix every spot nine inches i.e., one span⁴ afar from one another. Then the fire having been kindled, a piece of fuel should be held over and they should catch the flame⁵ over it and (then) place it (apart) in a place, and another burning piece of fuel should be placed in a second spot and thus it should be done 3 times. At the fourth time, (the burning pieces) should be all placed on the fire-stand. The priests should recite Atash (Nyaish) over it. It is necessary that the worshipper of fire should every day recite one Atash Nyaish over it.⁶

MU. I, p 73, ll. 14-17. H F. f. 252.

Establishment of Atash Behrams.

Kamdin Shapur :—Wherever the Behdins make their abode, it is necessary that an Atash-Behram should be established in that place. For, it is manifest in the religion that had it not been for the assistance and power of the Atash Behram not a single Behdin could have lived in the world. Two priests who have consecrated the Nâbar⁷ should tend it and kindle it (also) at mid-night; for if they kindle it at midnight ten millions of *devs* and *drujas* perish and twice as many sorcerers and pairikâs. If it is not possible (to establish it) at every (such) place they must establish (there) Atash-Adarans and should defray the total expenses thereof.⁸

MU I, p. 74, ll 1-6

Fire of lighting should not be used in the consecration of an Atash Behram

Nariman Hoshang :—Q—Whence should the fires be brought when a new Atash Behram is to be established? (Here in India) all the workshops have passed into the hands of the *Juddins* (i.e. men of foreign faith.)

¹ اسپرد cf. Av. *vi-spara*. ² i.e., the *Adosht* or the fire-stand.

³ i.e., erect; or cf. Vol. II, p. 18 :—جای کلینان آتش که بسنگ می بندد where کلینان =censer (cf. P. کل embers).

⁴ MU. دسنتی or F.S.M. دسنتی Av. *Vitasti* ۵ Pah. رلنه.

⁶ This is the ceremony of preparing an Atash-Adaran, as observed in Iran. It should be noted that Atash Adarans are not consecrated in India in this way. Elaborate ceremonies are to be performed for such Atash-Adarans in India (See Dr. Modi's "Religious Ceremonies and Customs of the Parsees" pp 239-242) whereas the Atash-Adarans of Iran as described here simply served the purpose of receiving the household fires of the Behdins.

⁷ H F. باید که دو دستور نابریشم MU. نابری (for باید) which is wrong. *Nâbari* is technically used for the larger *khub* ceremony.

⁸ For the last clause F.S.M. gives کوشش بنام رسانند

A.—For the important affair of establishing¹ an Atash Behram, the priests and the wise should study and read the books and whatever they can gather from Parsi writings, and carry out this important affair, but if there are no books at all (on the subject), two wise men should be got ready and sent here, they will perhaps obtain the (required) information² here and then safely return home. It may be known that it is not written (herein) for that reason.

Q.—Can the fire of lightning which has fallen in a place be used for the Behram fire?

A.—The fire of lightning³ holds a high rank, but it is not ascertained from any authority⁴ that the Behram fire has been prepared therefrom. It is allowable that the Nyaish of Atash Adaran⁵ may be offered for it,⁶ but it is not suitable⁷ for the Behram fire.⁷

MU. I, p. 74, ll. 8-19—p 75, ll 1-8 H F. f. 205.

Consecration of an Atash-Behram

Kamdin Shapur.—For the establishment of the Behram fire, 1001 fires should be collected. (Ordinary) fire (when it has been taken into use) should be collected and taken to Adar (i.e. Atash Adaran) and then that should be taken to Varharam (Atash Behram). Whoso extinguishes⁸ the Varharam fire is a Margarzan.⁹

First, the fire whereon *nasā* (i.e. dead matter) has been burnt; ¹⁰ i.e. the fire *murde-suz* (i.e. a corpse-burning fire)—91

Second, the fire whereon impurities¹¹ have been burnt i. e. of the dyer¹²—80.

Thirdly, the fire on which impure cow-dung has been burnt i.e. the fire of the hot bath¹³—70.

¹ MU. یاد-مکویاد F.S M for مگویا MU ² نشستن را T33 and S.D.B. نشستن MU.

4 lit, place.

آتش آدران آدر F S M. and آتش آدران BK — آتش آدر 5 MU.

⁶ i.e., the fire of lightning cannot be used in the preparation of the Behram fire, but it can be utilized for the preparation of Atash Adaran. But in India all the Atash Behrams have been consecrated with the fire of lightning among other fires.

در موضع آتش بهرام BK. — آتش بهرام MU. 7

8 **दङ्गः** Pah. **दङ्ग** from **दङ्ग** to strike. ⁹ cf. Pah. *Rivayet* · p. 115:—

පරිපූර්ණ - 1189 කොටස 11, 1919 වන විට ප්‍රදාන කළ නොහැකි වන විට ප්‍රදාන

לְעֵשָׂא וּמַוִּסָּא שׁוּן כְּמַד רַב מִיַּתְרוֹ וְהָיוּ לָהֶם יָמִים רַבִּים וְהָיוּ לָהֶם בָּנִים וְהָיוּ לָהֶם בָּנוֹת.

i.e., When they take it into use, whenever it is used, it should be collected. They should take the blaze therefrom (on a combustible) which should be put aside and the fire should be taken to the Adaran and the Varâran fire.

¹⁰ MU. پوخدن—BK. پوختن ¹¹ ۱۵۷ (Av. ۱۵۷—Fah ۱۵۷)—a degree of impurity less than that of the *nasd*

12 رنگ پاک one who prepares dyes (پاک fr. پختن to cook; make); or, MU., BK,
 رنگ لای = a dyeing tincture: Cf. Pah. Riv. (p. 117) = رنگ لای

¹³ *Pah.* Rivayet has : that of ریدن (cf. *Per.* ریدن)

Fourthly, that on which pots¹ have been burnt, i.e. of a potter—80.¹

Fifthly, that of the goldsmith—80.

Sixthly, that of the silversmith—55.

Seventhly, that of a *zahargar*² i.e. a carpenter—50.

Eighthly, that of *ankuhar*³ i.e. of burnt bricks—75.

9th, that of an oven, i.e. whereon a pot has been boiling or bread is baked—61.

10th, that of the cauldron⁴ (i.e. of the coppersmith)—61.

11th, that of a muletteer⁵ of the villages⁶—61.

12th, that of the Mazdayasman—40

13th, that of the cavaliers on march—35.

14th, that of the *behvâr-hazâr*⁷ i.e. of the watch-keepers—30.

15th, that from the lightning of the sky—90.⁸

16th, that of the *herbad*—40.

and that of a Behdin (who produces fire from the friction) of pieces of wood and from flints—143.⁹

In all¹⁰ so many fires should be collected and the Behram (fire) should be manifestly¹¹ enthroned. During every Gahambâr, with proper precautions,¹² the *zur* of the fat¹³ of a *gospand* should be offered; fuel and frankincense should be continually offered¹⁴ and they should (thus) maintain it.

¹ دوشین — BK. دوشین — Pers دوشیدن = to plaster, to incrust. cf. Pah. Riv. (p. 117.¹ ۱۱۷۲)

² The MS. of Fulad Rustom has that of a *رو یگر* i.e. a copper-smith, or brazier. Pah. Rivayet has — *دش دوش* (See Pah. Vendidad, 8) Paz. has *دش دوش* which means "an armour," i.e. fire of armourers

³ *انکوه* — Per *آگور* and Pah. Rivayet *دش دوش* = burnt bricks.

⁴ MU. om this sentence, H F and BK. give it thus — *دش دوش از دیش شست و یک* and the Pazend Rivayet explains it as that of *مس گران* (coppersmiths).

⁵ *دش دوش* : Pah Rivayet has, *دش دوش* MU *دیش گران* but BK. *ویگان*

⁶ MU. *پهوار* — BK. *پهوار* ⁸ The words *عالم باستان* after *نود* are a repetition of *یعنی پامسان* (just above).

⁹ The total collection, several times, of the 16 fires for consecration purposes, as given in this Rivayet is 1103, but in the modern consecration-ceremony, 1128 are in all collected. The order of the list of fires as given in Kamdin's Rivayet differs also from the modern order. (See Dr. Modi's "Religious Ceremonies and Customs of the Parsees," p. 223). For different lists of these fires, see Note below.

¹⁰ *یکایا* 11 *ویکایا* — Pah. *ویکایا* 12 MU., BK. *پهاری* — better H.F. and F.S.M. *پهاری*

¹³ Both MU., H.F. *پس* — better *پس* (F.S.M.) ¹⁴ MU., BK. *دادن*; H.F. *دادن* (Paz. Riv. = *دادن*)

For (the preparation of) the enthronement,¹ as many men² as there are may be engaged,³ who may feed the flames (with ceremony). (First) the body of the polluted fire should be made pure and (then) that fire may be collected.⁴ It is necessary that the men² should dig nine trenches,⁵ from one ditch to another, there should be (left a space of) not more or less than one span; (the measure of) the span must be that of a man thirty years old, nothing more nor less is proper: For the purification⁶ of every fire, there should be a separate censer⁷ in a separate trench. For the enthronement of the Atash Varharān, first one Yasna-service every day should be offered for thirty days, from day Ormazd to Anran in the abode⁸ of fire. When the abode⁹ (of fire) has been consecrated, the sacred cups¹⁰ and implements should be well prepared¹¹ and thus (prepared) should be first given (for use). Every one should carry fuel and frankincense for the offering¹² of that fire. Then for thirty days Yasna-service for each fire should be offered and every day should be separately collected and placed separately and one by one so that at last they should carry it to the ninth ditch,¹³ and again for every one (of those fires) a separate Yasna-service should be offered. Until 15 Yasnas are performed, the fires should be placed separately;¹⁴ then every fire should be placed in a fire-stand, and Yasna-service be again offered. After taking the Bâj,¹⁵ they should be placed aside.

Now 15 (fires) should be collected from the houses of those of the good religion of Iran; One complete Yasna-service should be offered for each and (then) they should be placed over the fires (already purified). Then these (consecrated) fires should be placed in 3 fire-stands¹⁶

¹ MU., BK. آن نشستن; H F استن 2 مرد میام 3 is for مردمان 4 e, a sufficient number of priests. 3 lit. have their seat. MU., BK در او نشیند better H F. او نشیند 4 MU., BK. موکی — موکی — کو دال) کو دال; H. F. کو و دال; MU., BK. این چند: H F. بچیدن: H F. معاک all mean 'holes' or 'trenches.'

⁶ MU., BK. یوز داتر; H F. یواوز دامر 7 F S M. کلان digging. or MU., BK. گلیان (as in the text) = censer (See MU. II, p. 18, where گلیان is used in this sense: cf. کل embers)

⁸ MU., BK. مان; H F. معنی 9 MU., BK. میان; H F. مان 10 e, the gumbad of fire, or the Sanctum Sanctorum should be first consecrated, میان Pahl. مان (Av. گومباد) here refers to the gumbad.

¹⁰ MU., BK. جام better H F. جام

¹¹ i.e., ceremoniously purified and made ready.

¹² کو و دال موفی (Paz. و دال and Pahl. و دال) = share, portion 13 MU., BK. کو و دال موفی and H.F. موکی = hole, trench. 14 MU., BK. بکرد نهادن; better H.F. بکردن نهادن (Paz. و دال موفی for کناره on one side, separately or بکردن = گلیان = a censer): as the fire should be placed in a censer. 15 بار for بار

¹⁶ MU. آدوشت — BK. آدوشت: BK leaves a blank between the two words, F.S.M. آدوشت — H.F. and Antia آدوشت

During the Panji-i Veh¹ in the Farvardegan days, one Yasna during the day for the Ashoan² (frohar) and a Vendidad of Sarosh³ (should be performed) during the night.⁴

During (those) Gahambârs, one *gospend* should be (killed and) consecrated (so that its fat may be offered to the fire) and one Visparad ceremony should be performed. One Yasna for Ahuramazda Khodai and one Yasna on day Sarosh should be performed. At the completion of the Yasna, those who gather up the fires should collect them in this way.—

A curtain⁵ should be made before the fire so that the Zoti may not see the fire when (the formula) 'kharetem Myazdem'⁶ is recited as in the Yasna.⁷

¹ MU. **وړو پښ**—H F. and Antia **وړو پښ**—BK. **وړو پښ**

² MU. اشوان BK. —پم اشوان ³ MU. هـ ف، BK. —پم هـ ف، BK.

⁴ MU نشو—H.F. better نشو (BK. نشوان نشود جدیدیاد:).
⁵ MU, H.F. جامه for جرمه : ⁶ before Ashaya dadhāmī (Ys 7).

⁷ BK. omits this last sentence with the exception of the last 3 words. **په یشت خوانند**
Cf. Dr Modi's "Religious Ceremonies and Customs of the Parsees :" pp. 211-39.

Fulâd Rustom Gushtâp's MS of the Mulla Furoze Library gives the 16 fires thus:—

(1) آتش نسا بختن = آتش مرده سوز (i.e., Corpse-burning fire)

(2) بهر بدش = یعنی رنگ لای بهر جا که رنگ پخته شود یعنی پارچه را رنگ ده

آنها آتش میدادند. (fire of the dyers).

(3) میگویند: در مسدود کردن، حمام، جایگاه گمانه دروندان باشد از آنجا آتش بجای

(The fire of the baths)

(4) دوشین بدش، بزدد = که از گرجای ظروف گلیین پخته باشد (Of the potters)

(Of the goldsmith) (5)

(Of the silversmith) (6)

(77) آینه گمانی بود که [در بزم] که جایگاه جام و طاق و خوان و روضه و

(Of the braziers)

(Of the brick-kiln)

(From the oven of the dargah)

(9) از نور— که دیگ درویدان پُرکد و دان

(10) از دیگر — یعنی درویشان بر سر درویش به دیت مرده پشمی نهون: حیوان سوز
(From that of the pots of *darrande* who sit near the tomb of the dead.)

(-from that of the poets of *Uarbanus* who sit near the tombs of the dead, prepare food
tribute it in alms)

(71) از خبر بند کمال در به کمال — یعنی ده داران که از فرمان مسالطین ولایت را نگاه دارند و

(From the headman of a village or town)

و. ه. ا. م. از آنجا که این بود که

(12) از کار فتوله سازان — بعضی چایچه هم سوب می‌سازند و در آنجا می‌خورند.
(From the bullet-makers—or from the summer-house.)

(FROM THE GUN-MAKERS—OR FROM THE ARMOURER)

۱۹) از سوران و درنگان — سوران بمعنی

ان بمعنی است کہ جایگاه دروند مرده باشد و اندک شود و چراغ و بسوزد

سور و درنگ میان سه روز آتش چیدن

(From the fire kindled by the *darvands* on festive occasions and occasions of sorrow)

(14) بهار - پاهندان شهرفنسٹ کم وقاصی دربان کم در هر درواره ولایت را

(From the watchmen of the cities)

(From the iron-smiths) 15) از کار آهنگران

(16) از نزدیکی دین و مازنیستان ارچوب و سنگ نعل (Produced from flints and by)

ion of pieces of wood) 

A list of fires described in the 8th fargard and given in Bahman Punjya's Rivayat (from verses composed by Noshirvan Marzban—MU I, p. 68):—

- | | | |
|--------------------------|--------------------|----------------------|
| (1) مرده سوز | (6) کوزه زرگران | (12) آتش زدشت و رکوه |
| (2) نسارا اگر کسی بر آتش | (7) آتش ر ارز پژگر | (13) از بیش گاذر |
| کتاب کند | (8) اینگر | (14) از خزندگان |
| (3) نساء پچتر | (9) پولادگر | (15) آتش بیشه کار |
| (4) از خم | (10) سربگر | (16) آتش نزدیک خویش |
| (5) کوزه قاوه پوز | (11) از قنور | |

The 16 fires according to Vendidad (both Avesta and Pahlavi) :—

- | | | |
|------------|---------------------------|--|
| Vd. 8§ 81. | جسد سوختن | Corpse-burning fire. |
| „ § 82. | جسد سوختن (Vend) | |
| | جسد سوختن (Dinkard VIII). | wherein <i>hēhar</i> or impurities are burnt; or, the dyer's fire. |
| „ § 83. | جسد سوختن | wherein dung (سوکین) has been burnt. |
| 84.— | کوزه سوختن | kiln of a potter. |
| | جسد سوختن | i.e., Fire of a bath (Framji) |
| | | (Pers. چارو lime) |
| „ § 85.— | کوزه سوختن | Glazier's kiln. |
| | جسد سوختن | i.e., |
| | | (Per. دوسیدن) = to cement, to glaze. |
| „ § 86.— | کوزه سوختن | Of a tinner ? |
| | جسد سوختن | |
| | | (Per. ارز پژگران) |
| „ § 87.— | کوزه سوختن | Puncheon of a |
| | جسد سوختن | goldsmith. |
| | | (of. Per. پنگ = hammer; anvil). |
| „ § 88.— | کوزه سوختن | Puncheon of a |
| | جسد سوختن | silversmith. |
| | | i.e., |
| „ § 89. | کوزه سوختن | Puncheon of a |
| | جسد سوختن | blacksmith. |

MU. I, p 75, ll 8-19 to p 76, l 1 = (Vol. II, p 457).

Dastur Noshervan Kermani on the establishment of Atash Behram and on the zûr-offering thereto.

(Letter of Dastur Ardeshtir of Kerman to Kâmdin Padam of Broach):

Maktub-i Rustom Marzban —Again, efforts should be certainly made that wherever there are Behdins and those who tie the *kusti* (on their waist),¹ it is incumbent on them to have an Atash Behram there, since it is necessary that all Behdins should collect the fires (of their houses) at least four times a month and should carry them to the abode of fire, for if a fire is put to use in a house and if they cook food over it (more than necessary), it is a great sin. The fire (of the house) should be carried to the abode of fire² every month, either on day Ardibehesht or Adar or Sarosh or Behram

Again, it is so (stated) about the enthronement of Atash Behram that they should order a person to exert himself for five or six days and bring 1001 fires and put them in a place. In case 1000 cannot be produced, 700 or 800 or whatever thereof should be collected. Thereafter they should determine the site of the Atash Behram. Two priests versed in religion should go and make pieces of dry fuel ready. The two priests should tie anew the *kusti* and take the (Sarosh) Vāj. They should take up those 1001 fires and having fixed a place therefor, place them on the ground and kindle them.

Again, (the priests) should hold a piece of fuel high over the (burning) fire up to the time when it takes fire. Afterwards another piece of fuel should be kindled from that piece (already) kindled and in this way (it should be done) seven times. For the last time the piece of fuel which has been kindled for the 7th time should be placed within the abode of fire and dry fuel should be placed over it, and fat of the *gospend* and frankincense should be offered to it and Atash Nyaish recited (over it). Every day it should be tended in this manner so that it may not be extinguished and those 1001 fires should be left over in their own spots before the (last) fire so that they may be extinguished (of themselves) and the ashes thereof should be carried away and scattered out so that they may not mingle with the fire.³

¹ A distinctive appellation by which the Zoroastrians are known.

² i.e., first to the Atash Adaran and then to the Atash Behram.

³ This whole para. about the enthronement of Atash-Behram is not given in MU. H.F. gives it thus —

دیگر بر نشانیدن آتش و بهرام .. چنانست که نبرمایند که شخصی در پنج و شش روز
نوردد کند و هزار و یک آتش بیاورد و یکجا کند و اگر احیاناً که هزار بهم نرسد بقتصد و
پشتصد و هر چه بهم رسد بعد از آن جای آتش و بهرام را تعیین کنند و دو دستور دین
آگاه بیایند و پارهٔ هیثم خشک حاضر کنند دو دستور کستی تازه کنند و واج گیرند و آن
هزار و یک آتش را بیاورد و در جای کرده در زمین نهد و برافروزد باز ازان افزا و
دستهٔ هیثم بآتش گیرد تا وقتی که ادروخند شود باز ازان هیثم که افروخته شده باشد [و]
دستهٔ دیگر هیثم دیگر برافروزد برین دستور تا هفت مرتبه و مرتبهٔ آخرین آن دستهٔ هیثم
افروخته که هفتم بار افروخته شده باشد در درون آتشگاه بمهد و بار هیثم خشک نهد

Indeed, efforts should be made to establish Atash Behrams. There is an Atash-Behram at Navsari which has been (established) in its proper place but then the (religious) affairs of other places (where there are no Atash-Behrams) are let slip¹ and in this (long) space of time if this has happened,² many errors have been committed because people of the good faith cannot live without the fire (Behram).

When one dies, then on the dawn of the 4th day, the fat of a *gospend* must assuredly be offered to the Atash Behram so that the glory of the fire³ may be present (before the soul of the dead) at the head of the Chunvat Bridge and the affairs of that soul may pass off easily. At any place which is far away from the Atash Behram⁴ *e.g.*, at Broach or Khambait or Surat, and if a person dies and at the dawn of the fourth day, the fat⁵ of the *gospend* is not offered (to the fire), all the works (*i.e.*, ceremonies) (performed for the soul) are useless. Four times every month, the fires (of the house) should be collected⁶ and if during the 5 days (of the Farvardegan) which are called *Khumsa-Qadima*⁷ when one dies in a town where there are Behdins, and if the fat⁸ for the fire is not procurable then they should verily make endeavours in this matter. Again they should make efforts for coming (here)⁹ so that they may obtain great rank in the other world; because it so appears that (by not establishing Atash-Behrams) many shortcomings will be manifest. As they¹⁰ are a whole congregation and bear the celebrated name of Behdins, so whenever they do not make complete attempts (at establishing it) and whenever sins arise, it is a great shame before the judge Meher, Sarosh and Rashna, and (all the other) trouble undergone becomes of no avail¹¹, but still what has been left (to be done) is within their jurisdiction¹². An Atash-Behram which has been (established) should under no circumstances be put to (ordinary) uses, *e.g.*, cooking or preparing food should not be done. By no means should any one carry away this fire to a house¹³ and put it to such use. It is a *margazān sin*¹⁴

و پیله گوسفند و بوی بدهد و آتش نیایش بخواند و هر روز بدین دستور غمخوارگی کند که
تجابه نشود و آن هزار و یک آتش در همان جای که هست ناید که پیش آتش بگذارد تا
خشک شود و خاکستر آنرا بپزند و نه بیرون نه ریزند که در میان آتش و پرهم نشود

1 = فوت میشود

² i.e., if the Atash Behram is not established anywhere.

3 Adar Khoreh.

⁴ i.e., where there are no Atash Behrams

5 ימים = ימים 6 *lit*, increase. 7 *lit*, the ancient (Qadim) five days 8 *ל* for *ל*

⁹ i.e., in Iran, for getting the necessary instruction about various intricate ceremonies.

¹⁰ i.e., the people of Broach to whom the letter is addressed.

¹¹ i.e., the various ceremonies for the dead will be of no use without the establishment of an Atash Behram.

12 i.e., it is no use crying over spilt milk, but now when they know the religious injunctions, the people of Broach, Surat, &c., should try their best to establish an Atash Behram.

¹³ MU. **نُحَانِم** for Bk. **نُحَانِم** ¹⁴ About the fat offering to the fire, cf. the following:—

Dk. Bk. VIII., Vol. XV. Ch. VI (Darab's) pp 11-12. (West's Ch VII, S.B.E, p 15):—

(1) $\text{C}_2\text{H}_5\text{Br} + \text{C}_2\text{H}_5\text{MgBr} \rightarrow \text{C}_4\text{H}_{10}$

(2) ארבעה חודשים לפני שנת ה'תשנ"א

∴ 1951-52 ൽ 4-10-52 ന് 11 1/2 1951-52 1951-52 4 4 4

Shapur Bharuchi. —A male *gospend* (i e., a sheep or goat) or a female *gospend* not big with young is proper for the offering of *zor* to the Behram fire¹. An unsound one will not do, and that which is less than a year old is also not proper.

Again, it is proper that Atash Behram Nyaish should be offered every day ; if not, four times every month when *hamkaras* fall, it should be certainly offered. If one is not able to perform oneself, one should order another to perform it for oneself.²

(1) "The Pajag contains details about the slaughtering of a sheep lawfully in the ceremonial of the Zaothra-offering in the Gahambars for the fires and waters in aid of the Mazda-yasman"

(2) This, viz., that from which limb of a sheep species, a portion shall be taken for the fires and waters, how is it to be prepared, and to whom and with what Avesta it shall be offered."

Dk Vol. XVI (Ch. 28 § 11, p 19): West's Ch 29 § 11, p 95 —

[illegible]

“About the quantity of Zaothra (i.e., the offering of meat) which is (taken) from one sheep; the inspection and consideration in providing the sheep lawfully, (keeping it) in purity (i.e., free) from contamination and other defects, viz., without sickness and without affliction (for ^{עליו}עליו) and without the wounding of noxious creatures.”

Dadistan, Ch. 88, Pursesh, 87 § 6.—

פֿעדע טאג און נאכדאמאל פֿעדע טאג און נאכדאמאל פֿעדע טאג און נאכדאמאל
 און נאכדאמאל פֿעדע טאג און נאכדאמאל פֿעדע טאג און נאכדאמאל פֿעדע טאג און נאכדאמאל

“The celebration of *Hamāk-Din* (of all religious rites) is with that *Zaothra-offering* (i.e., offering of meat) in which they shall use four pure (i.e., without defect) *gospends*, and just as the Dasturs have taught, they should present, to every single fire, one *Zaothra* (meat-offering) from one animal”

Epistles of Mauushekehr · I, VIII § 3, p 38 of text :—

1. **התאמה בין המדינה והחברה:** המדינה צריכה להבטיח שכל אזרחיה יוכלו להגשים את פוטנציאלם. זה כולל:
 - **חינוך:** מערכת חינוך חובה, איכותית, המעודדת יצירתיות וקריאה.
 - **בריאות:** מערכת בריאות ציבורית חזקה, המבטיחה שכל אזרח יוכל להשיג בריאות טובה.
 - **אבטלה:** מערכת אבטלה חזקה, המבטיחה שכל אזרח יוכל להשיג הכנסה מספקת.
 - **צדק:** מערכת משפטית חזקה, המבטיחה שכל אזרח יוכל להשיג צדק.

“The similitude may be even apparent from the *zohar* (meat-offering) of the ass and the pig. It is said that if (the meat-offering, *i.e.*, *zohar*) is carried to the fire in excess of what has been ordered, and if the fire is (in danger of) being defiled through carrying *hikhar* (*i.e.*, impurity) thereto, then it is said that the meat is to be inspected as to its purity for offering it in the *Gahambārs*.”

¹ Av. Zaothra . the fat of the *gospend* offered to the Behram fire, chiefly on the dawn of the 4th day after death Cf. with this para. *Nurangistan* 56.

² This last piece is omitted in MU —

دیگر آنکه بیابش آتش و در برام کردن هر روز شاید و گونه در هر ماه چهار روز
همکاره که می آید البته کردن و اگر خود نتواند کود از بهر خود بکس بفرماید شاید

The Miracle of the fire Adar Burzin Meher.

Shapur Bharuchi.—It is so evident that the fire with the censer which Zartosht Asfantaman had brought from the court of Ormazd is called Adar Burzin Meher. At the time when the vile and filthy Arjasp killed Lohrasp and intended (to extinguish) the fire, that Adar Burzin Meher disappeared suddenly by its own power and settled at a place called Dasht-i Vishtaspan. That place is called Dasht-i Vishtaspan and also Dasht-i-Kai Pusht-i Vishtaspan. The body of Sam Kershasp also lies there¹.

MU II, p. 384, ll 14-16.

Atash Behram of Navsari.

Nariman Hoshang.—It is very disquieting² that your writing had made it manifest that the Atash Behram of Navsari had been extinguished. Perhaps, this at least points to the end of the millennium of Ahriman. Again, it is not known whence they have brought this Atash Behram, or how it has been enthroned. Please condescend to inform us³.

MU. I., p. 76, l. 8: H F f. 206, f. 214, f. 382.

Out of one Atash Behram, two cannot be made.

Kamdin Shapur and Bahman Punjya.—The Fire Behram cannot be divided into two parts,⁴ because it is⁵ a Margarzan sin⁶.

MU. I, p. 76 ll. 10-11.

Who can see the sacred Atash Behram fire?

Bahman Punjya.—It is said that every person sees Atash Behram with his own eyes. This is not proper. It is necessary that Dasturs or Hirbads who

¹ cf. Bundelesh. ch. 16. This Rivayat is omitted in MU.—

و چنین پیداست که معبر آتش که زرتشت اسفندمان از درگاه اورمزد آورده بود
آدر برزین مهر گویند وقتی که ناپکار و بدد ارجاسپ شاه لهراسپ را نکشت و قصد آن
آتش بکرد آن زمان آن آدر برزین مهر ناکاه از قدرت خویش از آنجا عایب شد و
جایگاهی هست که آنرا دشت وشتاسپان میخوانند آنجا مقام گرفت آنجا بدشت وشتاسپان
میخوانند و بیز دشت کی پشت وشتاسپان میگویند و بیز کالد سام کرشامپ آنجای هست
ناپسندیده²

دیگر آنکه نوشته صادر نموده بودند که در نوساری آتش وهرام سرد شده یسی³
ناپسندیده است مگر از سبب سر هزاره اهریمنی آخر مینماید و دیگر معلوم نیست که
آتش وهرام از کجا آورده اند و کی نشانده اند معلوم فرماید

⁴ بدو تا or بدو بخش ⁵ H F in one place adds اندردین i.e., according to Religion

⁶ It is not enjoined to make two Atash-Behrams from one and establish each separately in separate places.

The fifth (question) he asked thus 'Why should you pray to the Behram fire and ask favours of it thus "Give me, (who am) your friend, this, O son of Ormazd, speedy glory, speedy nourishment and speedy livelihood," since it is evident that fire in itself is so weak and impotent and poor that if men do not supply it with food and fuel for a day, it is extinguished? It is not proper to ask a favour of what in itself is powerless (to bestow)'

The priest replied: This case can be compared to a town where are to be found all kinds of professions, *viz*, of blacksmith, shoemaker, carpenter, tailor (&c). The shoemaker expresses a wish before the blacksmith thus: "O blacksmith, make me a hand-tool so that I may make you fine shoes," and the shoemaker sews the shoes for the tailor and the tailor makes garments for the shoemaker. In this way, the fire which is helpless in its bodily form expects from us *zohar* (fat of gossend), frankincense and fuel, just as we expect, from the spiritual form of the fire, the demolishing of the invisible *daevas*, such as sickness, fever, pestilence, and anger. Thus are masters in need of their servants and servants in need of their masters. Mâmûn, the Amir of the Faithful, liked it, regarded this as a proper (answer) and derived great pleasure therefrom.

Gifts for the Atash Behram and for the righteous may be accepted from those of a foreign faith.

Shapur Bharuchi :—If a *darvand* (i.e., one of a foreign faith) gives anything (as a gift) for the Atash Behram, it is allowable if they accept it, and if he gives anything as a gift to the pious (*ashô-dâd*), that even may be accepted¹

MU I, p. 78, ll. 4-7. H F f. 128.

Fire and water should be kept at a distance from *nasu* or dead matter.

Kama Bohra.—The 78th chapter² is this: great³ care should be taken that dead matter may not be carried to water and fire, for the soul of any person who brings dead matter to water or fire will never be liberated from hell. It is said in the religion that it is on this account⁴ that there is a great (pest of) gnats and locusts when they do not take precautions⁵ about the dead matter (coming in contact) with water and fire and that it is on this account that there are severe winters and extremely severe cold weather.

Couplets :—Take care of the dead matter (coming in contact) with water and fire, do not make your soul grievous⁶ on that ground. If you be heedful of it, you

¹ MU. om. this —

اگر دروند چیزی که برای آتش ورهرام دهد آن سندن رواست و اگر چیزی اشوداد
دهد آن هم سندن شاید

² Cf. Ch. 72 of Saddar Nasr.

³ H F. عظیم نگاہ—MU only

⁴ H F. باشد—MU. om. ارجهت آن باشد

⁵ H F. پرهیزند—MU. پرهیزند

⁶ H F. ناخوش—MU ناخوش

will have a happy station¹ in the next world. Exert your powers in that (direction) so that you may not be distressed ² Take care of the water and fire (coming in contact) with dead matter. Exert your powers in this³ so that you may be free from care in the next world ⁴

MU I, p. 79, l. 13 · H F f 99

Punishment for throwing *nasu* in water.

Kama Bohra.—If two *nasās* are thrown at one (and the same) time in water, it is a Margarzan (sin), and if one *nasā* is thrown a thousand times⁵ in water then it is a sin of 1000 Margarzan.

MU. I, p 79, ll 15-16: HF f. 107

Kaus Kama (not Nariman Hoshang) —It is so manifest in the religion that if a person throws one *nasā* at one (and the same) time in water, he is Margarzan instantaneously, and if he throws a piece (of *nasā*) twice in water, the same Margarzan (crime) is on the increase in such a way that if he throws every piece⁶ a thousand times in water, he is 1000 (times) Margarzan.⁷

MU. I, p 80, ll 1-8.

From Gajastak Abalish (First and Second questions.)

The 'Gajastak abalish' on Fire and Water.

1. התאמה בין המטרה לבין האמצעים :
 2. התאמה בין המטרה לבין האמצעים :

1 MU. —پایگفت بود H F better—پایگفت 2 H F, MU —مشوش better—مشوش 3 MU. —
 4 cf Vd 7 §§ 25-27. — H F کم باشی زان

(§25) —Can those men be purified, O holy Ahura Mazda, who carry unto water and fire corpses and filth so as to cause contagion (*ayaozdyā*) [*i.e.*, according to Pah, who carry it always with a sinful intent]

(§26).— . . . They cannot be purified, O holy Zarathushtra These Nasu-producing *darvands* are the great helpers of gnats and locusts These Nasu-producing *darvands* are the great helpers of drought and famine

(§ 27) These Nasu-producing *davands* are the great helpers of the winter created by the *davvas*, which causes destruction of cattle, and which is snowing thick, freezing, destructive, injurious and smiting the creation . . .

5 MU 𐎢𐎡𐎣; H F 𐎢𐎡𐎣 If this last is accepted, then the meaning would be:—
 "If 1000 pieces of Nasâ are thrown . . ."

6 MU., H F. باره—better پاره 7 cf Shayast-lâ-Shayast, Ch. II, § 76:—

(76) መጠን 14 ለሰው ጤና አደጋ ምክንያት ሆኖ ሊጠቀስ ይችላል፡፡

אברהם ויצחק ויעקב ויהודה ויוסף ודן ונפתלי ושמעון וזבולון
ויהונתן ואשר ונחמן וישראל וירמיהו ויחזקאל וישעיהו ויחזקאל וישעיהו

“ Any one who, through sinfulness, throws dead matter into water, is Margazzan on the spot, when he throws one there is one Margazzan (sin), when he throws ten at one time, it is one Margazzan, when he throws them separately, it is a Margazzan for each one.”

The priest replied : The water and the fire are like a bull and a horse, who, if they are conveyed out of their own flocks to a flock of sheep, find there grass and fodder and are well protected there ; but if they carry dead matter to water and fire, it is like leading them (*i e*, bulls and horses) on to a pack of lions or of wolves who strike, kill and devour them.

MU. I, p 81-82 (upto l. 1). H F, f 166.

Why are dead bodies put in the Dakhma ?

* *Kaus Kama* —It is said that when water reaches *nasā*, it is very sinful ; then why do they carry *nasā* with the permission of those versed in religious lore and put it in the Dakhma, although they know it for certain that rain will fall on that *nasā*.

Again¹, God has ordered that you should carry away *nasā* from the abodes and places of habitation of men and the roads on which men pass and from cultivated lands and the channels of water. You should so contrive that it may not be buried under the ground because² the Spirit of the earth is thereby grievously afflicted ; and you should so contrive that it should not be all covered up in clothing, for if it is wrapped up in clothes, pollution greatly increases³ You should so contrive that you may not carry it to water, because the Spirit of the water is greatly afflicted by the pollution of that *nasā*. You should so contrive that the bare part of the *nasā* may not reach the ground, because the Amshaspand Aspandarmad is grievously afflicted Then you should so endeavour that the bare *nasā* may not reach the ground and this cannot be accomplished⁴ without seeking a Dakhma⁵ so that *nasā* may not reach the earth When a bare *nasā* (is) on the ground for the first time, then great pollution descends on to the ground and the ground is afflicted It is also enjoined that when the head (of a dead body)⁶ is concealed beneath the ground, then much more affliction arrives on to the earth, because underneath the ground also, there are moisture and water, then if they act thus, the water is afflicted as well as the earth If there is a height above the ground, they should prepare (thereon) such a place that the *nasā* may be in an enclosed space⁷ and the rain may fall on it, and the sun and moon may shine on that place and this much has been allowed (by religion), but whatever may be done, the commandment of God about it is that when *nasā* is in an enclosed place⁷ (like a Dakhma, or Tower of Silence), the pollution thereof is on the increase and the moisture which is within it will reach water wherever it may be ; but if (the Dakhma) be in a desert place, pollution thereof becomes less ; and let it be known that although rain may fall on it, it may be that in a desert place, it is still less sinful. In this (world),⁸ we cannot live without sinfulness, but one ought to

¹ MU. دیگر ; H.F. دیگر ایکم ; ² MU. —H.F. کم .

³ Thus injunction seems to be given here for the ultimate disposal of the dead in the Dakhma The Rwayets say that the shroud should be torn to pieces and thus the body should be exposed to vultures

⁴ جز از دخمه جوئی دخمه ۵ H.F. بسو نمی شود as in MU. *i.e.* a Tower of Silence must be erected to put the *nasā* in. ⁶ *i e* the body itself.

⁷ نهضم *lit.*, concealed, secret, private, *i e.*, in an enclosed place like the Dakhma.

⁸ H.F. and some other copies have a blank here after درین : so the word جهان is supplied.

endeavour less¹ in the commission of sins. If I were to speak about it so that the uninformed might come to know of it, the story would be long.

Know and be informed that God has so enjoined in the Avesta that you should so contrive that *nasā* may not reach water or fire through your hands and that it may not be interred in the earth and you should not leave it in populated places and on cultivated ground. If it comes in contact with² water or fire or if it is interred in the ground, it must be lifted up and carried³ to the place (set apart for the disposal) of *nasā* and the *astodāns* (i.e., repositories for the dead). Now we do what God has given injunctions about in the Avesta and what Zartosht revealed (unto men) and King Gushtāsp had accepted and propagated in the world. We fix our hopes in Him for this mercy⁴

MU I, p. 82, ll. 1-2

Water should not come in contact with dead matter.

Kaus Kaman.—Again, when water comes in contact with *nasā*, it is the greatest of sins, (but) if the *gomez* of the bull comes in contact with it, there is no sin as we find⁵ that it is water⁶ (which is to be preserved from impurities most) of all.

MU I, p. 82, ll. 6-12: H F f 87

**The *nasā* of the living is the same as the *nasā* of the dead,
when taken to fire or water.**

Kama Bohra and Shapur Bharuchi —Q—Is the bodily impurity of the living (carried) to water or fire the same as that of the dead or not?

A—The evidence thereof is given in the 8th *fargard* of the Vendidad. It is so said that (carrying) the bodily refuse of the living to water or fire is the same as (carrying to it) that of the dead, because whatever has been separated from the body (i.e., the *nasā*) and whatever has not been separated from the body (i.e., the *hukhra*) are both alike, (if carried) to water or fire. If a person puts his hand or foot in fire, and does not observe precautions about it, and if the hair which grows on his body burns in fire, he has committed a *Margarzan*

¹ MU کم جهدی توان . H F. کم جهد می توان

² MU. باز ایستد ; H.F. نایستد ³ MU. برید . H F. برید

⁴ Cf Vd. VI §§ 44-46 .—

(44) Where shall we carry and where shall we lay, the body of the dead ?

(45) On the highest places whence the corpse-eating dogs or the corpse-eating birds may sooner recognise them.

(46) There the Mazdayasnians shall fasten the dead, by the feet or by the hair, with iron, stones or clay, lest the corpse-eating dogs or corpse-eating birds may carry and throw the bones in the water or on the trees . . .

Cf Vend VI §§ 49-51 .—

(49) Where shall we carry, where shall we lay the bones of the dead ?

(50) For them, an *uzdana* (i.e., *astodān*, ossuary) should be at once made out of the reach of the dog, of the fox, or of the wolf, and wherein rain-water may not fall from the upper part thereof.

(51) If the Mazdayasnians can afford it, (they can make it) of stones, or of plaster or of a thick cloth. If the Mazdayasnians cannot afford it, they shall lay them on the ground, in the bedding or the sheet (used by the dead), covered with light (i.e., in the open air) and behold-
ing the sun.

⁵ H.F. بیندم and MU. بیندم ⁶ MU. آبست H F. آبست

MU. I, p 82, ll 14-17 and p 83, ll 3-5 H F. f 117, f. 153.

Kama Bohra and Kaus Kama —Q.—Is the bodily refuse of the living which is carried to water or fire, the same as (carrying) the *nasā* of the dead to them, or not ?

A.—It is so enjoined in the 8th fargard of the Vendidad that (carrying) the bodily refuse¹ of the living to water and fire is the same as (carrying) the *nasā* of the dead to them If the bodily refuse¹ of the living such as hair, or nails or flesh or skin or the teeth—whatever thereof is separated from (the bodies of) men and whatever is also on (the bodies of) men—are alike² Whatever of them reaches water or fire is just like this that the *nasā* of the dead is burnt and there is Marga zan sin for it.

MU I., p 83, ll 7-11 · H F., f. 95.

The bodily refuse (*hikhra*) of the living coming in contact with a heap of corn in corn-fields.

Kama Bohra —Q—If, during the harvest, a piece of the skin or flesh of a person is separated from his body and falls suddenly³ into a heap of corn and becomes invisible to sight, or if the nose suddenly bleeds in the midst of that heap, what is the decision ?

A—Carrying living *nasā*⁴ to water and fire or eating it is (to be treated) in the same way as the *nasā* of the dead, then if such is the case and if *nasā* or blood (of the living) falls on a heap of corn, it should be properly searched. A great effort should be made to find it out, if it is not found out,⁵ a great endeavour should be made so that whatever part (of the heap of corn) there is doubt about,⁶ should be separated and removed⁷, and if blood has fallen into it, that portion which has been (actually) polluted and that about which there is a doubt (of its being polluted) should also be removed

MU I, p 83 ll 11-14 [Cf H F, f 137—MU p 82 (l. 19)—p. 83 (ll. 1-2)]=
H F, f 124

Kama Bohra (and *Kaus Kama*)—Q—If a part of the *nasā* of the living is lost in the midst of a heap of corn and is not found out again, what is the decision ?

A—The *nasā* of the living (thrown) into water or fire, or eaten is (to be treated) in the same way as the *nasā* of the dead and if it be concealed beneath the ground, it is (also to be treated) in the same way as that of the dead : hence, a great endeavour should be made to find it out, but if it is not found out, then whatever (part of the heap of corn) there is a doubt about, should be separated and should not be given as food to the cattle Whatever portion there is doubt about should be separated

1 ناسی here used for the bodily refuse or impurity of the living also.

2 به یکدیگر lit, closely united.

3 Both H F, and MU ناکه for ناکه (F S M)

4 i.e., skin, hair, nail, flesh, blood, &c., of the living.

5 MU ناز دید نیاید; better H F وگر ناز دید نیاید

6 i.e., if doubt exists in the mind that a particular part of corn has been contaminated by *nasā*.

7 نه بریزد lit, should be abstained from.

from that about which there is not the least doubt, into two portions, and the latter should be given as food to the ass and the rest should be discarded.¹

MU. I, p. 83, ll 14-19, MU II, p 11 (ll 14-19) and p. 31 (ll. 1-5): H.F., f. 89.

**How far should the Barsam and other sacred implements be kept away
from the bodily refuse of the living ?**

Kama Bohra —Q —If the *nasā* of the living is carried within three steps of the Barsam and other sacred things (*pādyāvīhā*), will the former make the latter impure,² or not ?

A —The *nasā* of the living—e g, when a tooth is extracted, should not be carried within three steps of the Barsam and other sacred things, because all these will be made impure³ and if a piece of the (living) skin or of the flesh has a gash in a part (of the body) or has a sore so that blood flows therefrom and if that piece of the skin or flesh is separated from the member of the body and carried within three steps of the Barsam and (other) sacred things, then all these sacred things are rendered impure, but if the flow of blood stops³ and one goes within three steps of the Barsam, then there is no impurity, and if the blood does not issue from the piece of skin (incised) and if one goes within three steps of the Barsam, even then this does not make (the sacred things) impure, and if the blood issues from the piece of skin but if (that piece of) skin⁴ is not separated from that member of the body and is dried up,⁵ and if one goes within three steps of the Barsam, even then this does not make (the sacred things) impure.

MU I, p 84, ll 2-4 and ll 8-11:

(Cf H F., f 88—MU. I, p. 84, ll 6-8). H F., f. 118 and f. 154.

**Difference observed as regards the culpability of the righteous and the
wicked, when the bodily refuse of either comes in contact
with water or fire.**

Kama Bohra and Kaus Kama —Q —Here is a man who goes on business and *nasā* separates from his (body), and reaches water or fire What is the decision ?

¹ Cf. Vd VII §§ 32-35.

§ 32.—Can the corn or the fodder be purified . . which has come in contact with the *nasu* of dead dogs or men ?

§ 33.—They can be purified . . . If the *nasu* has been eaten* by the corpse-eating dogs or corpse-eating birds, (then they should reject) as much portion of it as a *Frārdāhms* long (from where it has come in contact with *nasu*), if it is dry, but if it is wet, (they should reject) as much portion as a *frabāzu* long, they should place (the rest) on the ground. sprinkle water on all the four sides of it . then it will be clean

§ 35 —But if the *nasu* has not been eaten* . . then (they should reject) as much portion as a *frabāzu* long (from where it has come in contact with the *nasu*), if it is dry ; but if it is wet (they should reject) as much portion as a *vibāzu* long, they should place (the rest) . . .

* for *anwighnukhta* read *unawighnukhta*, and *vice versa*.

۲ نادیا in contradistinction to نادیا . it is the same as the modern technical term *avāv* (= *pādyāb*): cf Nirangistan نونو (= نونو) *folio* 43, l. 5, *folio* 45, l. 16 and l. 25.

۳ پوشیده: *lit*, concealed (underneath the skin).

۴ MU. خون —better H F, پوست (See Vol. II p. 11, and p. 31).

۵ پوشیده: *lit*, concealed

MU I, p 85 ll 1-3. H F, f. 87.

Kama Bohra.—Q.—There is a man who has entrusted the irrigation and cultivation of his land to a non-Zoroastrian and has ordered him thus: “Examine the channel and the piece of land at the proper time.¹ For this work, this man has been chosen² and that non-Zoroastrian has himself assented to it saying that he would do it Is this proper or not ?

A.—A non-Zoroastrian is not naturally fit³ for observing the precautions⁴ about *nasā* What you have asked about is not the rule, for if water comes in contact with *nasā*, that man is sinful who had entrusted the land to the non-Zoroastrians.

MU I, p 85 ll 4-13: H.F., f. 116, f 155.

Kaus Kama and Kama Bohra —Q—There is a piece of land (owned by a Behdīn) and its cultivators are both Zoroastrian and non-Zoroastrian. (The owner) orders the Zoroastrian⁵ (cultivator) thus. “You should examine well the whole land and the canals on the surface of the land and should remove the *nasā* of the dead as well as the living from every place whereon it lies and as is enjoined in religion, you should inspect it” For this work,⁶ such a man has been chosen who has undertaken it on himself What is the decision ?

A.—If the cultivators be Behdīns, it would be better⁷, but in case a Behdīn be not got⁸ and as a Zoroastrian⁹ has been appointed over the non-Zoroastrian and as the former has consented to examine the land and water and to remove any *nasā* of the dead or living thereon—then if he knows how to execute properly what he has undertaken, it will do¹⁰

MU I, p 85 ll 15-18 H F, f. 95.

Cultivation of a field held by a Zoroastrian in partnership with a Juddin.

Kama Bohra —Q—A Behdīn holds a piece of land in partnership¹¹ with a *jud-dīn* and it is difficult (for the Behdīn) to examine his canals of water and his piece of land and to preserve them from *nasā* and impurity of the water of the *jud-dīn*. What is the decision (in this case) ?

¹ بوقت آن (according to some MSS) i.e., at the time when the land is to be cultivated, but H.F., MU. بوقت آب i.e., at the time of irrigation (cf. نگاه زمان خویش p. 84 l 18).

² MU پید; better H F, پیدا lit., is produced (cf. p 84 l 18)

³ MU در منش نباشد; H F, درش منش نباشد lit., has not in his mind or nature.

⁴ برخیزش (cf. Pah. بریزش) —F.S.M=بریزش

⁵ ویرا for و ایرا (see p. 84 l 17)

⁶ H.F (Kaus Kama) از جهت این گناهی for MU از جهت این کار (Here MU. is correct).

⁷ MU (Kama Bohra) om بهتر باشد ⁸ MU (Kama Bohra) نیاید for H F نیاید

⁹ MU (Kaus Kama) and H F چو ایر چواین better چو ایر (as in Kama Bohra).

¹⁰ cf. Vd 6 for this and the previous Rivāyats

¹¹ Both H.F., MU. باری—better BK., F.S.M باذبازی

A —(The Behdin) himself should make an endeavour that for every canal of water,¹ he should not allow the *nasā* to remain in the passages for water and should keep thereby the cultivation² free (from pollution), because if he executes what has been ordered (in the religion), he himself is pure, and it is a meritorious act but if he does not make an endeavour therefor, he is *riman* and *margarzan*. This secret³ should not be revealed to the *jud-din* as it is not desirable that he should do evil⁴ on account of hostility⁵

MU I, p 85 ll 18-19 p. 86 l 1 (Sec MU. I, p. 89 ll. 10-12)

H.F, f 96.

How should a Zoroastrian act when he sees *nasa* on a piece of land cultivated by a Juddin ?

Kama Bohra :—Q.—There is a piece of land which is cultivated by a *jud-din*⁶ *Nasā* has fallen thereon. A Behdin comes up to that place,⁷ and he is in doubt that it will reach water, or will make a person *riman*, or will be carried to fire. Can (this *nasā*) be removed without *sagdād*⁸ or without *hamzur*⁹ (two persons united together) ?

A.—If he knows with certainty that (the *nasā*) will reach water or fire, he can (remove it), but if he has doubt about it, *sagdād* as well as *hamzur* (i.e., uniting of two persons by holding a piece of string between them) is necessary.

MU I, p 86 ll 3-7 · H F, f 262.

Dead matter in flowing and stagnant waters.

Kamdin Shapur .—Q.—If there is dead matter in water, how is it if the water is flowing ?

A.—If the *nasā* is up the stream¹⁰ i.e., the direction whence the water flows, the water as far as nine steps away from the place where it comes in contact with *nasā*¹⁰ (is polluted) and (therefore) one should keep oneself away from it, and down the stream (it is polluted) upto 3¹¹ steps and along the breadth (i.e., alongside, or, across), (it is polluted) upto 6 steps and (therefore) one should be away¹² (from it), (This is the case) when the *nasā* is entire and perfect¹³. But if the *nasā* has fallen

1 MU. آب چوئی که آب —H F and BK. هر چوئی که

2 MU. کشاورز —H F and F S M کشوان (cf کشاورز)

3 Sc., of how to preserve the land from pollution with *nasā*, as enjoined by religion

4 H F., MU. بدی و بر —BK بدی 5 when the juddin is not on good terms with the Behdin, for some reason or another

6 MU. دیدار ; H F دیدان 7 MU. آنجا ; H F ندان 8 i.e., the gaze of the dog

9 i.e., being united together in strength. It is necessary to dispose of *nasā* or, for the matter of that, any such thing by two persons united together by holding a piece of string between them called *parwand*, and by the proper recital of the *Vāg*

10 H F, BK omits رسد ندسا از آنکه بدش می آید یعنی as this phrase is explained elsewhere in the same way 11 MU. سی —H F BK سه 12 MU. omits باشد دور which H.F, BK. give, 13 i.e., not in a scattered and crumbling state and not easily falling to pieces.

to pieces, then whatever part (of the water) of the spring is greasy¹ and (mixed) with matter² is impure.³ If the dead matter is falling to pieces and if one wishes to drink water down the stream, ten seers of oil should be poured on the water just about where the *nasā* is and it should be noted how far the oil is seen on the water. If one drinks water from the place where the oil is distinctly seen, he is *riman*; but if the water is drunk from the place where the oil⁴ is not seen by him, he is not made *riman*.

MU. I, p. 86, ll. 9-11 · H F, f. 82.

Kama Bohra :—Q.—There is a spring continually flowing, and *nasā* falls into it, then how far down the stream, how far up the stream and how far from the two sides of its breadth, the water is impotable⁵ and (how should it be used) for purificatory purposes⁶?

A.—When up the stream, i.e., the direction whence the water flows, the water nine steps away from the place where it comes in contact with the dead matter is pure. When the water passes over the *nasā* and flows on to the other side,⁷ three⁸ steps (away from the place where it comes in contact with the *nasā*, it is pure), and on the other remaining sides (i.e., across or alongside), 6 steps.⁹

MU. I, p. 86, ll. 11-17 · H.F. f. 109, f. 163.

Kama Bohra :—If the water¹⁰ is stagnant, it is impure¹¹ for 6 steps of 3 feet (each) round about the *nasā*; if the *nasā* is not scattering to pieces or if the blood or any greasy matter has not mixed up with the water, pollution is as far as¹² these six steps which is the (usual) proportion. The water which is away from the *nasā* 3¹³ steps and which has thrown off its impurity¹⁴ is pure and potable.¹⁵ And if the water

¹ MU. چریش اومید —better H.F., BK, F.S.M. چریش اومید ² MU. دچشم —H.F. دچشم —better BK. and F.S.M. دچشم (see p. 99 l. 9, cf. Av. دچشم) ³ H.F. does not give the rest from here.

⁴ MU. کم روغن : better F.S.M. کم روغن

⁵ BK. خوردن نشاید and H.F., MU. خوردن نشاید

⁶ BK. adds نیز

⁷ i.e., down the stream.

⁸ Both سی for سه

⁹ MU., BK. و از دوسو دیگر جای : از سویهای دیگرش گام but H.F. instead has و از دوسو دیگر جای (i.e., and it has been (already) mentioned about the two other sides (i.e., of its breadth).

¹⁰ H F (f. 109) has نسا but has آب on f. 163; BK. نسا آب for آب

¹¹ MU. ریمن —H.F., BK., ریمن

¹² H F. (f. 109) has یا آن but has آن on f. 163

¹³ MU. سی —better BK. H F. سه

¹⁴ MU. وادیاب for پادیاب (H.F.)

¹⁵ MU. پادیاب دریزد پاک و بخوردن شاید For the last sentence H.F. (f. 109) BK., F.S.M. (سی گام از نسا دور باشد) وادیاب شاید ولیکن فرمائی ناقوان باشد have instead پادیاب (سی گام از نسا دور باشد) وادیاب دریزد پاک و بخوردن شاید H.F., f. 163 has instead پادیاب is for پادیاب

is taken (for drinking purposes) three¹ steps away from the *nasā*. or (for better precaution), if it is taken 6 more steps (away from the above 3 steps), it is pure and potable² When they remove the *nasā* from the water and they remove it³ so that the water dripping from the *nasā* mixes again with the water (of the stream), it is all impure, and that which is⁴ far off is also impure But if the *nasā* is taken out so that the water which drips from it does not mix with the stream-water again, then that water is pure. If any greasy matter is mixed up with the water, that water is entirely impure and cannot be and is of no use,⁵ therefore they should let alone that water to be dried up Such water should not be carried⁶ for irrigation and every one who comes in contact with it is such as if he had come in contact with *nasā*.

MU. I, p. 86, ll. 17-19 and p. 87, ll. 1-3 and MU. p. 90, ll. 17-19 to p. 91, ll. 1-3. H F, f. 110, f. 164.

Kama Bohra.—There is a spring continually flowing and there is *nasā* therein which is unseen and if water is drunk from up the stream or down the stream or from other directions, then it ought to be known that from the direction whence the water flows, i.e., up the stream,⁷ the water is impure as far as 9 steps of 3 feet each from the place where it comes in contact with *nasā*, and down the stream, the water which has passed over the *nasā* is impure as far as 3 steps of 3 feet each, and (the water is impure) as far as 6 steps on the other (remaining) sides.⁸

MU I, p. 87 (ll. 5-19)—p. 88, ll. 1-2. H.F., f. 107.

Kaus Kama and Kama Bohra.—It is manifest in the religion that if one throws *nasā* once in water,⁹ one is a *Margarzan*, and if one throws it 10¹⁰ times in water, one is 10 times *Margarzan*, how much the more it is thrown into the water,¹¹ so much is the *Margarzan* more, thus if *nasā* is every time¹² thrown 1000 times in water, it is a *Margarzan* (sin) 1000 times.

The side whereon the *nasā* is thrown, the water is polluted 3 steps of three feet each, and on¹³ the other sides (i.e., alongside, or across) the water is impure

¹ all می

² H F omits this (f. 163) but has it (f. 109)

³ MU. بیرون بردن چنان برزد که better H F, BK. بردن چنان که

⁴ MU. بوده باشد : better H F, BK. بوده باشد

⁵ MU. کار نشاید و نشود. H F, omits نشود (f. 163) but has it (f. 109).

⁶ MU, BK. بردن : H F, ندی (f. 163) and برزد (f. 109).

⁷ MU, H F, بالاسوی —BK. بالاسوی

⁸ For the translation of p. 87 (ll. 1-3), see p. 86, ll. 5-7. Instead of دایره سیر of p. 86 we have دوستانار or دوستانار. = (Pazend. دودستانار or دودستانار: cf. Per. دایره سیر) a brass kettle i.e., here a bucketful, BK. gives شوی for سبوی but has سیر on margin.

⁹ H F, BK. add در هم زمان

¹⁰ H F, دو

¹¹ H F, om. ده مرگزبان باشد هرچند که زیادت در آب انگشت

¹² H F, adds هر باره. MU. only اگر

¹³ H.F., BK. از دیگر. —MU. دیگر.

for 6 steps of 3 paces¹ each, and down the stream it is impure for 9 steps of 3 paces each,² and up the stream, it is impure for 6 steps, and from over the surface, the water (is impure) for 3 steps of 3 paces each,² down to where the water descends³

If the *nasā*⁴ is underneath the water, it is impure in the proportion (mentioned above) from the top to the bottom⁵ If the water⁶ is stagnant, and dead matter be in its midst, then in order that the *nasā* may be dragged away from one side of the water and from that side whereon there is dead matter, the water should be drained off⁷ in the manner and in the proportion for every side⁸ mentioned by me, because if they do not drag the *nasā* out of the water, it is a *Margarzan* sin except when there is any cause of fear or dread (of something) so that one cannot drag it out, but if on account of this cause of fear it is not dragged out, it is still a *Tanāfur* sin. If there is no cause of fear, it is not allowable in any case that they should turn their back on the *Nasā* and leave that dead matter in water.

In case he goes away with the intention that he may bring the (necessary) apparatus⁹ for the work and when he (thus) goes away and can return¹⁰ but does not come back, he is *riman*, but if on account of any cause of helplessness he cannot return, he is not *riman*. When he goes into the water so that he may bring out the *nasā* and may bring it out alone,¹¹ he should step into the water and proceed with this intention that he may bring out as much of the *nasā* as there is in all, because if he does not go into the water with this intention, he is *riman* if he moves the *nasā* that is in water. When he wishes to drag the *nasā* out of the water it is necessary that he should drag it out from the side whence it can be sooner dragged out, and carry it so (far) away from the water that the water trickling from the *nasā* may not mix with the water (of the stream), because¹² if the water (trickling) mixes with that water, it is a *Margarzan* sin. When the *nasā* is brought out of the water it may be left (on a dry piece of land)¹³ so that the dead matter may be dried up¹⁴, then *sagdud* should be performed and it should be taken up by two men (with a *pawvand*) and carried to its place¹⁵

¹ H F, BK. om *سم نی*

² The text has 9 steps and 3 paces; &c

³ MU. *فرو شود*—BK., H F, F S M *فرو باشد*

⁴ H.F., BK., F S M, begin with *و اگر نسا*; MU om

⁵ MU., H F., *ازین آب*—better BK. *ازین آب*

⁶ H F., BK. *ناز*; MU *آب*

⁷ MU. *نباید برناید*; H F, BK. om. *نباید*

⁸ M U *از هر سوی بیدانه*—better H F., BK. *از هر سوی بیدانه* (after H.F., has wrongly *پاسخ* in red ink)

⁹ MU. *ساز و برگ*; H F., BK. *ساز و برگ*.

¹⁰ MU. *نتواند آمدن*; better H F, BK. *نتواند آمدن*

¹¹ H.F., BK. omits *باشد* *و نسا از آب یکنی بیرون آورده*

¹² H.F., BK. *چم*—MU *و*

¹³ Cf. Av. *hushkê zemé nidaithyān* (Vd 6) H F, *نباید گذاشت*; MU. *باید گذاشت*

¹⁴ H.F. *تا آن نسا از آب*; better M.U. *تا آن نسا*; or, better Bk. *تا آن نسا از آب* (خشک شود)

¹⁵ i.e., to the *dādgāh* i.e., *Dakhma*; F.S.M., *بجایگاه* for *بجایگاه*

It is said in another place that it is permissible that when *nasā* is caught hold of, it should be carried far from the water so that the water of the dripping corpse does not reach back the water.

It is said in another teaching that (the *nasā*) should be taken up from the water and carried so far away that the water dripping from it may not mix¹ with the water (of the stream)

This is also said that it (i.e., the *nasā* taken out of the water) should not be (again) placed on the surface of the water. This is also said that the clothes worn (by a person who brings out the *nasā* from the water) are *riman*, and he should wash his head and body² with *pādyāb*³ (i.e., gomez) and water. This is also said that when one drags the *nasā* over the water, it should be dragged upto the place where the water is continuously flowing⁴, but if one sheet of water is disconnected with another, i.e., if there are different sheets of water⁵ it should not be dragged (from one sheet on to another)⁶.

1 نهال دن = to place

2 i.e., the whole body

3 *Pādyāb* is technically used for the consecrated urine of the bull.

4 MU آب در پیوسته: better H.F., B.K. آب در پیوسته. i.e., over a whole sheet of connected water. 5 MU کرده کرده, H.F., B.K. کرده کرده آب

6 Cf. Vd. 6 §§ 30-41

§ 30.—How much of the still water (of a lake or pond) does the *druj nasu* infect with defilement, corruption and pollution?

31.—Six steps on each of the four sides. The water is unclean and impotable so long as the corpse (or parts of the corpse) has not been removed therefrom. They shall take the corpse out of the water, and lay it down on the ground.

32.—They shall draw of $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, or $\frac{1}{5}$ of the water according as they are able or not. After the corpse has been removed and the water is drawn off, that (still) water is clean and cattle and men may drink it, as they like, as before.

33.—How much of the water of a well or of a well-spring does the *druj nasu* infect, &c.

34.—The water is unclean and impotable so long as the corpse is not taken out therefrom. They shall, &c. (See § 31)

35.—See § 32

36.—How much of a sheet of snow or hail does the *druj*, &c.

37.—Three steps on each of the four sides (in water dribbling from melting snow) . : (See § 31).

38.—After the corpse is removed . . . (See § 32)

39.—How much of the water of a running stream, does the *druj*, &c.

40.—Three steps down the stream, nine steps up the stream, and six steps in other directions, the water is unclean and impotable—(See § 31)

41.—After the corpse is taken out and the water has flowed three times, the water is pure, &c. (See § 32)

NOTE.—As the water is running, the decomposing matter therein does not remain in contact for a longer time with any given area of water than is the case with the water of a stagnant pool or pond which is polluted in much larger quantity. It is for this reason that in the case of flowing waters, wherein a corpse is being dragged away, the water as far as 3 steps down the stream, 9 steps up the stream and 6 steps in the remaining directions is unfit until the corpse is removed therefrom, whereas in the case of stagnant waters wherein *nasu* is found, the water as far as 6 steps in all directions is unfit for use until the corpse is taken away from it. The extent of pollution of the water flowing up the stream is greater than that of the water flowing

Kama Bohra and Kaus Kama :—If in a desert place, there is all water and there is dead matter in it, then one should step into the water with this intention that one should drag out as much of the *nasā* as there is in the water, he should (thus) step into it, take hold of the *nasā* and bring it out. If it happens that in bringing out the *nasā* he is exhausted and becomes helpless¹ and cannot bring it out (further), then he should so endeavour that he should carry the *nasā* from the place where there is more water to the place where there is less and (then even) he should desist (from his work) with the intention that he should (for the time being) go away² but should return a second time and carry it out (of the water); if he withholds his hands from the *nasā* not with this intention, he is *riman*, although even (on a second thought) he goes (into the water) and brings out the *nasā*.

Shapur Bharuchi —If there is *nasā* in a place where there is the fear of (its reaching) fire or water, or if (a person) sees *nasā* in water and if that *nasā* is of a Zoroastrian (*āīr*), or non-Zoroastrian (*an-āīr*), then he should order a non-Zoroastrian to dispose of the *nasā*. If there is no non-Zoroastrian, then, out of necessity, a Zoroastrian having wrapped up a piece of cloth on his hands, (which would serve as hand-gloves) and united with a *parwand* and (reciting) the *Vāj* of Srosh, must dispose it of. If there is no other person (with whom to join himself with a *parwand*), and if he does not know (how to recite) the *Vāj*, then he may dispose of the *nasā* without *parwand* and without *Vāj*. Then he should tear off the clothes worn by him and undergo the *Si-Shui* purification (because he is a *riman*).³

Shapur Bharuchi —If a Behdin dies and his corpse is in water, then a Zoroastrian (*āīr*) with hand gloves (*bīlhd*) on and making a *parwand* (with another person) may bring out the *nasā* from water. If there is no other person there, he may, out of necessity, dispose of the *nasā* alone, i.e., he may bring it out of the water. If he does not know (how to recite) the *Vāj* (i.e., the Sarosh Bāj), then he may, without *Vāj* or without *parwand*, (because there is no other person there) bring out the *nasā* from water. Then he should tear to pieces the clothes on his body and undergo the *Si-Shui* purification (because he is a *riman*).⁴

¹ H.F, BK om. و بیچاره شود ² H F, BK om. و بروم

³ MU. omits this Rivayat. Antia's MS f 85 gives it thus —

از روایت شاپور بروچی . چو نسای آنکا بد که از آتش و یا از آب نیم باشد و یا نسای در آب دیده اگر آن نسا از آن ایرویا ایبر باشد که بدست ایبر کار فرماید که بپریزد اگر ایبر نباشد ناچار ایبر جامه تا بدست بپچیده و یا پیوند نواج سروش بپریزد و اگر دیگر کسی نباشد و بزواج نداد پس آن نسا بی پیوند و بی واج پریزد و جامه که بدن دارد باره کردن و سی شوی گرفتن

⁴ MU omits this Rivayat. Antia's MS f 86 gives it thus —

از روایت شاپور بروچی .. دیگر بهدینی مرده که نسای او در آب بود و اگر ایبر یا پیوند بیلها نسیم آن نسا از آب بیرون آورد اگر آنکا دیگر کسی نباشد ناچار تنها آن نسا بپریزد یعنی که از آب بیرون کند اگر واج هم نمیداند بی واج و بی پیوند از آب نسا بیرون آوردن پس جامه که بدن دارد باره کرده و سی شوی گرفتن

MU I, p 88, ll 6-14 · H F, f 82

Kama Bohra :—When a person sees dead matter in water, he should not go away from that place until he brings out the *nasā* therefrom, but if he goes away with the intention that he may bring implements and apparatus for bringing out the *nasā* from water, it will do. When he goes into the water so that he may bring out the *nasā*, he should¹ step in with the intention that he may bring out as much dead matter as there is in the water. If, in this manner and with this intention, he goes into the water and if there is another dead matter and he disturbs that *nasā* on both sides of the water, he is *riman*². If the breadth of the water is more extensive, he should drag the *nasā* over (the surface of) the water until he comes to the bank and should push it away from the water with an old piece of cloth or a stick which he may possess (on to a dry piece of ground) and it is necessary that the *nasā* should be so far thrown away from the water that the water dripping from the *nasā* may not reach the water back, and it is (also) necessary that that *nasā* may not again be thrown into the water. The *nasā* which is to be brought out of the water should be dragged over the surface of the water and (thus bringing it near the bank) it should be taken up and placed (on a dry piece of land).

If there is a desert place which contains water and the (whole) *nasā* therein cannot be brought out (with safety), one should go into the water with the intention that one should bring out as much of the *nasā* as is seen by one but if he cannot bring it out (on a dry piece of land), he should so endeavour that he may remove the *nasā* from the place where the water is more to the place where it is less, where the place (drenched in water) will be dried up soon, and whence the *nasā* may be dragged out (on to a dry piece of land). If he does not act with this intention, he is *riman*.

MU. I, p 88, ll 15-16 H F, f 163 and f. 109.

Kama Bohra and Kaus Kama —Disposing of the *nasā* is in this way: If a person brings out the *nasā* from water, the clothes worn by him are impure, and he should wash his head and body with *gomez* (*pādyaḍb*)

And this is also said thus. It may be that they may act thus³, but if one sheet of water is disconnected (with another), *e g*, if there are different sheets,⁴ then let it be known that they should not act thus (*i e*, the *nasā* should not be dragged from one sheet on to the other).

MU. I, p 88, ll 17-19—p 89, l 1 H.F, f 109 f. 163

Kama Bohra and Kaus Kama —Q—There is a heavy *nasā* and it cannot be brought out (of the water) alone, what is the decision? (Again), there is a *nasā* which cannot be brought out wholly (out of the water), what is the decision?⁵

¹ MU ناسد , H.F. نایدش ² The meaning is, that one whole *nasā* should be managed properly by both hands at a time and dragged over the water

³ *i e*, they should drag the *nasā* out of the surface of a whole sheet of water, as prescribed.

⁴ کرده کرده = different pieces (of water)

⁵ H.F, (f. 173).—

ودرست بیرون آوردن و جر چون

A.—It may be brought out piecemeal, after every piece is brought out of the water, the hands should be washed with *gomez* and should be dried with dust, and then one should go (into the water) and bring out another piece. He should in the same manner wash his hands with *gomez* and dry them up with dust, until the whole (of the *nasā*) is brought out. For every piece which is (so) brought out, there is a *tanāfur* merit¹

MU. I, p. 89, ll 3-5 : H F, f. 88.

Kama Bohra :—Q —A man sees *nasā* in water but does not drag it out of it and says “ I will bring another person, or I will tell a non-Zoroastrian to take out the *nasā* ” He goes away with this intention. What is the decision ?

A.—If he does not himself drag it out, he should so endeavour that he brings, all the sooner, a person who can drag that *nasā* out of water, and if the latter sees *nasā* in the water, and if there is no cause of fear or dread about bringing out² the *nasā* and if he does not remove it therefrom, it is a Margarzan sin.

MU I, p. 89, ll 6-10 H F, f. 109, f. 164.

On the proper irrigation of a field.

Kama Bohra and Kaus Kama —If a person wishes to irrigate³ a field or to water any place, it is necessary that he should walk three times round that piece of land which he wishes to irrigate and inspect the canals three times⁴. If there is *nasā* or bodily refuse or an impure thing, he should remove it with precaution; and then he should irrigate the field. If he does not do so and irrigates the field⁵ and then if dead matter appears in the midst of the irrigated water, then if he can turn away (the course of) water, he can do so; or if he can remove the *nasā*, he can do that, at that time the *nasā* should be removed without the performance of *sagdid* or without *hamzur*⁶ (i.e., united with a *parwand*), if he cannot do any of these two,⁷ and if water suddenly comes in contact with *nasā*, the man is innocent, but if he does not inspect the canals or the piece of land and irrigates⁸ the field, and if the water reaches the *nasā*, the man is *riman*.

MU. I, p. 89, ll. 14-15

Disposal, by Zoroastrians, of the *nasa* of a non-Zoroastrian lying on the road.

Shapur Bharuchi —If there has fallen *nasā* of non-Zoroastrians on a place where there is the fear (of its coming in contact) with water or fire, or if there is the fear on the roads passed by men so that men may come in contact with it, it is necessary that two men of the good religion should remove (ceremonially) the *nasā* and wash themselves and their clothes with *gomez* and water.

¹ Cf. Sls. II, §§ 92-93 (See Note further on).

² M.U. بیرون آوردن ; H.F. بیرون آوردن

³ H.F., (f. 164) درکشت رارخواهد بود ⁴ H.F., (f. 164) چون سه بار نه بگرد for اگر چنین نکرده باشد و آب برکشت زار نه بدد ⁵ H.F., and F.S.M. add جوی سه ⁶ MU بی سگدید و بی همزور better H.F. بی سگدید و بی همزور

⁷ H.F., (f. 164) هیچ دو نتواند کرد and H.F. (f. 109) and MU هیچ درنتواند کرد ⁸ H.F., (f. 109) بندد — MU کند H.F. (f. 109) omits the rest of the sentence from بندد

MU I, p. 89, ll 17-19 H F, f 117, f 153

How should *nasā* lying on the main road be disposed of?

Kama Bohra and Kaus Kama.—Q—A man finds *nasā* on the main road and there is fear of the water coming in contact with it, or men may trample it and bruise it to pieces, making themselves *riman*, can it be removed alone without *sagdid*¹ or not?

A—If he sees the *nasā* (lying) in this way, he should remove it without *sagdid* alone to a place where there is no fear² (of its coming in contact with any man or anything), if he can; but if he himself cannot, it is allowable if he orders a non-Zoroastrian to remove it, which is a meritorious deed. He should carry it away³ from the road and canals of water.

MU I, p 89 l 19—p 90 (ll 1-4) H F, f 87.

Kama Bohra.—Q—A man sees *nasā* on the main road, and there is fear of the water reaching it and there is fear of its being bruised and making men *riman*, and it is not possible to perform the *sagdid* or be with *parwand*. Can it be (removed) without *sagdid* and *parwand*²?

A.—It is allowable that they remove the *nasā* from such a place as you have spoken of, without *sagdid* or *parwand*, and if he orders a non-Zoroastrian to take it away, it is also permitted, but the *nasā* should be taken to a (far-off) place and the injunctions about taking it up and carrying it away should be put into practice, and it will be a merit.

MU I, p 90, ll 4-6 H F, f 87, f 117, f 153

Disposal of *nasā* lying on an arable piece of land belonging to Zoroastrians or non-Zoroastrians.

Kama Bohra and Kaus Kama.—Q—A man goes on some business and finds *nasā* on other persons' land, but not in water⁴, What is the decision? Can he leave it alone or not?

A—If the *Nasā* is on a piece of land of the Behdins,⁵ the owner of the land should be informed of it so that he may remove the *nasā*. If the *nasā* lies on a piece of land of the *jud-dins*, he should take it up and dispose of it ceremoniously⁶. If there is cause of fear or any harm or injury about removing it, he should leave it (there)

MU I, p. 90, ll 7-10 H.F, f 138.

Kama Bohra (according to H F *Kaus Kama*) —Q—A man approaches a piece of land owned by non-Zoroastrians, and finds *nasā* on it. That piece of

¹ MU. شک نهید better H F سگ نهید ² H F. (f 117) and MU. ناجائی بریم H F. (f 153) ناجائی که بیم better H F. (f 117) and MU. = باندگی از راه ³ H F. (f 117) and MU. باید که از راه گذری آب دور بود H F. (f 153) ⁴ H F. (f 153) ⁵ H F. (f 87) = و اندر آب بدست ⁶ H F. (f 87) = و اندر آب ⁷ H F. (f 87) = رود بندان for بهدینان

⁶ H.F., (f. 153) omits this whole sentence.

land is cultivated and there is no fear of the *nasā* reaching water or fire or of its being turned upside down Can that man alone take up the *nasā* and dispose of it without *sagdid* ?

A —The *nasā* (may be disposed of) without *sagdid*, if there is any fear of (its coming in contact with) water or fire or if there is any fear of (its being thrown on) the roads traversed by men If not, the *nasā* cannot be shaken without *sagdid* at any place where there is no cause of fear If he can carry it away but does not remove it, it is a sin Hence they should endeavour so that *sagdid* should be performed over the *nasā* which should be disposed of with *parwand*, so that it may be a merit.

MU. I, p 90, ll 14-17 and p 91, ll. 5-8 : H.F., f. 110, f 164.

Well-water polluted by *nasā*.

Kama Bohra and Kaus Kama.—The top of a well should be left open¹ (In case dead matter has fallen into it), one should always be on the lookout so that no one drinks water thereof, and should not shake it If *nasā* has fallen into it and one drinks water therefrom, or if one shakes the water, one is *riman* (Even) if one drinks water unknowingly² from that well, one is *riman* and the owner of the well is a Margarzan (sinner) The person who has drunk of the water of the well should undergo Bareshnum and the person who shakes the water should also undergo Bareshnum.³ If there is another well in its vicinity, or if they sink (another well in its vicinity), they should drink of its water

MU I, p. 91, ll 10-17 : H.F., f 213.

Kamdin Shapur —A well is built of burnt bricks⁴ and in its bottom, pieces of wood are fastened and if greasy matter issues from the *nasā* lying into it, that *nasā* should be removed by two men united with a *paiwand* and with (the recitation of) Srosh⁵ Bāj They should wear hand-gloves⁶ made of three layers and a vessel with the handle⁷ like a large iron bowl⁸ (in the shape of a bucket) should be made a long *parwand* for the hand⁹ and (the Srosh Bāj should be repeated) upto *ashahé*¹⁰ Thereafter one person should go down the well, use the iron bowl, take up, in the bowl, the *nasā* lying on one side of the well and make it separated from water, and so that a portion (only) of the *nasā* may be in water, he should let the water (from the *nasā*) drip into the water (of the well) and then place the *nasā* in the bowl in such a way that the water issuing from it may not mix with the water (of the well), and if that water drips (into the well-water), both (persons) are *riman* and should undergo the Baresh-

¹ H.F. (f 110) سرچاه فراز گرداندن نشاید (BK adds بداند) and H.F. (f. 164) = ناکاه ندادنستم ² H.F. سرچاه نشاید که بداند سرچاه باز شاید که بگرداند MU omits ناکاه ³ H.F. (f. 110, f. 164) om. the last clause

⁴ MU. خشت پختن و بسن better omit و as in H.F. ⁵ H.F. omits سروش

⁶ کپس ⁷ مثل (Paz. دودله or دودله) Per سطل = a brass kettle, or a vessel with a handle ⁸ چاهه a cup or a bowl

⁹ This *parwand* (lit, connection) of the handle of the iron bowl used for removing the dead matter will keep the hands unsoiled

¹⁰ H.F. اشم with ستم beneath.

num. If the water does not¹ (drip off the *nasā*),² the *nasā* should be taken out (in this drenched state) and be placed in a place where it is dried up.

Then *sagḍad* should be performed over it and it should be carried to its proper place (*dād-gāh*). If greasy matter exudes from the *nasā* (and it is falling to pieces), it should be removed from the water in the bowl piecemeal. Such wells are unfit for use. The parapet of the well should be raised to the height of a man all at once, and then³ the water thereof should never be drunk by Behdins until a year elapses.

If the *nasā* is in a perfect state (*i.e.*, not scattering to pieces), the parapet of the well⁴ should be raised to a man's height⁵ (and should be so kept) for one year; and (after a year) the water⁶ of the well being pure should be drawn and there is no fear if, thereafter, the water is drunk.

The wood (at the bottom of the well) and the burnt bricks should be taken to a desert place (as being unfit for use)⁷ and a covering⁸ (should be made) on its top (so that no one can use the water). If any greasy matter is found thereon, five (layers of) bricks from the bottom and five from the top should be removed and should never be used again. If the covering⁹ is made of stone or of pipe-clay, it can be used after a year.

MU I, p 92, ll. 13-15: H F., f. 439.

Water of a pond.

Kaus Mahiar :—Q.—When is the water of a pool or a pond used ?

A.—As mentioned before, if a *darvand* (*i.e.*, a person of another faith) had used¹⁰ that water, then the Behdins should, in no case, use it.

Q.—(What is the decision) about the water of a pond which is in a desert ?

A.—It can be (used) by the Behdins¹¹ out of necessity, because (in that case) it is allowed that they should drink it.

1 H F. نوشود, better MU نشود 2 *i.e.*, if the dead matter is so drenched in water that the water cannot be removed

3 H F. adds نس 4 H F. دری چاه; MU در چاه 5 H.F. rightly مرد بالا; MU. بالا 6 MU. اوی; H F. اوی

7 در بیابان صحرا (Paz در بیابان). Pers نثار = gain, profit; or, Pers بیابان = work, business; or بیابان = a desert. Otherwise: "The wood, &c., should be used for the work of the desert, *i.e.*, it is useless" Cf., the usual Pah. phrase in such cases ایا که در بیابان.

8 MU نه بود; better H F. نه بود (Paz نه بود) Cf Pah. نه بود. Here the following words, omitted in MU., are given thus in H.F.:—

اگر چو گدین هرگز پنج خشت نه بدخ بالا بردن دیگر

9 نه رفتن Cf. Pah. نه رفتن or نه رفتن = Per. نه رفتن

10 دخل کرده 11 but the Hōtbad (i.e., the priests) should abstain from making any use thereof.

MU. I, p. 92, ll 17-19 to p. 93, ll 1-2 (MU II, pp. 466-467.)

What becomes of the water spilt on the ground? and the water of Ardvī Sura Anāhita.

Shapur Bharucha.—Pure water which is poured on the ground reaches and joins with the bottom¹ thereof after one year. If the water is filthy, it joins with it after 3 years. If the water is *riman*, i.e., if it has come in contact with dead matter, then it reaches the (bottom) place¹ in 9 years. The water used for bathing and for *pādyaḥ*² joins with it in 3 years.

Again, the spirit of the river Arduisur Anāhītā pours its water daily into the sea Zareh Frākart through 1000 aqueducts which are golden channels. All canals, i.e., the golden channels, have 3 kinds of breadth, as has been said thus: The orifices of 333 channels are so wide that a cavalier can pass (easily) in each, those of 333 channels (are so wide that in each) a man can stand up, and those of 333 channels (are so wide) that in each a *gospend* may pass easily³.

MU I, p. 93, ll 4-9

Bahman Punjya.—The creator Ormazd has formed, through His power, 999 golden channels from the sky upto Mount Alburz. (The orifices of) 333 channels are so wide that a cavalier can pass in each. Those of 333 channels are so wide that an ox can pass in each. The orifices of 333 channels are so wide that a *gospend* (sheep or goat) can pass in each. In all, 999 golden channels have been made manifest⁴ from the sky upto the Mount Alburz. Aban Arduisur carries water through these channels perpetually from the court of Ormazd and pours it in the sea Zareh Frākart. It is on this account that the water of the sea does not decrease. If not, although the rains coming down from the clouds will pour down, the waters of the sea will diminish in 3 or 4 years, but the water of the sea is not lessened through the action of Arduisur Bānu⁵.

¹ i.e., with sub-soil water.

² i.e., the water used for washing the open parts of the body for performing the *kusti*.

³ This is simply an amplification of Avan Yasht, § 101. "It has 1000 channels. The extent of each of these channels and of each of these canals is as much as a man riding on a good horse can pass in 40 days." Cf. *Pah Rivayat* XLVI, p. 130 § 12.

وادی که آواست بهشتی و حدیقه و در ۱۱۵ س ۱۴۳۰ که آواست وادی و حدیقه و در ۱۱۵ س ۱۴۳۰

س ۱۴۳۰ که آواست بهشتی و حدیقه و در ۱۱۵ س ۱۴۳۰ که آواست وادی و حدیقه و در ۱۱۵ س ۱۴۳۰

• ۱۴۱۴۳۰ ۱۴۱۴۳۰

Cf. *Bundehesh Ch* 21 § 4

⁴ MU. روشن — better S D B. and F S M روشن

⁵ Cf. *Bundehesh Ch*. 13 §§ 1-2.

(1) On the nature of the seas. It is said in the religion that the Frākh-Kart sea keeps one-third of this earth on the south-side of the border of Alburz, and so wide-formed is this sea that the water of a thousand lakes is held by it, such as the source Arduisur, which some say, is the fountain lake. (2) Every lake has a fountain-(source) of water, some are great, some are small, some are so large that a man (riding) on a horse might compass them round in 40 days, which is 1000×700 leagues in extent. (Cf. *Yt* 5 § 101)

The Alburz Mount, Farākh-kart sea and the three-legged ass.

Shapur Bharuchī.—Again, Mount Alburz encircles the whole world, and in the same manner also, the sea encircles the whole world. The sea which has been made manifest has been created by the good¹ and propitious Ormazd from the side of Mount Alburz and He has made the waters running. From Mount Alburz upto several Farsangs, this water resembles quicksilver and the water flowing through the mountain falls first into hell. This warm water falls into hell for this reason that pollution and impurity are washed off hell by the warm water. Now when the water flows out of hell, it falls into every sea. When the water flows out of hell (it falls into the sea Vourukasha), where the good and propitious Ormazd has created a three-legged ass, which is called by the name of *khar-i-talâtâ* [*Talâtâ* in Pahlavi language is used for three²]. And when the water flows out of hell (into the sea Vouru-kasha) the gaze of the three-legged ass falls on it, and on account of this gaze of his, the waters which have become impure in hell become purer and cooler.³ The Creator Ormazd has given so much purity and magnificence to this ass that if dead matter or impurities of menstruation or bodily refuse⁴ or any (other) impurity fall into the sea, all this is seen by the ass and all these impure things become pure through the sight of this Ass.

Again, the water of the sea which every day flows and ebbs twice, falls into hell and purifies the impurities of hell⁵

¹ 𐭠𐭣 for 𐭠𐭣 as in S.D.B., and F.S.M. ² MU 𐭠𐭣𐭠𐭣 — better F.S.M. 𐭠𐭣𐭠𐭣

³ MU. 𐭠𐭣𐭠𐭣 for 𐭠𐭣𐭠𐭣 as in S.D.B. & F.S.M.

⁴ MU. 𐭠𐭣𐭠𐭣; S.D.B. 𐭠𐭣𐭠𐭣 (Av. 𐭠𐭣𐭠𐭣)

⁵ Cf. Bd. Ch. 19 §§ 1-10 —

(1) It is said of the three-legged ass that it stands in the midst of the sea Vouru-kasha . . .
(10) It is even on that account when all asses which come into water stale in the water—as it is said thus: ‘If, O three-legged ass! you were not created for the water, all the water in the sea would have perished from the contamination which the poison of the Evil Spirit has brought into its water, through the death of the creatures of Ormazd.’

Cf. Bd. Ch. 13 §§ 4-10 —

(4) On the south of Mount Alburz, a hundred thousand golden channels are there formed and that water goes with warmth and clearness through the channel on to Hugar the lofty; on the summit of that mountain is a lake, into that lake it flows, becomes quite purified and comes back through a different golden channel. (5) At the height of a thousand men, an open golden branch from that channel is connected with Mount Ausindom and the wide-formed ocean; from there, one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creatures of Ormazd acquire health through it and it dispels the dryness of the atmosphere. . . . (8) Of all three (lakes), the Putik is the largest in which is a flow and ebb on the same side as the wide-formed ocean, and it is joined to the wide-formed ocean. (9) Amid this wide formed ocean, on the Putik side, it has a sea which they call the Gulf of Sataves. (10) Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean; with a mighty high wind therefrom, the Gulf of Sataves drives away whatever is stench, and whatever is pure and clean goes into the wide-formed (ocean) and the source Arduisur, and that flows back a second time to Putik [or, the rest (i.e., the stench or the unclean element) flows back to Putik].

Putika is the sea where water is purified before going back to its gathering-place (which is) the sea Vouru-kesha (cf. Vd 5 § 19) *Tê hushtenti ghzarê ghzarcenti? . antare. aredhem. zryanghê. yaozdaya. tachinti. âpê. zryanghât. hacha. Puthkât, av. zryô. Vouru-Kashem.*

MU I, p 93, l 19 to p 94, l 1.

The Saokant Mountain.

Bahman, Punjya :—From the Commentary of *Dođ* (i.e., Nām-Setāyashna). The Creator Ormazd the high and the exalted has created a mountain called Saokant-gar and in the midst of that mountain He has made a golden channel (reaching) from the earth to the sky and from the orifice of that golden channel, the water goes up to the sky and the wind blows over that water which comes down to the whole earth. This water is called dew.¹

The Hom Tree, the Water of Life and the Kara Fish.

Shapur Bharuchi :—The Omniscient Ormazd has created the tree Hom for this reason that at the time of resurrection He may give, to all men, the Water of Life with the leaves of Hom, so that all men may become immortal by eating it. It is for this reason that the Water of Life and the Tree of Hom are created.²

MU. I, p 94, ll. 3-8

Shapur Bharuchi :—The Creator Ormazd has created the Hom-tree³ in the midst of the ocean Zareh Varkash and created the *khar*-fish⁴ for protecting that tree. This *khar*-fish is so great as no other fish is greater than it. This fish is like an ass and hence it is called *khar-māhi*⁵ (lit., the ass-like fish). This fish revolves round the Hom-tree. The filthy⁶ Ahriman has produced several thousand noxious creatures⁷ for the destruction of that Hom-tree, but the noxious creatures cannot pass before that tree on account of the fear for that *khar*-fish.

Secondly, when that *khar*-fish utters a cry, every Ormazdian fish which hears the cry becomes pregnant⁸ and the other fish which are Ahrimanian and are noxious creatures cast their young on account of the utterance of that cry of the *khar*-fish. The Creator Ormazd has given such magnificence to that fish.⁹

¹ See MU Vol. I. "Commentary of Nām-setāyashna:" p. 415, l 10 (The commentary on the word *bād* i.e. wind)

² MU omits this Rivayat. Antia's MS f 87 gives it thus :—

از روایت شاپور بروجی .. و دیگر آنکه درخت هوم اورمزد هر و سپ آگاه از بهر آن آفریده است که بوقت رسیدن آب حیات و برگ هوم را به مردمان بدهد که از خوردن آن به مردمان امری شود برای آن آب حیات و درخت هوم آفریده است

³ Called Gokard-tree in Bd. ⁴ Bd = *kar*-fish.

⁵ The author here confounds the account given in Pahlavi Bundahesh about *kar*-fish and the *khar* or the ass which is three-legged

⁶ MU. ناپاک; S D B. (No. 235) = کذسم ⁷ The lizard (*vazag*), according to Bd.

⁸ In the Bd., this effect is produced by the *khar-i-talātā*, or the three-legged ass and not by the *kara*-fish.

⁹ Cf. Bd. Ch 18 §§ 1-5.—

(1) On the nature of the tree called Gokard, it says in revelation, that it was the first day when the tree they call Gokard grew in the deep lake (ج) within the wide-formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom (2) The Evil Spirit has formed therein, among those which enter as opponents, a lizard as an opponent in that deep water, so that it may injure the Hom. (3) And for keeping away that lizard, Ormazd has created there ten *kar*-fish which, at all times, continually circle round the Hom, so that the head of one of those fishes is continually towards

MU. I, p. 95, ll 1-5.

The Birds Amrosh and Chamrosh.

From the Commentary of Doâ (i.e., Nam-Setayashna):—

The Creator Ormazd has produced on the shores of the sea Varkash¹ a tree and two birds who are immortal and without death. Every year a thousand new branches spring up from that tree and all kinds of seeds hang on those branches and all those seeds become ripe. A bird called Amrosh comes and sits on one of the branches and shakes it and scatters down to the ground all the seeds. Another bird called Chamrosh comes² and strikes all the seeds with its wings and sides and throws them into the sea. All those seeds go inside³ a cloud full of rain and that cloud rains on the ground and all the seeds appear on the earth.⁴

The Sea-ox Sarsaok.

*Shapur Bharuchi:—*The Creator Ormazd has, with His power, created a bull in the sea, and a fire is ever burning and blazing on the back of the bull, and every calamity produced by the accursed Ahriman in the sea is removed through the glory of that fire.⁵

the lizard (4) And all the fish are spiritually fed, i.e., no food is necessary for them; and till the renovation of the universe, they remain in contention (5) There are places where that fish is written of as the 'Ariz' of the water; as it says that the greatest of the creatures of Ormazd is that fish, and the greatest of those proceeding from the Evil Spirit is that lizard.

Cf. Bd Ch. 19 § 9:—

When it utters a cry all female water-creatures, of the creatures of Ormazd, will become pregnant; and all pregnant noxious water-creatures, when they hear that cry, will cast their young.

۱ ورکش for رکش (F.S.M.) ۲ Om. و نر. after نیاید as in F.S.M. ۳ lit., go into the mouth of.

۴ This commentary is given under the word (*Satar-i vas*) *tokhma* of Doâ Nam-Setayashna. See MU. I, p. 415, ll 5-9. Cf. also MK Ch. 62 §§ 37-42 and Bd Ch. 19 § 15:—

MK. Ch. 62 §§ 37-42

(37) The nest of the griffon-bird is on the tree opposed to harm, the many-seeded. (38) Whenever he rises aloft, a thousand twigs will shoot out from that tree, (39) and when he alights he breaks off the thousand twigs and bites the seed from them, (40) and the bird Chinamrosh alights likewise in that vicinity, (41) his work is this that he collects those seeds which are bitten from the tree of many seeds, which is opposed to harm, and he scatters them there where Tishtar seizes the water, (42) so that while Tishtar shall seize the water, together with those seeds of all kinds, he shall rain them on the world like the rain

Cf. Bd 19 § 15 —

Regarding the bird Chamrosh, it says that it is on the summit of Mount Alburz, and every three years many come from the non-Iranian districts for booty (*gird*) [or, in a flock], by going to bring damage on the Iranian districts and to effect the devastation of the world; then the angel Burj, having come up from the low country of lake Arag, arouses that very bird Chamrosh, and it flies from the loftiest of all the lofty mountains and picks up all those non-Iranian districts as a bird does corn.

⁵ MU. omits this Rivayat. Antia's MS. f. 88 gives it thus:—

از روایت شاپور بروجی: .دیگر آنکه دادار اورمزد بقدر خویش گاری اندرون دریا پیدا کرده است بر پشت آن گاو همیشه آتش روشن است و میسوزد و هر بلایی که ملعون اهرمن در دریا کرده است آن بلاها از فرغ آن آتش دفع میشود

This is the ox called Sarsaok in Bd. 17 § 4 and 19 § 13 and Srûvô in Zâdsparam 11 § 10.

MU. I, p. 95, ll 7-9 HF., f. 253.

The sin of walking bare-footed.

Kamdin Shapur :—About walking bare-footed, they should know that when they put their bare¹ feet on the ground, there is a *farman* sin for three steps for every one of those steps and when they take the fourth step, it is a *tanāfur* sin. If they walk with one boot on in one leg and with the other foot bare, it is a sin of a like nature. Both man and woman have the same merit and sin in connection therewith. If any member of the body of a menstruous woman touches the ground, it is a greater sin and Asfandarmad Amshaspand trembles ²

MU I, p. 95, ll 11-13.

Bakman Punjya :—If a woman puts her bare feet on the ground, it is a *tanafur* sin within three steps

Jasa —It is not proper for a man or a woman to walk with bare feet and place them on the ground especially it is a great sin for a menstruous woman

MU I, p 95, ll 15-18 [=MU II p 468].

Shapur Bharuchi :—Walking bare-footed is called *Aimûk-davārashni* (lit., walking without boots) ³ Such sin is incurred thereby as if a Yasna is offered to the

¹ H.F., adds. *نور* after *بای* ² Cf. Saddar Nasr, Ch 44 Cf. Sis Ch 4 §§ 10 and 12 and Sis. Ch. 10 § 12.

ਭਰੂ ਜੀਤ ਸਿੰਘ ਨੇ : ਆਪਣੇ ਪੁੱਤਰਾਂ ਦੇ ਅਧਿਕਾਰਾਂ ਦੀ ਰਾਖਿਆਈ ਲਈ (10) (Ch. 4)

(12) ... :
 ...

אין דעם צווייטן טעיל פון דעם בוך וועט מען זעהן אז דאס איז דאס זעלבע ווי דאס ערשטע בוך. און דאס דריטע בוך וועט מען זעהן אז דאס איז דאס זעלבע ווי דאס צווייטע בוך. און דאס פערטע בוך וועט מען זעהן אז דאס איז דאס זעלבע ווי דאס דריטע בוך. און דאס פינפטע בוך וועט מען זעהן אז דאס איז דאס זעלבע ווי דאס פערטע בוך. און דאס שטעטלעכע בוך וועט מען זעהן אז דאס איז דאס זעלבע ווי דאס שטעטלעכע בוך.

(10) The sin of running about uncovered, as far as three steps, is a *farman*, for each step ; at the fourth step, it is a *tanafur* sin . . . (12) Walking without boots as far as four steps is a *tanafur* sin ; when with this movement (i.e., without sitting down), one shall walk as much after the fourth step, it is a *tanafur*, when he sits down and walks on, the sin is the same that it would be from the starting point and some have said that it is a *tanafur* for each league.

Cf. Sls. X. § 12 .—

[illegible]

החשבון הכללי של המערכת הכלכלית והחברתית של ישראל, כפי שהיא נראית לנו היום, הוא:

[illegible]

One is thus that one should not walk without boots; the advantage therefrom is even this, that when a boot is on his foot, and he puts the foot upon dead matter and does not disturb the dead matter, he does not become polluted, when a boot is not on his foot, and he puts the foot upon dead matter and does not disturb it, he is polluted, except when he knows for certain that a dog has seen it; or if not, it is to be considered as not seen by a dog

³ The sin incurred thereby is called *Kushāde-dai-rashni* in Saddar Nasr, Ch 44 (which is also the sin incurred for walking without *Kusti* on the waist), and in SIs. The amount of sinfulness in walking improperly shod is therefore deduced from that incurred by walking improperly dressed (See SIs. Ch. 4 § 10-12).

Daevas Tāirich and Zāirich. A person who gives food to him (i.e., to one walking bare-footed) incurs the same sin.

Again if a person walks bare-footed, then for one step, the milk of 100 cows, sheep and camels decreases, and for the second step the milk of 200 animals decreases, and for the third step, the milk of 300 cows and sheep decreases and at the fourth step the milk of all the cows, sheep and animals on the seven regions of the earth decreases

MU I, p 96, ll 1-2 [=MU II, p 436]

Dastur Barzuci:—The reply about walking bare-footed In any case, it is not allowed to walk bare-footed because it is a great sin If a *herbad* performs the Yasna with bare feet, then it is proper that a carpet or a piece of cotton-cloth or a leathern piece is placed (on the ground) If not, it is not allowed¹

¹ Cf. Vd. 18 §§ 40 and 43 —

(40) The druj demoness shouted out to him. "O holy and stately Sraosha, he is the second of my males who makes water (extending the trail) beyond the instep [or, 'when a man makes water an instep's length beyond the toes'—Haug], (*hi*, who makes water the length of the fore-part of the foot beyond the fore-part of the foot)"

(43) She who is the fiendish druj answered him. "O righteous and handsome Sraosha: this is the extermination of it when a man after he stands up (from the squatting position) shall repeat, three steps off, (the Vāj) &c"

Cf. Vd 18 § 43-44 Commentary —

This is evident from the Avesta it happens so when a man, through sinfulness, makes water an instep's length (or, the length of the fore-foot) beyond the front of the instep, this is the origin of a *tanāfur* (sin) for him and he should atone for it by the Avesta (i.e., by reciting the *Avesta-i Chumsh*) When he makes water standing up, this is the origin of a *tanāfur* (sin) for him, and he cannot atone for it by (reciting) the *Avesta* (i.e., *Chumsh*), because it (i.e., the trail of the flow of urine) goes in front and does not remain backwards It is as to that which proceeds from the body that the following Avesta is applicable — "as much as the top-joint of the smallest finger" Even that amount of distance (*dōlak-hamār*) is an affliction (cf. خور i.e.

a crime, or زورش a sore, i.e., calamity), and he who comes in contact with it [براو = a dust-man, i.e., one who sweeps (the ground)] raises a sore (*khurag* = زول = زولک = blister on the hand cf. آبله). Gogoshasp said that for the sake of taking care of the clothes, one should make water far off When one does the action lawfully and well, when he squats down one Yatha . . . is to be uttered by him Soshyos said that in case of haste (or pain—*aushtāp*) when he utters it on the road, it is also allowable When he stands up, the Avesta is all to be uttered by him within three steps Some say. "beyond three steps," (i.e.) on his walking apart (i.e., when he is three steps beyond), the whole Avesta is to be uttered, or, after making water (*javit-chamashna*) i.e., after keeping himself aloof (*javit*) from the (place where) urine (*chamashna*) has accumulated, he should recite the whole Avesta.

This walking (*chamashna*)* is this that when he goes beyond 3 steps, then the Avesta should be recited inwardly by him, (i.e., recited in a low voice) [or, This *Avesta-i-Chamashna** is this that] When he accomplishes the action lawfully and well, but through sinfulness does not utter the Avesta, it is not clear to me whether it is a *tanāfur* or 3 *sroshocharnām*.† Gogoshasp said that when he accomplishes the action lawfully and well, he should also utter 3 Ashem . . . &c.

* *Avesta-i Chumsh* designates prayers like those of *gomez*, *bushāsp* and of *ghosāl* &c., of ۛۛۛۛۛۛ or ۛۛۛۛۛۛ = excrement and ۛۛۛۛۛۛ to walk

† A *tanāfur* is equivalent to a great number of *Sroshocharnāms*.

MU I., p 99, ll 6-12: H F. 266

The Tana Ceremony, i.e., the Foundation-Laying of the Dakhma and its Construction.

Kamdin Shapur :—Q—Inform us how the Dakhma is constructed.

A.—On the site which is selected, (the surface of) the ground should be made vacant. (It should be) in a place far from human habitation. In its vicinity there should be no tillage and cultivation (*ābādāni*) and it should be far from houses and abodes of men. Then they should proceed In the space they want to enclose,¹ four iron nails should be driven into² the four (cardinal) points. They should be driven into after reciting the *vāj* of Sarosh, and a cotton thread³ should be wound round the nails three times and the interior of the Dakhma should be set with stones and plastered with mortar in such a way that (the upper layer of stones) may be separate from the ground⁴ and (that layer) should be, so made that when they lay down the corpse, the pollution or any matter⁵ (from the corpse) may not reach the ground. The wall should be constructed of stone and mortar. When (the Dakhma) is completed, they should sit within the central well⁶ and a Vendidad should be consecrated with the Khshnuman of Sarosh When they make a door, it should be of iron or of stone. May it be according to the will of God and the Amshaspands.

Q—When a new Dakhma is being erected, four Daruns should be consecrated : first, that of Sarosh, 2nd, of Dadar Ormazd, 3rd of Asfandarmad, and lastly of Ardafarosh, then it is proper if they raise the structure on that ground.

MU. p. 99, ll 14-15.

The Dakhma.

Nariman Hoshang :—Q—Of what material⁷ should a Dakhma be constructed wherein the corpses of Behdins are carried (and placed) ?

A.—It is said in the Mazdayasnian religion that it is commendable and better if it is (made) of stone and mortar, but if it is not within one's power to build it of stone and mortar, then it will do if it is made of raw bricks and clay.

MU. I., p 99, ll 17-19 to p 100, ll 1-2· H F., 208.

Kamdin Shapur .—A Dakhma may be built of raw bricks and mortar⁸ in such a way that the matter (issuing) from the corpse may not reach the ground. Four large nails,⁹ 36 middling ones and 260 small ones (should be used.)¹⁰

¹ for MU. (پس) زمین آن مقدار کم زمیں —BK has مقدار کم (پس) زمین :
² گرفتن for کردن. BK تدافى = طباى (= a long thread or rope). Cf. تدافى = to cause to weave; or تدافى a web for تدافى = to twist, weave

⁴ if there are more than one layer of the stones, then the upper one will not necessarily come in contact with the ground.

⁵ دخشم Cf. Av. *dakhshta* lit, mark, or sign hence any impure matter (cf. p 86, l. 5.)

⁶ *astūdān* lit, the repository of the bones. the central well of the Dakhma (called *bhandār* in Gujarātī) wherein bones of the dead are collected.

⁷ lit, item F S M. adds دخشم

⁸ After و اندرون دخشم سنگ و گچ باید کردن H F adds : شاید کردن

⁹ 4 nails to be driven into the ground as representing the four cardinal point⁸

¹⁰ for driving them in into the foundation of the Dakhma.

One hundred cotton threads should be twisted¹ into one thread and this thread should be wound round the Dakhma² three times. First the vāj of Sarosh should be recited upto *mraotu*. One Yatha, for every nail, should be recited and then driven in so that it may descend full down³ into the ground. Then the wall of the Dakhma should be erected on the surface of the nails and thread⁴ and let the wall of the Dakhma be completed. The interior of the Dakhma should be completely set with stones and mortar. Then they should sit within (the central well of) the Dakhma and three Vendidad of Sarosh should be consecrated. On the recital of 100 Ashem and 200 Yathā (in the 19th *fargard* of the Vendidad) 300 small⁵ pebbles should be thrown into the interior of the Dakhma.⁶

MU I., p. 100, ll 2-3.

Kamdin Shapur.—If a platform⁷ is shaky and if the stone-*arvis*⁸ of the fire is on its surface,⁹ then such a platform⁷ should not be made.¹⁰

MU I., p. 100, l. 5.

Kaus Kamdin (not *Kaus Kaman*).—Q.—Should a Dakhma which may be erected be circular or square ?

A.—A Dakhma should be made circular¹¹ and the door (thereof) should be placed on the side of the rising of the sun, i.e., the east.

MU. I., p. 100, ll. 7-9 [MU. II, p. 452].

Kaus Mahyār.—Q.—How should a Dakhma be made ?

A.—Water can be used in erecting a new Dakhma, but if an old one is to be repaired, it should be built with *pādyāb* (urine of the bull) and by persons uniting themselves with a *paiwand*, and performing *sagdīd* over it

Q.—If a new Dakhma is built, then whose corpse should be placed in it first of all ?

A.—That of a Mobedān Mobed should be placed into it, but it should be well ascertained that no sin has been committed by him

¹ کردن *kt.*, made. ² i.e., the space enclosed by the four large nails which are driven into the 4 cardinal points ³ MU ٻرو—H F, ٻرون—T31 رن ٻرو and T33 رن ٻرو.

⁴ i.e., on the foundation wherein the nails are driven and the thread wound round them.

⁵ کس = Pah ٻو = Per. ک = small, BK gives خورد کس (one of the two being redundant).

⁶ i.e., in the central well itself wherein they consecrate the Vendidad. Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees" —The Tānā Ceremony and the Consecration of the Towers of Silence, pp 245-252.

⁷ BK. ٻڙد for ٻڙد

⁸ the *arvis* is the stone-slab on which the censer of fire is placed

⁹ ٻو = ٻو = bottom ; surface

¹⁰ lest it be upset and the fire in the censer fall down on the ground.

¹¹ So as to occupy less space of the ground.

MU I. p. 100, ll. 11-12 H.F., f. 209.

Kamdin Shapur —If water issues from the inner surface of a Dakhma and spreads to every place except . . . ¹ . . . then an aperture should be made² in that surface so that the water may be drained off and it may not remain there.

MU. I p 100, ll. 12-19 to p. 101, ll. 12.

From the letter brought to the address of Kunverji Nanabhai from Kirmān :³

As regards what you had written about the explanation of the Zand (about the Dakhma) in a clear hand, let it be known that in the 3rd fargard of the Vendidad it is said how many steps one should be away from the Dakhma :

here Vd. 3 §§ 16-17 are given in Avesta and Pahlavi.

It is necessary that for (usual) intercourse, one should keep oneself thus much away from the Dakhma.

MU I p 103, ll 2-7.

Controversy about the disposal of the dead body of Nanabhai Punjya.

*Kaus Mahiyar*⁴ : Q —The Behdins of Samarqand had asked of Dastur Adar Farrokhzad thus : “ A Dakhma has become dilapidated and the surface thereof has its stones turned up ⁵ If a man of affluence⁶ who is a doer of righteous deeds⁷ dies, where shall (his body) be laid until the time when a new Dakhma is erected ” ?

A —Farrokhzād answered : “ As long as ⁸ a new Dakhma has not been completed, when a person dies, stone-slabs⁹ should be arranged on the surface, and in a corner, of the old Dakhma and the corpse should be placed thereon with (proper) rites. Afterwards when¹⁰ the new Dakhma is erected, then it is proper that the carriers of the corpse having a *panwand* between them, should take up¹¹ (the body

و در آن زمان که دانه Paz و در آن زمان که دانه Paz و در آن زمان که دانه Paz

This clause is ambiguous, the Pazand and its Persian transcription both being obscure.

² MU., H F, آواید —BK آواید کردن

³ Letter addressed from Kirman to Dastur Rustom Peshotan of Surat, Behdin Kunverji Nanabhai, &c, on the subject of the new Dakhma

⁴ MU does not say whence this is taken The Rivāyet of Kaus Mahiyār quoted in full in MU II, pp 451-455 does not give it Some MSS. e.g., S D B. No. 235 say that it is from Kaus Mahiyār's Rivāyat (از انست کاوس ماهیار) — See p. 8. This piece seems to be transcribed word for word from Pahlavi into old Persian.

⁵ *Lat*, there are no stones on the surface.

⁶ انکیدى —Transcription of Pah. انکیدى (Cf MK 15 § 36 and 2 § 8), which may be read *khanādh* or *khavādh* (Cf Per خنید = fame, celebrity)

⁷ کریم کریمه = Pah. کریمه کریمه

⁸ آره. This is here simply put down from Pah., which is آ (vad) : it should be ʒ and in fact S D B. gives ʒ for آ.

⁹ سنگ کس —Pah. کس (kas) = کم = small.

¹⁰ آ (See note above) This is Pah. آ (vad) = Per. ʒ and thus last word is found in S.D B. 235.

¹¹ برداشتن = ورداشتن

of) that chieftain of the good religion and of virtuous thoughts therefrom, and place it first in that new Dakhma because (the bones of) our ancestors and warriors and kings have been preserved in this manner and because the work of the religion should be done with (an eye to) the greatest good (*mah-sûd!*) If rain has fallen on it, it is not proper to remove it therefrom. If he is a sinner,¹ it is not proper (to place his body first) in the new Dakhma.²

MU I, p. 103, ll. 7-19 and p. 105 ll. 1-2 · H.F, f. 459.

From a letter (sent) from Kerman —[MU II, pp 472-473]

About the ennobled Dakhma they had written that Behdin Nanabhai *bin* Punjya, of pious soul, resting in paradise and located in the court of heaven, had commenced that great meritorious work and gained the highest distinction but there being no reliance on this mundane existence,³ he was unable to bring it to completion, as he had reached the divine mercy.⁴ He had made a testament in his lifetime that when the noble Dakhma may be brought to completion, they may carry his body or corpse to the great Dakhma.

All the Dasturs and great men of that quarter⁵ pondered over it with proper deliberation and caused his body or corpse to be placed in safety in the old Dakhma on stone-slabs deposited underneath and above,⁶ and after two months they removed his body or corpse to the new Dakhma but some declared that this mode was contrary to religion. Let it be known that in Zend books and in the books of the good religion it is so (said) that whenever they place a corpse in a place on a stone slab underneath it, that place should be clean and there should be no corpse or body of any other person there. It is necessary that two men of the good religion with the *parwand* between them should recite the *vāy*,⁷ in Avesta, and perform *sagdid*,⁸ take it up therefrom and carry it to the new Dakhma and thereafter⁹ the two men who had removed the corpse should be purified by a Yozdathragar¹⁰ priest

¹ MU. يَزْدَة صدی—better S D B and F S.M يَزْدَة صدی

2 The religious practice referred to in the last part of this answer is that of preserving the bones of the dead in an *astōddān* (i.e., a receptacle for bones). The Achemenides, as we learn from history, had such *astōddāns*. Vendidad 6 §§ 49-50 refers to this custom: "Where shall we bring and where shall we lay the bones of the dead?" . . . "A receptacle should be made for it" This receptacle is called *astuddān* in Pah. Vend. 6 § 50. Cf. Dād. Purs. Furs 17 § 3:—

[illegible]

"It is very authoritatively said that when the fleshy part has been eaten away, they shall lawfully convey the bones to the *astudn i e*, the ossuary."

3 عمر lit , life.

رحمت ایزدی واصل شد ۴ an Eastern way of saying that he died.

52 e, of India.

6 MU **بَـزِـیـر و بـالـا** better F.S M **بَـزِـیـر و بـالـا**

7 The Bâj of Sraosh upto the word "ashahê"

8 H.F. **၂၃၅** **လှည့်** lit, the gaze of the dog.

⁹ MU. بعد از آن—better H F.

¹⁰ lit., one who knows how to purify others according to the rites of religion.

with the Bareshnum, the *nirang*¹ and (the retreat of) nine nights, but this is not allowable without the Bareshnum or (the retreat of) nine nights. Our hope is so (fixed) in the court of God, the great and glorious, that the spirit and soul of Behdin Nanabhai who was of one accord with the good religion may rest in Garothman, the abode of Ormazd and the Amshaspands and of the pious; just as it is said in the Avesta and Zend of the 19th fargard of the Vendidad:—*avi.garō-nmānem-maethanem. Ahurahe Mazdāo maethanem. Ameshanām. Spentanām. maethanem. anyaēshām ashaonām.* i.e., in the commentary of the Vendidad it is said: "In the Garothman, the abode of Ormazd, the abode of the Amshaspands and the abode of other pious people."² May God have mercy on Nanabhai: all have this way³ in front of them.⁴

MU p. 105, ll 4-11: H.F., f. 86 and f. 114 and f. 153.

How should land be cultivated, in which a Dakhma or an old astodān (ossuary) stands, or if there is bodily refuse of the living on it.

Kama Bohra and Kaus Kama: ll 6-8 —There is a Dakhma in the midst of a cultivated piece of land and when they water the land, the water may approach within the proper measure of space⁵ (prescribed by religion). Can this piece of land be cultivated or not?

A —If the moisture of the water does not reach the dead matter the decision⁶ is that it may be cultivated. It should be admitted that the piece of land and water should be taken care of and if there is any dead matter or bodily refuse, it should be removed with propriety. If this is allowed, then it is proper.

MU I, p. 105, ll. 13-19 and p. 106, ll. 2-7=H.F., f. 118 and f. 157.

Kama Bohra and Kaus Kama: Q —There is an old ossuary (*astodān*) on a piece of land of the unbelievers, and when they irrigate the land, the bones of the dead are soaked in water⁷ and the unbelievers do not sell (the land to the

¹ H.F. بولس bull's urine which is necessary to be applied to the body during the Bareshnum ceremony

² Cf. Vd 19 § 32 with Pah. —

که در آنجا که داکما باشد و آب را بر آن می‌ریزند و آب به آن می‌رسد و آنرا نمی‌فروشند
where که در آنجا = که در آنجا

³ i.e., of death.

⁴ Nanabhai Punjya, a wealthy inhabitant of Surat, erected a new Dakhma there in A.Y. 1037; but as appears from the above discourse, he died when the Dakhma was being constructed. His body was, therefore, placed in the old Dakhma, and after two months was removed to the new Dakhma. There seems to have raged a fierce controversy on this question and a messenger Meherban Sandal (MU II, p 472, l 7) was expressly sent to Kerman by Behdin Kunverji and Hirji, two sons of Nanabhai and Dastur Rustom Peshotan and others with a letter for the elucidation of this question at dispute.

⁵ بیمانه = measure. The space prescribed by religion to be kept away from dead matter is 30 steps from water (*thrisata gūm hacha. apat.*)

⁶ p. 105, l 4 gives موردی for داد (1 7) i.e., for the greatest good, it should be tilled.

⁷ که در آنجا, stand in water

faithful) and do not allow a wall to be erected round the ossuary. The fear of it is that (the place occupied by) the ossuary will be put to cultivation¹ and the bones will be buried under the ground. What is the decision?

A.—They should supplicate the king² with many entreaties so that the bones in any way whatever³ may be kept out of the reach of water. The questioner said: "This was also done by us and out of the regard⁴ for men, and the dread of the king we withdrew awhile our hands from that piece of land but thereby⁵ there is no hope of security." The answerer said "These are anxious times,⁶ but one should exert oneself and hope for the best. Perhaps, there will come a time when one will be able to deprive the unbelievers of this piece of land and when you exert yourself and your work prospers, then it is a great and noble merit, but if the work does not prosper you will not⁷ be sinful.

MU.I, p. 106, ll 9-10=H.F., f. 87

Kama Bohra. There is a height in the midst of a cultivated piece of land. Men carry and throw the bodily refuse of the living on that height. What is the decision?

A.—If there is no fear of the moisture of water (reaching the refuse) or if there is no fear of the wind (blowing over it) and carrying the refuse on to the cultivated place, or if there is no thoroughfare for men thereon, then it is allowable to leave (the height) as it is.⁸

MU I, p. 106, ll. 12-16 and p. 106, ll 18-19 to p 107, ll 1-3=H.F., f. 117
and f 153

Kama Bohra and Kaus Kama: Q—A man holds a piece of land and in the midst of it there is a height. A person says "There is dead matter in the midst of that height", but that height is not owned by the man so that he may see whether there is dead matter thereon or not. And again, (that man) thinks that it is possible that the person gives utterance to a hearsay⁹ and no one

¹ MU. کشت و رزم —H.F. کشت و برزم better BK
آن استودان در کشت زار و گل زند، کشت زار 3 (see p 106, 1 کشت برزم) می آورند
(where استودان stands for استخوان) i.e., the bones will strike the field and earth i.e., they will
be mixed up with them ² lit, put their hands on the skirt of the king ³ MU. باشد و
—better H.F. باشد

⁴ شرم =shame; sense of shame

⁵ از (Kama Bohra)—better ازو (Kaus Kama)

⁶ دژانی cf. دژم =distracted, wicked, thoughtful Kaus Kama's Rivayet (p 106, 1 6)
زمانه دژانی و اکدین the times of the unbelievers; and BK has اکدین

⁷ کم lit, less.

⁸ i.e., if refuse is carried over it, it will do. Cf Vd. 6 §§ 6-7 "If the Mazdayasni-
ans wish to till that piece of ground, to irrigate it, to sow it, and to plough it, how shall they
not?" "The Mazdayasni-ans shall inspect the land, whether there are any bones, hair, dung,
urine, or blood thereon"

⁹ For شنیده (in Kama Bohra's Rivayet), H.F., gives بستاده which might mean 'having
taken (on trust).'

has seen with certainty whether there is dead matter there. Now men carry bodily refuse and throw it on the height. If (the owner) sells his land (on that account), he cannot maintain himself and family. What is the decision?

A.—If (the owner) is in doubt and men throw bodily refuse (on the height) without his consent, but if it happens that the refuse can be kept away from fear of the water (reaching that refuse), and if the refuse is not (thrown) on the thoroughfare of men and if there is no fear that the wind will blow away the refuse on to the cultivated land, then it is proper that they allow (the refuse to be thrown on the height) and cultivate the land

MU I, p. 107, ll 5-9.

How should the bones of the dead be removed in the inner well of the Dakhma?

Shapur Bharuchi: An account of removing the bones¹ in the *sarāda*² i.e., the inside (well) of the Dakhma.—

First *sagdīd* should be performed to the door of the Dakhma, then *sagdīd* should be performed to all the four sides round about the Dakhma. Again *sagdīd* should be performed in the interior of the Dakhma on all the four sides round about. Then the bones¹ should be removed in the *sarāda* (i.e., the inner well). Then the corpse-bearers should come out of the Dakhma and having torn away their clothes, bury them under the ground. They should wash their bodies with *pādyāb* [i.e., bull's urine] three times and put on new clothes, but (they should do all this) after entering the Bareshnum-Gāh³

MU I, p. 107, ll 8;9

If a person is killed by wild animals and his corpse is found out after a time, it should be ceremoniously removed to the Dakhma.

Shapur Bharuchi: If one is killed by a lion, or a wolf or any animal, or has been killed by a thief and if his corpse is found out after a month, then although that corpse is identified with certainty, it is necessary that *sagdīd* should be first performed and the *nasā-sālārs* (corpse-bearers) should carry it to the *dād-gāh*⁴ with religious rites and place it there.

MU I, p. 107, ll. 11-12.

Juddins, i.e., men of a foreign faith, cannot lift up the biers of Zorostrians.

Nariman Hoshang: The corpses of Behdins should not be carried by unbelievers (*kafir*) to the Dakhma. Whether (these corpses be of our) grandfathers or fathers, these, if uplifted, should be uplifted by Behdins, but it is not proper

¹ لاشا *la*, dead matter, corpses, here, the bones denuded of the flesh

² سرادق or سرادج = inner apartment, closet Cf. Ar. سرادق—It is the central well of the Tower of Silence called *bhandār* in Gujarāṭi

³ The place where the Bareshnum purification is administered. The bath of the *si-shun* (*la*, 30 washings) should be undergone by them as they have become *riman* (polluted).

⁴ *la*, the proper place i.e., the Dakhma. This term is used both for the Dakhma and for the place where the fire is kept.

according to the good religion¹ that unbelievers may uplift them. Nothing (more) can be said (about it)²

MU I, p 107, ll 14-19 to p 108, l. 1.

Precautions to be taken by the Nasâ-sâlârs, if blood or any matter exudes from their bodies or if the paiwand is let slip, or if they utter in a loud tone without finishing the Baj.

Shapur Bharuchi : Q.—A *nasâsâlâr* after having placed the corpse in the Dakhma proceeds a step or two and at that time some matter or blood issues from his foot or from any part of his body, what is the decision about it, if this happens when he is within the Dakhma or has come out of the Dakhma ?

A.—If he has come out of the Dakhma and finishes the *vāj*,³ he does not become *riman*.

Q.—A *nasâsâlâr* after having placed the corpse in the Dakhma and after having shut the door thereof goes a step or two further and if at that time blood issues from the body of the *nasâsâlâr*, or if his nose bleeds, or if any matter issues from a sore, what is the decision ?

A.—If he has come out of the Dakhma,⁴ and if this happens, then he does not become *riman* ; but it is necessary that he should not be bold enough to do this work wittingly.⁵ If the *parwand* of the string is broken and if he has not yet finished the *bāj* and utters any word,⁶ then by way of helplessness and out of the force of circumstances and on account of evil times he is not *riman*, but in this matter efforts should be made and one should be vigilant and not negligent lest the *parwand* of the string should break off, or lest he should utter any word openly without finishing off the *vāj* , because our religion is closely allied to purity⁷

MU. I. p 108, ll. 3-6 [MU II. p 478]

From the letter written to the Suratyâ Adhyârus (i.e., priests):

Q.—About the *nasâsâlârs*⁸ and the other carriers of the corpse : When blood issues from their hands or feet, (what is the decision) ?

A.—Whenever blood issues, it is necessary that it should be removed with the *pâdyâb* which is called the bull's urine and it should be washed out with water

¹ MU در دین — S D B دین

² As said here, in the 15th century and thereabout, the corpses of Zoroastrians were handled by Jud-dins and as said in another Rivâyat, even the *gâhân* (i.e., the bier) was made of wood !

³ The Srosh Bâj which was recited by him upto the word *ashahê* at the time of lifting up the corpse is now to be finished by him after the disposal of the dead. This is called واج گذاردن in contradistinction to واج گرفتن the *bāj* recited at the commencement

⁴ MU از دهم یک دو کام — S D B ار دهم

⁵ If he knows that any matter or blood issues from the body, he should not carry the dead,

⁶ It is enjoined that strict silence should be observed after reciting the first part of the *bāj*.

⁷ ناز رستم است means 'has grown' (out of purity) better as very often found ناز رستم است : Cf Vd 5 § 21 : "Purity is Mazdayasman religion."

⁸ حملان = carriers, porters, here used for what is called in Gujarâti '*khandyâs*' i.e., those who *shoulder* the dead and assist the principal carriers of the dead called *nasâsâlârs*. [*lit.*, corpse bearers]. They are frequently called شب گاران *lit.*, those who go beneath the bier.

If the blood comes out in excess from the wound, then when it issues for two or three days, they should become naked every day and wash themselves with *pādyāb* after reciting the Srosh *vāj* [upto *ashahē*] and then they should finish the *bāj*, and as they are naked, they should be given a clean *kusti* and a clean pair of shoes, so that (putting them on) they may take their meals and thereafter they should put on the same wearing apparel until there is no fear of their wound (making them polluted). (In this case) they should not wash themselves with water.¹

MU.I p. 108, ll. 8-17.

Shapur Bharuchi.—Q.—The *nasāsālārs* are in the Dakhma and out of negligence speak out something or at the time of reciting the *dasturi*,² they speak any word openly, so that the *vāj*³ is vitiated.⁴ What is the decision in this case?

A.—Both⁵ are *riman*

Q.—The *nasāsālārs* after having placed the corpse in the Dakhma proceed a step or two further, and when they are still within the Dakhma, the *paṇwand* of the string is let slip or breaks off. What is the decision?

A.—If the *paṇwand* is let slip in the Dakhma or breaks off (there), then they are *riman*. They should be vigilant in this case so that they may not become *riman*.

Q.—The *nasāsālārs* have recited the *vāj*,⁶ and they carry away the corpse, but they become fatigued and let down the corpse from their shoulders and sit farther away from the corpse. At this time, the *paṇwand* of the string is let slip or breaks off through negligence or both speak out openly through negligence or blood issues from their bodies. When (any of) these things has happened, they have been sitting farther away from the corpse. What is the decision?

A.—If this happens unwittingly, they are not *riman*. They must recite again the *vāj*, and take up the corpse. But if they are bold enough to do such act knowingly, let it be known that they are *riman*.

MU I. p. 108, ll. 16-19 to p. 109, ll. 1-9.

The Dasturi—A formula to be recited by the Nasāsālārs in an undertone.

The *dasturi*⁷ recited by the *nasāsālār* in *vāj* (after placing the corpse in the Dakhma) :—

Shapur Bharuchi.—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the righteous Sarosh, with the permission of Zaratusht Asfantamān, and with the permission of the Dastur of the time who may be living.

¹ but should apply *pādyāb* or *gomez* (bull's urine) instead

² For *dasturi*, see below.

³ Srosh *bāj* upto *ashahē* which they have recited before lifting up the corpse. If they want to speak, they should do so in a suppressed tone.

⁴ *lit.*, does not remain sound or valid.

⁵ There are always two *nasāsālārs* working together.

⁶ *lit.*, have the *vāj* in their mouth.

⁷ This formula, as variously given below, is recited by the chief corpse-bearers in an undertone (*vāj*) after placing the corpse in the Dakhma.

Kamdin Shapur :—With the permission of the Creator Ormazd, with the permission of the righteous Srosh, with the permission of Zaratusht Asfantaman, with the permission of the Dastur who has been appointed, with the permission of the Dasturs of the time, with the kingship of king Gushtasp of the religion¹ and with the Dahmbedih² of the Mobeds of the time.

Jasa's Rivayet :—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the righteous Srosh, with the permission of Zartusht Asfantaman, with the permission of the Dasturs, (and) that Dastur who is by all means (appointed) over the Dasturs—his name should be (here) recited.

Bahman Punjyā :—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the pious Srosh, with the permission of Zartosht Asfantaman, with (the authority of) King Vishtasp, and with the permission of the Dastur of the time who may be living.

From the Book Avesta and Zand :—With the permission of Ormazd and the Amshaspands, with the permission of the pious Srosh, with the permission of Zaratusht Asfantaman, with the permission of Adarbad Mahraspand, with the kingship of King Vishtasp and with the permission of the Dastur of the time who may be living³

MU I, p. 109, ll. 11-13, or, 15-17=H F., f. 91.

What should the Nasāsālārs do, if any open part of their body, or their garments, comes in contact with nasā?

Kama Bohra and Shapur Bharuchi :—They (i.e., the *nasāsālārs*) carry (the corpse on the bier) with their hands⁴, (but) we have a doubt that their hands have come in contact with the fleshy part⁵ or their naked⁶ hands have touched the naked⁷ corpse. What is the decision?

A—If they know for certain that (the hand) comes in contact with the fleshy part of the corpse, they must undergo the Bareshnum. The doubt (which has arisen as regards this) should not be taken into account⁸. But if the open⁹ (hands) strike the naked corpse and if they are *ham-zur* (i.e., united with a piece of string called *paiwand*), they should not, for that reason, undergo the Bareshnum¹⁰.

¹ i.e., who was the chief promulgator of religion.

² A Dah-Mobed is the chief Mobed who guides the various ceremonies of the dead. See Sir J. J. Madressa Jubilee Volume, pp. 312-313.

³ Cf. Dr. Modi's Paper. "The Khutbah of the Mahomedans and the *Dasturi* of the Parsis" in the Journal of the Anthropological Society of Bombay (1922): Vol. XII, No. 5 of 1923.

⁴ *دوست همی نرند*—For this phrase, Shapur Bharuchi's Rivāyet and BK. give *دوست همی نرند* = "They carry (the corpses, evidently) in a proper way (i.e., according to prescribed rules).

⁵ *چرش* fat, or the fleshy part of the corpse.

⁶ *بدختم*—better BK *برختم* which is = *برختم*. Cf. *برختم* = *برختم*. S D.B. = *برختم*. (as explained below the word) The *nasāsālārs* must put on the *دستوانه* *dastvāna* i.e. the hand-gloves. If, by chance, the gloves get loose or are removed from the hands, it is improper.

⁷ The corpse also must be properly covered with old clothes; but if, by chance, they are removed and the naked part of the corpse comes in contact with the hands of the corpse-bearers they are *rīman*.

⁸ The benefit of the doubt is not given to the corpse-bearers.

⁹ MU., H F. *بدختم*: better BK *برختم* = *برختم*.

¹⁰ Bareshnum is necessary, if there is no *paiwand*.

MU I, p. 109, l. 19—p. 110, ll. 1-5: H F, f. 121 and f. 161.

Kama Bohra and Kaus Kama —Q.—(A nasāsālār) carries a corpse and if his hands or any part of his body or his garments¹ come in contact with the naked part of the corpse or are polluted with its blood,² what is the decision?

A.—If the clothes are polluted and come in contact with the naked corpse, the clothes should not be used³, and if his body or his naked hands come in contact with the naked corpse,⁴ they are not to undergo the Bareshnum purification for the reason that they are *ham-zur* (i.e., united with a *parwand*), but if the body is polluted with the fleshy part of the corpse then notwithstanding the *parwand*, he is held *riman*⁵ by some as in a case of doubt.

MU. I, p. 110, ll. 7-13=H F, f. 121 and f. 161.

How should one purify oneself after coming in contact with a dead dog?

Kama Bohra and Kaus Kama —Q.—One carries a (dead) dog⁶ so that it may be (lawfully) disposed of and when the dog is disposed of,⁷ the (nasāsālār) united with the *parwand* become separated, but if they observe (more carefully), one or both has become polluted with the carcase. What is the decision?

A.—If before being separated (from each other), the clothes have become polluted, they are to be disposed of⁸ (lawfully); but if the body is polluted, they are not *riman* (if they wash themselves), but after the separation, whoever is polluted is *riman*.

MU. I, p. 110, ll. 15-16.

What should the Nasāsālār do, if their hands with the gloves on, come in contact with any bare part of the nasā.

Shapur Bharuchi —The nasāsālār is united with the *parwand* and have put on hand-gloves. If, through negligence, the hand with the gloves on comes in contact with the naked part of the corpse, they are not *riman*, but when they have disposed of the corpse, and come out of the *dād-gāh* (i.e., the Dakhma), they should dispose of the gloves (lawfully)⁹.

MU I, p. 110, ll. 18-19—p. 111, ll. 1-2=H F., f. 80 and 81.

Sagdid—The dog's gaze: and the kinds of dog required for Sagdid.

Kama Bohra —It is so manifest in the religion, that when a person dies, *sagdid* should be performed over him and the sooner the dog is shown (to the corpse), the

¹ جامه (Kama Bohra) and تن garments of the body (Kaus Kama)

² MU خونس · H F بخوش (Kama Bohra) = with the sweat, or with any filth; H.F., نجش (Kaus Kama) = with the fat or fleshy part.

³ اگار = Pah · دود MU. om. بوسه (Kama Bohra). In Kaus Kama, both H.F., M U have it

⁴ and therefore he is to wash himself with the *si-shus* and not with the Bareshnum.

⁵ MU and H F سگديد (Kama Bohra) —better سگ (as in Kaus Kama).

⁷ MU. and H F چو سگ را بپريد (Kama Bohra) —better چو سگ و پريد (as in Kaus Kama)

⁸ i.e., they are useless and therefore should be torn to pieces and buried in the ground.

⁹ i.e., the gloves should be torn off and buried under the ground.

better it is. If a corpse is in the midst of water and if the shadow (of the dog) falls over it, it is no *sagdid*. If the corpse is within a glass-case when the shadow (of the dog) falls over it, it is no *sagdid*, and if a corpse has become wet with water, *sagdid* cannot be performed over it until the moisture of the water is removed therefrom; and if a mother gives birth to a child which is still in the *pura*¹ i.e., the womb, *sagdid* cannot be performed over it, but when the dog's gaze falls on the head and face of the (dead) man, then *sagdid* has been completely performed. If the back of a dead dog is shown to the dog, then *sagdid* has been completely performed.

MU. I, p. 111, ll. 4-5

Shapur Bharuchi.:—If the head and face of a man are shown to the gaze of the dog, then *sagdid* is completely performed, but if the back (only) of the (dead) dog is shown to the dog's gaze, *sagdid* is completely² performed; but *nasush* (i.e., corruption) is removed when the shadow (of the dog) falls on the *nasā*; and if the shadow falls on the hair or on the nail, the *nasush* is not removed.

MU. I, p. 111, ll. 7-19 to p. 112—ll. 1-11, H F, f. 105, f. 106.

Kama Bohra, Kaus Kama and Shapur Bharuchi.:—It is so manifest in the religion that when a person dies, the sooner the *sagdid* is performed over him, the better it will be, and again, when they want to lift up (the corpse), *sagdid* should be performed, and it should be carried to the *dād-gāh* (i.e., the Dakhma) with *panwand* (held between each other by the pairs of the corpse-bearers). The mountain-kite (*sāri-gar*), the vulture and the black crow are also the destroyers³ of *nasu* (i.e., the demon of corruption), but they destroy the *nasu* at the time when they throw their shadow on the corpse, but if the shadow is thrown over the hair or the nails, it is not destroyed. If the corpse is in the midst of water or in a glass-case and the shadow falls over it, it is not destroyed. If a dog sees the corpse in a glass-case, no *sagdid* can be (said to be) performed. If the corpse is wet with water, no *sagdid* can be performed over it until it is divested of the water. If *sagdid* is to be performed over any thing, and if the head and face of the dead are shown to the gaze of a dog, then *sagdid* is said to be performed completely. If a pregnant woman who is on the point of giving birth⁴ dies and if it so happens that a part of the child has come out (of the womb), then first *sagdid* should be performed over the mother and then over the child. If a woman gives birth to a still-born⁵ child, then a dog should be taken there so that the mother may show forth the face of the child from the womb and *sagdid* should be performed thereon because the *nasā* in the womb cannot be (properly) shown to the gaze of a dog. If the hand or foot (of a man) is cut off and is thrown away on a certain place, then if that man dies the *nasush* which rushes on to the body of the man rushes also on to the members cut off. Then if *sagdid*

1 پوره of. Pah سځېدېدې or سځېدېدې : Av سځېدېدې

2 MU. سځېدېدې ; S D B (No 235) سځېدېدې

3 MU. زادار—better H F, B K زادار

4 سځېدېدې—سځېدېدې = womb of سځېدېدې p 112, l 7.

5 MU. فرزند—better H.F, فرزند مرده

MU. 1, p. 111, ll. 17-19 to p. 112, ll 1-3=H. F., f. 148.

Kaus Kama :—(For translation, see above).

1. 19: MU. انجا که سگ دید —better H.F. انجا که نسا سگ دید
 ,, MU. تا هم سگ دید —better H.F. تا هم سگ دید شوند
 p 112, 1. 2. MU. زنی مرده —better H.F. زنی که فرزند مرده

MU. 1, p 112, ll. 11-19 and p 113, ll 1-6=H F., f. 106 and f. 148.

Kama Bohra, Kaus Kama and Shapur Bharuchi :—[About one dying head downwards];¹ and again if a dog dies with head downwards, then if the back (of the *nasā*) is shown to the gaze of the dog, *Sagdid* is said to have been completely performed

If a person dies and if *sagdid* is to be performed over him, his face should not be covered up,² for if the corpse has been all covered up, then if they want to perform *sagdid* again, they will not be able to do it; and if *sagdid* is not performed, and the corpse is lifted up or is shaken, all are *margarjan* and also *riman*. There is no remedy except this that the head of a needle should be curved and forced into one end of the garment which covers up (the dead) and as much (portion) as covers up (the head of) the corpse lifted up.³ (When doing so), it is necessary that (the *nasāsālars*) should be with a *paiwand*; because when it is done, it is in conformity with the rites of religion. If not,⁴ a thread should be let into (the hole of) the needle and tied to the neck of a dog and

for a corpse which a dog has seen or not seen, the accountability should be well understood (thus): (Whether) the man (has) means (چهار) and ability (to dispose of it ceremonially) and (whether there is fear of) plague or contagion.

(64) *Afrag* has said. No account should be (taken) of means and ability (*chār va tubān*) (i.e., although he is able or not to dispose it of ceremonially, he must do it anyhow): for it is not allowable to commit a *margarjan* for (cases of) plague or contagion.

Cf. *Pah. Vd. 3 § 14 Comm* (p. 66 ll. 3-5) —

Afrag has said: No account should be taken of *chār and tubān* i.e., means and capacity. (i.e., If one moves the corpse without the performance of *Sagdid*, under any circumstances, whether willingly or unwillingly, knowingly or unknowingly, he is *margarjan*). *Gogoshasp* has said: Account must be taken of *chār and tubān*, i.e., means and capability.

(i.e., If one does not know the laws of the disposal of a corpse, or if one knows them, but is unable to put them into practice, then he is not a *margarjan*).

Cf. *Sls. X § 32* :—

..... (32) *چهار و توانی و اگر چه بداند و اگر چه نداند و اگر چه بداند و اگر چه نداند*

∴ ۱۱۳۶۱

(32) . . . Thus, too, is well for the good that every corpse should be well shown again to a dog in the beginning of a *gāh* (*pavan gās pish*).

¹ This is treated elsewhere.

² i.e., with any piece of cloth. A fierce controversy raged here in India in former times whether a part of the face should be covered with *Padān* (mouth-veil) or not. It seems that the *Iranis* are generally against this custom, but some here cover the dead with *Padān* i.e., mouth-veil, while others keep the whole face open. One reason assigned for using *Padān* is that vermin may not enter through any orifice. (See *Jamasp Asa's Rivayat*).

³ i.e., shaken.

⁴ i.e., if even by so doing, the garment from over the corpse cannot be lifted up.

cries should be raised up¹ for (frightening) the dog so that garment (from over the corpse) may be separated and *sagdid* then may be performed over it, and it may be carried to the Dakhma, and when the corpse is carried to the Dakhma, it is necessary that it should be (all) covered up², so that it may be known that the sin may be on the decrease.³

MU 1, p. 113, ll. 8-9 and ll. 15-16=H F., f. 94.

Kama Bohra and Shapur Bharuchi :—Q.—There is a corpse in a wilderness. They want to take it up and carry it to another place. Is it proper that they should take it⁴ (for granted) that a dog or a raven or a mountain kite (*sārigar*) or a vulture has approached it⁵ at that place? Should they regard it as the performance of *sagdid* and take up (the corpse)? Is this proper or not?

A.—The corpse should assuredly be shown to the gaze of a dog. No suspicion should arise⁶ (on that account).

MU 1, p. 113, ll. 11-13=H. F., f. 124 and f. 137.

Kama Bohra and Kaus Kama :—Q.—There is a corpse in a wilderness⁷, that is, in a desert place and they are in doubt whether a dog or a raven has approached it (or not).⁸ Is it proper that this should be regarded as the performance of the *sagdid*?

A.—There should be undoubtedly the performance of the *sagdid*.⁹

MU. 1, p. 113, ll. 18-19 and p. 114, l. 1 and p. 114, ll. 5-12=H.F., f. 106, f. 81, and f. 148.

Kama Bohra and Kaus Kama :—Q.—How many kinds of dog are there and of what colour?

¹ It should be borne in mind that the *nasāsālārs* who act in this way have taken the *vāj* and therefore they should not now utter a single word with open mouth, before the proper disposal of the corpse. What is meant is that by clapping the hands, or by any other sign, the dog may be frightened or made to move hither and thither and in so doing, it may remove the garment which covers up the face of the dead.

² For پوشیده نباشد better read پوشیده باشد (cf. MU. 1, p. 115, l. 11).

³ H.F., (f. 106) adds کم گناه بگایان باشد تا دانند

⁴ بدان دارند—Cf. Pah. سرده بهمنه ۱۱۵

⁵ i.e., the *nasush* has been destroyed by the gaze of a dog, or by the shadow of the birds flying over it.

⁶ MU. گمانی را نباید —better H F. گمانی نباید

⁷ سکر or شکی (which is a corrupt form of شکر) is Pah. سکر=wilderness.

⁸ i.e., they have not performed *sagdid* themselves, nor have they seen it performed with their own eyes.

⁹ Kaus Kama has باید گمان سری جد دینان نرند —for سری read بری =far from :—

"It should be with (the performance of) *sagdid*, that even Juddins may lift up (the corpse). This should be above suspicion." Juddins are not allowed to lift up the corpse, but in extreme cases, out of helplessness, this is allowed (See MU. p. 115, ll. 1-9).

A — *Bashahur*¹ i.e., the shepherd-dog.² *Vishkur*³ i.e., a household-dog.
Vohunazg i.e., a strange dog and *Turuk* i.e., a puppy.⁴

A blind dog is also the destroyer of *nasush*, but only at that time when it places its mouth⁶ over the corpse, but if it places its mouth⁶ over the hair or the nails, *nasush* is not destroyed, for let it be known that dead matter is concealed under the hair or nails.⁶

MU I, p. 114, ll. 14-15.

Shapur Bharuchh.:—A male dog is necessary for the performance of the *sagdid* over a corpse. It is also necessary that the whole face of the corpse should be open. The face, eyes and the nose should be open (to the gaze of the dog). When the shroud is put on, this injunction should be observed in such a case.⁷ If all these (members of the body, mentioned above) are left open⁸ to the gaze of the dog, then it is (proper) *sagdid*.⁹

¹ Av. *pasush-haurva*. 2. or 3 Av. *Vish-haurva*.

سنگ خرد or سنگ بچہ

၆ ဝဲ ဝဲ —Pah^၁၆၁၁- It may be read ပာဝဲ paw.

* MU. p. 114, ll 1-3 and ll. 6-7 and ll. 11-12 is treated elsewhere : See above. With this passage, cf. the following :—

Slrs. II 3-4 :—

[illegible]

۵۷۸

(4) ۱۹۷۸-۷۹ و ۱۳۵۶-۵۷ هجری قمری

روی

משהו שיש לו חשיבות רבה, וזהו חשיבותו של המוסר.

(3) The dog destroys the *nasuh* at the time when it sees the flesh, and when it sees the hair or nails, it does not destroy it (4) Even a blind dog destroys it at the time when it places its mouth (وز) on the corpse for destroying it; when it places it upon the hair or nails, it does not destroy it

Pah. Vend. VII § 2 Comm. (Dastur Hoshang's Edition, p. 238, ll. 10-12):—

"The dogs which destroy the *nasush* are these. The Pasush-haurva, the Vish-haurva, the Vohu-nazga and the Turuk." Soshyos said, "the *rukank* (a blind dog ?) also destroys it. A blind dog (strikes the *nasush*) when it places its mouth over it."


Slg. II § 2 .—

אם יש לי חוב ואתה עוזר לי להשיב את החוב שלי:

کورنگ پتھر

၁။ ဤစာချုပ်ကို ရက်စွဲ ၁၉၆၈ ခုနှစ်၊ ဇူလိုင်လ ၁၀ ရက်နေ့တွင် ရန်ကုန်မြို့၊ ဝန်ကြီးရုံးတွင် နှစ်ဦးစလုံးက ဖန်တီးခဲ့သည်။

५-अथवा

Which are the dogs which destroy *nasush* ? Pasush-hur, Vish-hur, Vohu-nazg, and Turuk (slender-hound ?) and the *rukumk* (i.e.,  or puppy as said in the gloss or, the blind dog as said in Rivayets). As to the *rukumk*, they have been of divers opinions, as Vand Auharmazd said from the teaching of Afrag that it does not destroy it

7 S D B (No 235) adds here again .—

که چشم و روی و بینی و دهان کشاده باشد

8 *let*, fall to the gaze.

* This Rivayet clearly shows that the practice of covering the corpse with *Padān* (or, mouth-veil) was not countenanced by the Iranī Zoroastrians, as was the case here in India with some members of the community.

A.—A dog which sees a corpse or which may be taken to the Bareshnum-gâh should not be less than four months old. It is manifest in the commentary of the Vendidad thus: *Spānem. zarriem. chathru-chashmem. spaitiēm. zairi-gaonem*, i.e., a yellow dog with four eyes, or a white dog with yellow ears³ is necessary.

*Kaus Kama, Shapur Bharuchi (and Kaus Kamdin)*³ :—Q—That which you asked thus: If there is a dark cavity⁴ where it is impossible to perform the *sagdīd*, what is the decision about it?

Kama Bohra.—This is also manifest in the religion that when they carry a corpse to the *dakhma*, the head of the corpse should be put (on the bier) facing the *dakhma*. It is necessary that it should be all covered up, for if it is not all covered up, it is a great sin. Two corpses of men should not be lifted up at one

* M. U. and H F. (in Kaus Kama) have **دو سواخ**—better **سوراخ** only (as in other Rivāyets, or **در** for **دو**)

time but the corpse of a man¹ and the carcase of a dog¹ can be lifted up (together). The corpse of a man and the carcase of a porcupine² can be lifted up together. Two dogs, or two porcupines,³ or one dog with one porcupine can be conveyed together. Those who carry the corpse should be two men, or a man and a woman will also do. Two women will also do. Two menstruous women can also do (?) Two⁴ women who are unclean⁵ will also do (?) Two boys, each eight years old, who know how to dispose of the corpse or bodily refuse will do. A boy and a man will do. A corpse cannot be carried at night or on a beast of burden except on account of helplessness. If it rains and they lift up the corpse from the house to convey it to the *dakhma*, it is a *Margarzan* sin. When they lift up the corpse and convey it and if it rains on the way, it is not proper to bring it back; but if there is a sheltered place on the road where there is no fear or dread,⁶ the corpse should be placed in that sheltered place there until it ceases raining. Again, if there is any fear or dread in laying the corpse there (in rain-water), it must be conveyed to the *dakhma*.⁷ If water is collected on the surface within the *Dakhma* before the corpse is laid there,⁸ it should be laid outside.⁹ A covering¹⁰ should be put up over the place where the corpse is to be placed outside and the surface below the covering¹¹ should be made dry and the corpse left outside (therein), and the covering¹² should be removed (when the surface is clean dried up and the corpse placed inside the *dakhma*).

MU. I, p. 116, ll. 3-19—p. 117, l. 1+ll. 12-15=H.F., f. 106, f. 107, f. 167.

Kama Bohra and Kaus Kama:—A corpse should not be conveyed (to the *dakhma*) when it is raining, for it is a *margarzan* sin. But if it happens that (the *nasāsālārs*) lift up the corpse and convey it (to the *dakhma*) and if it is raining on the way, then until the rain-fall ceases, the corpse should be placed in a sheltered

مردی = مردی و سگ آئی و سگ آئی This is the Pazend form of (See MU. p. 117, l. 2).

خارپشت or porcupine is so called (See Vend. 13).
 زوزة = کمد or حنجره or حنجره

* BK. only adds نشاید که برند (i.e., should not be carried together) which is correct. See p. 116, l. 9.

⁴ H F, rightly adds. دو.

⁵ وادیاب as opposed to پادیاب i.e., those women who cannot offer prayers on account of their uncleanness owing to menstruation or any other such cause, (cf. (بی نمازی) but see Shapur Bharuchi's Rivayet, MU I, p. 117 and notes thereon below for a correct translation of this according to Pah. Sls II § 8 (pp. 121-22).

⁶ i.e., of rain-water coming in contact with the corpse. ⁷ although it is raining.

⁸ بی نسا ⁹ H F., (f. 126) has بیرون دخمه ¹⁰ وری = Pah. زیرورة ¹¹ the space below the covering (cf. Pah. ۱۱)

¹² ورة or ورة باز کردن = the surface (*rah*) thereof should be divested (of water), or, thus last phrase ورة باز کردن may be thus translated.—(After disposing of the corpse), they should come away from the place (See MU p. 116, l. 7): S.D.B. (No. 235) has ورة for ورة

place or in the frontage of a house¹ or in a refuge where the 'rain may not fall on the corpse. Although there is² fear or dread (of the rain-water coming in contact with the corpse), or, if there is no sheltered place, the corpse cannot be brought back. Then there is no remedy except this that they should carry with them a curtain or a blanket and when they lift up the corpse and convey it to the *dād-gāh*, then several persons (*i e*, *nasāsālārs*) should form themselves into pairs (with a *paivand*) and there where they want to place the *nasā* (on the road when it is raining) they should hold the ends of the blanket, from before and behind,³ over it, whereas some should make the place dry. If there is water on the surface, that also should be removed. Let it be known that in such a place the corpse, being lifted up, should be placed⁴ Then when they return and come away from the place, they should wash their heads,⁵ their clothes and the blanket with *pādyāb* (*i e*, bull's urine) and water. It is not allowable to carry away the corpse on a beast of burden, or when it is raining, or at night, except in case of helplessness when no other remedy can be contrived. Two corpses cannot be carried together at once and the carcases of two dogs cannot be carried away as one⁶ (because) the corpse of a man and the carcase of a dog are alike.⁷

The dead bodies should be taken away (in the manner prescribed above)⁸; because both (*nasāṣṭālārs*, as well as the other carriers) should have their hands over that (one corpse).⁹ This also is said that it is not the rule that two loads¹⁰ (i.e., corpses) can be carried away in one hand (after being placed) on one *gehān*¹¹ (i.e., bier). Moreover the corpses¹² of two men cannot be carried in one *gehān*.¹¹ He who knows how to dispose of the corpse (in a proper manner) should carry it away. A boy,¹³ eight years old, who knows how to dispose of it properly can carry it away. Two menstuous women will do (?) Two *nasā*¹⁴ women i.e., who have

پیش دری 1 or perhaps پیش وری = a covered place in front. 2 MU., BK. نباشد

پیش و پس better BK. پیش 8 MU., HF.

بودن و بهادن BK. بودند و بهادن⁴ For

5 $\text{शू} = \text{head}$, the whole body is meant.

٥ بیک جای *ibid.*, in one place, i.e., in one receptacle.

7 i.e., to be disposed of with proper precautions prescribed 8 i.e., one at a time.

* Two corpses cannot be conveyed one on each hand Cf. Pah Vd 8.—

[illegible]

One rat (i.e., *nasāsālār*) should be at the top and foot-handles of the *gehān* (bier).

¹⁰ Both H F, MU. give دربار for دو بار (BK) ¹¹ جای is for Pah. *جہانک* (*gehānak*) = hier. ¹² MU. مردم — better H.F, BK. *نسای مردم* ¹³ For 'two boys' See p. 116, l 16.

14 (MU p 117 l. 14) which last stands for *نسر* giving birth). In the original Iranian MS of Kama Asa which is in the Navsari Meherji Rana Library, this word which is nothing but *nasā* is written with a flourish like *نسی*: moreover two dots are unnecessarily placed in the cavity thus formed. So the word is here written *نست* or *نستی*. The phrase simply means "a woman who gives birth to a still born child." In fact such a woman is called *زنی که زنده نرسد* = *زن (نا)* only: See Pazend Rivayet of the Pazend Texts published by E. K. Antia, p. 220, l. 20.

carry the corpse to the *dād-gāh*, it is necessary that the head be placed (on the bier) facing¹ the *dakhma*.

MU.I, p. 117, ll. 17-19 and p. 118, ll. 1-5.

Shapur Bharuchi :—It is manifest in the religion that when they carry the corpse to the *dakhma*, the head of the corpse should be placed (on the bier) facing the *dakhma*. The corpse should be covered up, because if the whole is not covered up, it is a great sin. Two corpses cannot be lifted up at once.² A dog and a puppy cannot be lifted up at once.³ Two men are necessary to carry away the corpse. If ever there are two women it is not proper,⁴ and there is fear (of the corpse being not properly handled). If the *nasāsālār*s are (two) unclean⁵ women, it is not proper.⁶ If there is a boy eight years old, he may necessarily form a pair (with the *paiwand*) with a man who is a *nasāsālār*. Out of helplessness, the corpse can be carried away at night, but it cannot be conveyed in the *dakhma*. If it is raining and if the corpse is taken out⁶ (of the house), it is *margazân* sin; but if they lift up and carry away the corpse and if it rains on the way, the corpse cannot be turned and brought back. As long as the rain falls, the corpse cannot be left in the *Dakhma*, until the rain ceases. If there is a place⁷ on the road which can afford protection, it can (be laid there). If water has collected on the surface of the *dakhma*, it should be drained away to a place until the surface of the *dakhma* dries up and then the corpse must be placed there. When the *nasāsālār*s and the (other) carriers of the corpse return, they should wash themselves with the urine of the bull and then purify themselves with water. If there is no urine of the bull, the urine of any creature of Bahman Amshaspand⁸ will do.

Pah. Vend. VIII. § 7, Comm.—(pp. 301-302).

It (the corpse) should not be carried when it is raining; it should not be carried when the rain is threatening. When the clouds appear closely above, it is allowable to carry it out of the house; if it rains on the way, it may be placed on any place, if possible; if not, it is to be carried away (to the *Dakhma*); at least, it should not be brought back. At least, no covering (*avarzar*, lit., that which is on the head, or *avar-sāya*=with a shade over) should be taken (with the corpse) for making a shelter over it (in any place on the road).

When they reach the place (i.e., *dakhma*) and if the *azân* i.e., *dakhma* is full of water, it is allowable to put (the corpse) down there.

Pah. Vend. VIII § 10 Com. (p. 305, ll. 3-5 and ll. 7-11).

It (the corpse) should not be carried all covered up; half of it covered up should not be carried; it should not be carried up suspended (with anything). Soshyos has said: It is proper to carry it as said above (i.e., in a fit manner as prescribed by law) Two (corpses) should not be carried as one (load); it should not be carried on the back of cattle. It should not be carried at night. When I say night, it is about the night which falls when they arrive at the place (i.e., *dakhma*.)

۱ *for* See l. 18.

۲ *at once, or, as one load.* ۳ Cf. the above Rivayet, where it is said that any two women might do. ۴ *unclean* (See note above).

۵ Cf. the note given above from Sls. This translation into Persian is here in consonance with the Pahlavi. on p. 121.

۶ *lit., they shake.*

۷ *For* read

۸ Any cattle which are under the protection of the Amshaspand.

MU.I, p. 118, ll 7-9=H F., f 157

Kaus Kama—Q—Several men follow the profession (of *nasāsālārs*). They carry (corpses) to the *Dakhma* and carry it there being united with *pairwand*. They first thought that they were eight persons in all, but when they observed minutely, there were (only) seven persons.¹ What is the decision?

A.—Mobed Adar-Farrokhzād has said: “If there is one corpse which comes in contact (with several persons) and if these persons who carry the corpse, be they two, or three, or five, or more, are all united with *pairwand* and if *sagdid* has been performed over the corpse, they are not *riman*.”

MU.I, p. 118, ll 11-13=H F., f. 207.

Kamdin Shapur and Shapur Bharuch :—There are dead men. If two or three men have died, then² it is proper that the carriers of the corpse³ and *Nasāsālārs* should take away (the corpses to the *dakhma* one after another) and then they should wash themselves, and *patet* should be recited separately for each of the three.

MU.I, p. 118 ll. 15-19 and p 119 ll. 1-6=H F., f. 81.

Precautions with regard to the corpses of persons dying unnatural death.

Kama Bohra :—If there is the corpse of a man who has been killed, or put to death, or has been killed by a dog, or killed by a wolf, or by witchcraft, or has died by the sting (of noxious creatures) or has died by poison or has been frightened to death or has died by falling down a precipice or has been condemned to death by men unjustly, or put to death according to law,⁴ or killed by a thief,⁵ or has been put to death by the calumny of calumniators or has died when hanged on a gibbet, or, if any one dies in such a way, then *sagdid* should not be performed over him at the particular *gāh* (i.e., the period of the day) during which he dies and should not be removed to the *dād-gāh* [i.e., the *dakhma*]: because all such corpses as have been mentioned are of all those who have met with violent death.⁶ And *druj-narush* (i.e., corruption) does not sit on such a corpse during the period of the day in which he dies. It should be treated like (the case of a woman in) menses and anything coming in contact with it should be washed like those things which have come in contact with (a woman in) menses.⁷ And when the period of the day changes,⁸

¹ i.e., one man short of four pairs united with *pairwand*.

² After پس H.F., (in *Kamdin Shapur's Rivayat*) adds :—

خود را نشویند و مردم شیوگان را رسم را نبرد و پس

³ شیوگان lit., those who go beneath the bier i.e., those who shoulder the bier i.e., the *khandhas* as distinguished from the *nasasalar*s. The latter alone can go inside the *dakhma* with the corpse.

⁴ lit., killed by judges. و یا در زده So MU, H F, better BK و یا درد زده also given in H.F., on margin (See p. 1071 8) or, و یا زور زده ‘or has been killed by oppression.’

⁵ lit., those who have been killed.

⁷ All these cases should be first treated, not as *nasd*, but as *hikhra*.

⁸ *narush*, or corruption, sets in after the watch or *gāh* next to that during which one dies a violent death. (See Vd. 7 § 5).

then *druj-nasush* rushes on it and then *sagdid* should be performed over it, because at that (i.e., the next) *gāh* (i.e., the period of the day), it makes one *riman*, and although they wish it (otherwise), such corpses of persons who have been killed in any way (described above) should not be disposed¹ of before the time (*gāh*) of the next period of the day (*gāh*).

At the time when (such person) is still alive,² a dog should be tied near his feet; because whenever this is done, and when life separates from him, then one shall not have to perform the *sagdid* during the period of time in which the *nasush* will rush over him.³ A dog must see all (the members) of the corpse of one who is killed (in this way).

If the hand or foot or any member of a person is cut off and has been removed, then when that man dies and *sagdid* is performed, that member which has been removed should also have the *sagdid* performed over it. The corpse of one who is killed or struck down (by violent death) does not make *riman* the place, or the piece of land or any enclosed place or any man (coming in contact with it) during the *gāh* (i.e., one of the five periods of the day) in which he is killed, and the same is the case with other things as if *sagdid* has been performed over the corpse⁴; but when the next watch of the day (*gāh*) sets in, it is as if the life has been separated from the body⁵ at that period.⁶

¹ MU *نپريزید*—better H.F., BK. *نپريزید* ² H.F., and BK add *چدا شده* i.e., just before death. ³ i.e., *nasush* rushes at the next *gāh* to that in which the person dies and therefore during the intervening period of the *gāh* when he dies and the next *gāh*, there is no need of *sagdid*:—MU. *دواره نشاید*—better H.F., BK. *دوارد و نشاید*

⁴ i.e., those things will not be regarded as polluted, although they come in contact with the corpse during the intervening space of the two *gāhs*. ⁵ lit., *nasā* i.e., the corpse.

⁶ i.e., if any person or thing comes in contact with the corpse during the period next to that in which he dies, then he or it is *riman*. With this Rivayet, Cf. the following passages:—

Vd. VII §§ 4-5: (4) "If (a person) is killed, by a dog, or by a wolf, or by witchcraft or by malice (acc. to Pah, by poison) or by falling down from a height, or by men (Pah. = sentenced to death by judges according to law), or by violence or by strangulation, then, after how long does the *druj-nasu* rush upon the dead?"

(5) . . . After the next watch of the day (to that in which death has occurred), the *druj-nasu* rushes upon it:

i.e., if one dies a natural death, then the *druj-nasu* rushes upon the corpse directly after death; but if it is death caused by violence or any other similar circumstance, then the *druj-nasu* rushes upon the corpse in the *gāh* or watch of the day next to that in which death occurs.

Pah. Vend VII § 2 Comm. (p 238 ll 7-9).

"Consider this (rushing of the *nasu*) to be at that time when life departs; if (at that time) a dog is bound near his feet, and if *nasush* rushes on it, then it destroys it on seeing it."

Slā. II § 1:—

۱۱۰ *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید*

۱۱۱ *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید*

۱۱۲ *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید* *نپريزید*

(1) For in the 3rd fargard of the Vendidad of Modyomāh, it is declared that he who does not die a violent death (i.e., he who gives up his life without violence (*zur*)), then at the time when the life goes out if a dog is tied near his feet and when, at last, the *nasush* rushes upon it, it destroys it if seen by it.

men) have been killed by (divine) reckoning When the (next) *gāh* sets in, it is as if life becomes separated,¹ at that very time, from the body.²

MU. I, p. 119 ll. 18-19 and p. 120 ll. 1-3=H.F., f. 148.

Kaus Kama and Shapur Bharuchi :—If the palm of the hand, the hand or the foot of a man is cut off and if it is thrown in a place, then if the man dies, the *nasush* rushes (also) on the part cut off,³ whenever it rushes on to the body, then when *sagdid* is performed over that person, the member of the body which has been removed should also have *sagdid* performed over it.

MU. I, p. 120 ll. 16-19.

Shapur Bharuchi :—If any person dies by accident and if a person lifts up and carries that dead, then because the *gāh* (period of the day) next to the *gāh* (in which he dies) has not yet set in, his clothes⁴ should be washed just as in the case of (a woman in) menses, i.e., they should be washed with bull's urine and water, and they are (then) pure. If a person comes in contact, through negligence, with a corpse and the *gāh* next to the *gāh* (in which he dies) has not yet been reached, then if his clothes are washed just as in the case of (a woman in) menses, they become pure, but the clothes worn by the dead are *riman*, they can never be purified by washing and they are useless.⁵

MU I, p. 121 ll. 1-19 and p. 122 ll. 1-8 · H.F., f. 84, f. 102, f. 145.

Precautions to be taken when death occurs in the Yasna-Gah.

Kama Bohra and Kaus Kama :—If, in a place, preparations are made for a Yasna-service and a person dies in that house and if (thereby) any harm will reach the fire, then the fire should be removed if, while removing it, it may be three steps away from the *nasā* ⁶ If it is not three steps away (from the *nasā*) it should not be removed as, if any the least heat⁷ of the fire reaches the *nasā*, it is a *margarzān* sin; and although the fire is in (full) blaze,⁸ one should not remove it from within three steps of the *nasā*; one may leave it (as it is) so that it may be extinguished.

Prepared food such as baked bread, or food cooked in a pot or kneaded flour, which may be in the house is all useless; that which is not cooked, such as wheat, barley, flour and (cereals) like these become pure in nine nights of winter and in thirty days of summer. The same is the case with clothing.

1 MU. جدا نشود — better H.F., BK. جدا شود

2 نسا lit., corpse.

3 After دوارد H.F. rightly adds نردۀ دوارد (as in Shapur Bharuchi, p. 120 l. 2).

4 MU. جامۀ ايشان — better S.D.B. (No. 235) جامۀ آن آروده

5 i.e., they should be torn off and buried in the ground.

6 See Sls. quoted below : § 38.

7 نبيش and نابيش (p. 121 l. 11 & p. 122 l. 3)

8 For نيز — BK. نيز

Zur (i.e., *Zaotbra* water) which is prepared should be taken to the water.† It is better if consecrated¹ clothing are left (to be purified) for nine nights (in winter) and thirty nights (in summer); but if it is washed instantly, that will also do.

If one dies out of an enclosed place, prepared food which is within three steps is useless, but (it is pure) if it is away from three steps (of the *nasā*).

If in a house preparations are made for a *Yasna*-service and a person dies, the first thing to be done is to remove the fire which is the protector (of the house), i.e., although the fire is the destroyer of the *druj* (in ordinary cases), yet at the time (when death has occurred) it so happens that it cannot destroy² the *druj* (*i-nasush*),³ so long as the *nasā* is within the prescribed limit of the fire⁴ If it can be so carried away that it may be three paces, each of three steps, away from the *nasā*, it should be carried away; but if it cannot be so carried away, it should be left (as it is) so that it may be extinguished; because if the fire⁵ is three steps away from the *nasā*, it is still a *tanafur sin*⁶; and if it so happens⁷ that the warmth of it reaches the *nasā* under any circumstances, it is a *Margazān sin*.

Food which is prepared in that house is all useless, i.e., it should not be eaten —(food) such as bread or what is cooked in a pot, roasted or cooked meat or (such things) as are prepared on fire; and kneaded flour is also of no use. The food which is not prepared⁸ will be pure in a month, if the *Rapithwin* is on the surface of the earth⁹ and it will be pure in nine nights if the *Rapithwin* is under the ground.¹⁰ The clothes also which are in that place become pure in as much¹¹ time, except¹² those which are (at that time) on the body.

The *zur*-water which has been prepared and the *jum* (i.e., the milk)¹³ should be carried away to the (well) water. About consecrated clothes,¹⁴ it is said in one teaching that when *Rapithwin* is above (the surface of the earth),⁹ they are pure in one month, but if it is under the earth,¹⁰ they are pure in nine nights¹⁵ [It is

† i.e., should be at once poured out into the water of the well.

1 یشت for یشت (See Sls. below)

2 نتواند (Kama Bohra) for زد (BK. and Kaus Kama).

3 The reason is apparent: as said elsewhere, the pollution caused by the *druj-i-nasush* is the highest when life departs from the body, and therefore if the fire which is the destroyer of *nasush* in ordinary cases is within three steps of the *nasā*, it does not overpower the *druj-nasush*.

4 پیمانہ: The measure as given in Av. is 3 steps

5 اگر آتش سه گام: H F, BK.

6 For, fire should be carried away so far from the *nasā* that its heat may not approach it.

7 چنان بود (Kama Bohra) or چنان نرد (Kaus Kama) = if it is so carried away (from the *nasā*).

8 ساختہ (Kama Bohra)—better نساختم (Kaus Kama and BK.).

9 i.e., in summer.

10 i.e., in winter.

11 چندین—BK.

12 جز از—H.F., BK.

13 The *Jwām* or the milk of the goat required in the *Yasna*. Kama Bohra
وجام ناب نردن—better BK. and Kaus Kama

14 یشت جامه—better بشیب جامه—as given in Kama Bohra, and Kaus Kama has
(See Sls. quoted below)

15 This is the opinion of Vand—Ormazd, according to Sls. II, § 44.

MU. I., p. 122 ll. 10-13 and ll. 17-19 and p. 123 ll. 1-2: H.F. f. 100 and f. 143.

Death in Atash-Behram.

Kama Bohra and Kaus Kama —If a person dies on the terrace¹ of an Atash Behram and if the corpse reaches the ground (from the terrace-roof), the empty

it may be carried away, but the wall should not be broken. (39) Roshan said that an earthen one may be cut into but one made of mortar may not be broken; (but in some cases) damaging the wall below or above is not to be taken into consideration. (40) To bring the fire within three steps of the corpse is a sin of one *tanafur* and if heat (Rivayets have نیش or نبش) the word may be originally نیش) approaches the corpse, it is a *margzarzan*. (41) The prepared food in that house is all useless and that which is not prepared should be used after nine nights (in winter) and after a month (in summer). (42) As regards garments also, it is the same, except those which are worn on the body. Those (others) which are in use are not clean at that time.

(43) The *zor*-water which is prepared and remains in that place is to be carried away immediately to the water (of a well) [because at the end of Yasna, *zor*-water is always poured into a well]; the same should be the case with *jw* or *jum* [*jwām*, or the sacred milk]. (44) Of the clothes which are consecrated, Vand-Ormazd has said that they are usable in the length of nine nights (in winter), or a month (in summer). Dapir (دپیر = the writer) said that if they are washed after purifying the hands they will become at once clean

(47) If one dies in an open or wild spot [the Rivayats have بیرون بهفت i.e., out of and enclosed place], prepared food which is within three steps is all useless; and that which is beyond four steps is not *riman*. (48) Prepared food is this; bread, boiled and roast meat, and juicy meats (چوردی = خورده i.e., broths) which are prepared

(50) If fire is carried into the house in which the length of nine nights (in winter) or a month (in summer) is necessary for its being purified then there is a sin of one *tandfur* for carrying it in and one *tandfur* for kindling it and for every spark thereof which is put out and remains there, there is one *tandfur* sin. (51) For carrying water in, there is a *farmān* sin; and for pouring water on the place where one's life departs there is a *tandfur* sin, and for pouring it in a different place, there is a *yāt* sin. (52) Carrying ceremonial apparatus (*pādāydb*) within is all uncleanness (*apādāydb*). (53) If a person goes within such a place needlessly, his body and clothes are to be washed every time, and the sin is one *tanāfur*. When one goes in out of necessity, it is neither a good work nor a sin.

Cf. also Vend V §§ 39-44; and the Pah. Comm. to § 44. —(p. 183-l. 12 1 84).

This is manifest from the Avesta. it happens that when in the room of a house, there are preparations of a Yasna-service, and if a dog or a man dies, then the Yasna should end, for the ground-floor (چون) is *riman*. Of the two [viz., the corpse or the ceremonial apparatus], whichever may be carried away first should be carried away. Fire, if it is possible, may be brought out (first). If it is to be removed (within three paces) of the dead, it should certainly be removed.

The wall should not be broken (for carrying away the fire) Roshan said that the earthen one may be cut into, but one of mortar should not be broken. Such a house is all pollution (*hikhra i gerā*) from within and without for nine nights (in winter) or for the length of a month (in summer). Whatever is there in that place is all pollution (*hikhra i gerā*). What is brought (after the death occurs) is (also) not pure. Fuel which may be there may be scraped (and then used).

Prepared food within three steps should not be used for the Yasna of the Yazads. Parik said that the good should not eat it. That which is away from three steps should be used for ceremonial purposes after nine nights (in winter) or the length of a month (in summer). That which has not been prepared, whether within three steps or away from three steps, if used after nine nights (in winter) or the length of a month (in summer), will do in all works. Prepared food is this: baked bread, cooked or roast meat and prepared broth.

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میان خانه (Kaus Kama) — میان (Kama Bohra) — BK میان خانه

space¹ does not become polluted, i.e., pollution does not reach the ground upto the water (below) from the part above², and when (the corpse) reaches the ground it causes pollution once (only, at such a time); but when dying, if the corpse falls on the ground (at once), the ground is polluted, but it does not become polluted if it reaches the ground a second time.³ But when (the man) falls on the ground for the first time (from the terrace) then whether at that time the person dies or after that, it causes pollution for many years on the ground upto the water (below) and from above (that surface) to the highest⁴ (part above it in empty space). The empty space within the same Atash Behram is not polluted and the ashes (of the fire) if hot within three paces are pure, but what is cold is impure.⁵

MU. I., p. 122 ll. 13-15 and p. 123 ll. 2-3=H F., f. 100 and f. 143.

Nasâ on high roads and on a cultivated piece of land.

Kama Bohra and Kaus Kama.—The high roads of cities and villages, and the springs wherefrom water flows perpetually⁶ are not polluted (if the dry parts thereof come in contact with *nasā*).

The places where there are houses and gardens,⁷ (i.e., where there are habitable places) and cultivated ground, should be taken care of (from *nasā*) Of other places, the same is the case.⁸ If there is a cultivable piece of land and if they cultivate it,⁹ then it is a *tanāfur* sin.

MU. I., p. 123 ll. 5-19 and p. 124 l. 1.=H F, f. 101 and f. 144

**Nasâ coming in contact with a wooden couch, a plastered ground,
a piece of land set with stones or with felt-rugs.**

Kama Bohra and Kaus Kama :—If life separates from the body on a wooden plank (i.e., sofa, bedstead, couch, &c.), and if the plank has legs so that the dead

¹ the *andarvāi*, i.e., atmosphere.

بالا بر زمین ریمنی تا آب (Kama Bohra)—and بالا و زمین ریمنی و تمام فرود می شود ؟
بالا و زمین ریمنی تا آب فرو نشود (Kaus Kama)—better BK. فرو می شود

³ i.e., if it is carried down to the ground after death has occurred on the terrace.

* برتم — البرتم cf (Paz.) *beretum*, the highest. ⁵ Cf. the following. —

Sls. II §§ 46 and 49 :—

[illegible][illegible]

(46) The space within (۱۵۲) the vault (i.e., the *sanctum sanctorum*) of the Atash Behram does not become polluted. (49) The ashes of the Atash Behram become polluted in accordance with the measure (specified in Avesta) [i.e., within three steps it is polluted; beyond it, it is clean].

Cf. Pah. Vd. V § 44 Comm. (p. 185, ll. 4-5) :—

הענין הזה ידוע לכל אדם.

The vault of the fires should be regarded as an uninhabited place, i.e., an open place (and is not to be treated as a house in which death occurs).

6 ميا (in Kama Bohra)—ميا is the Semitic mā whose Pah. form is m (dp)=water.

7 Kama Bohra خانمان and Kaus Kama دسان چدان for بسان و خان

^B i.e., *nāśā* should be ceremonially removed therefrom.

• MU. نگارہ — better H F., BK نگارہ (i.e., without removing the *nasā*)

matter is not on a level with the legs,¹ the pollution does not descend to the ground, but if the plank has no legs or if the dead matter is on a level with the legs,² the pollution descends to the ground (and, therefore, the ground will be pure after a year).

If one dies on a piece of plastered ground and if the bare part of the *nasū* reaches the plaster, then the plaster should be scraped off and if the Rapithwin (i.e., the period of summer) is above the ground, it should be washed after the lapse of 30 days and it is pure. If the plaster is scraped off from that sheltered place³ and if the Rapithwin is below the ground, then it should be washed after the lapse of nine nights (and it is pure)⁴, but the plaster should be removed (and thrown off).

If one dies on the surface of a stone so that the bare parts of the *nasā* reaches the stone, then that stone is *riman* just as much as the length and breadth of the *nasā*. If that piece of ground is paved with stones, then (the piece of ground with the stones) becomes pure after a year. But if the stones are removed from the place, then as much of the stone (as comes in contact with the *nasu*) is *riman* and just as has been enjoined, it should be washed and will be pure.

If on a stone, there is *nasā* of one who dies and the bare parts of the *nasā* reaches it, then the whole stone is *riman* although it is separate from the ground (i.e., not paved and set in that piece of land), and it should be washed, as has been ordered.

If one dies on the surface of a felt-rug and another felt-rug may have been placed separately on that side, and if it comes in contact with the first felt, then the former (also) should be washed.⁵

¹ i.e., has not come in contact with the legs

2 e, if *nasā* comes in contact with the legs

3 H F, BK. **آن نہفت** **کج** for **بہفت** **کج** MU or **کج** از **بہفت** (Kaus Kama):— *nahuft* is a place sheltered by a roof or any covering

4 پای باشد omitted in Kama Bohra Kaus Kama and BK. give it.

⁵ With this Rivayet, cf. the following passages :—Sls. II §§ 13-16—

[illegible]

(13) When (the *nasā*) is on a bedstead and its legs are not connected (*ayokartak*) with the ground, when a hair or a limb remains again on the bedstead, *ṣ* does not convey (the pollution = *ṣṣ*)[†] down (to the ground). (14) When one dies on a plastered floor, the plaster is polluted and when they scrape off that plaster and spread (the ground) again with another (plaster)[†] it is pure

† This clause may be also alternately translated thus :—and throw it off in another (place).

Kama Bohra —If one dies on a plank (i.e., wooden sofa, couch, bedstead, &c.,) and if that plank has legs, and if there is a hair or limb of that person on the plank which is not on a level with the legs,¹ then the pollution does not descend to the ground, but if (the plank) is on a level with the legs,² the pollution descends (to the ground).

If one dies on a plastered (piece of ground), then the plaster is polluted. If that plaster is scraped off³ and if the Rapithwin is below the earth, it is pure after nine days, but if (the Rapithwin) is above the earth, it is pure in 30 days.

(15) When one dies on a stone and the stone is connected with the ground, the stone becomes pure with the ground during the length of a year (but) if they dig up the place, the polluted stone must be washed at once (and it is purified). (16) When one dies on a stone which is either connected with the ground or is separated from it, and as much space of the stone as is the corpse on it becomes polluted, if they leave it (as it is), it will become clean, during the length of a year along with the ground; but if they dig it up, the stone is all polluted and should be washed (and purified) at once. If the stone is not set (on a level) with the ground, then the stone is all polluted, (which is) above the ground, and should be washed (and purified) at once

Cf Pah Vd. 6 § 5 Comm. (p. 206 ll. 11-14 and p. 207 ll. 1+5-10)

Afrag said that a piece of ground set with stones or plastered is (regarded as) polluted, (*ayokartak*). Gogoshasp said that if the stone is left there on that plot, then it will be pure along with the ground in the (specified) measure (i.e., in a year) But if (the stone) is removed and washed, it is pure at once, and if it is removed, but not washed, it is never pure If one dies on a plank, but if nothing (from the *nasā*) reaches the legs, then the ground is pure But if something (of the *nasā*) comes in contact with the legs (of the plank) and if the legs are not fixed into the ground, the ground is pure If something (of the *nasā*) comes in contact with the legs and if the legs are fixed into the ground, the ground (also) is *riman*

Cf. Sls. II §§ 101-104 —

۱. ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ (101)

۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ (102) .۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱ ۴۴۱

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(101) When one dies on a carpet and when the carpet is connected with a rug (of felt), the rug and carpet are both *riman*; but if separated, the rug is clean. (102) When several cushions are heaped (*vichis*), one upon the other, and are not connected and if dead matter comes on them, they have been unanimous that only that one is polluted on which dead matter has come. (103) A cushion with wool is just the same as a carpet with a rug (104) Of several cushions which are tied together, when dead matter comes on the tie (i.e., on the rope, &c.), both the cord and the cushions are polluted, and when the dead matter comes on the cushion and does not come to the tie, the cushions are all polluted on account of their being connected together, but the tie (i.e., the cord, &c.) is clean

1 i.e., does not come in contact with the legs.

2 i.e., if it has no legs; or if it has legs and if they come in contact with the corpse.

3 بکند for بکند

If one dies on the surface of a stone, and if the stone is set in the ground, that stone (with the piece of ground beneath) becomes pure in a year. If the stone is dug up at once, then it will be pure if it is washed six times with *pādyāb* (=bull's urine), as has been ordered. If it is a large piece of stone and if it is set in the ground¹ and if one dies on it, then as much part thereof, as the *nasā* is on, is *riman* and it becomes pure after a year. But if it is dug up from the ground, the whole of it is *riman* and it should be washed so that it may be (at once) pure. If there is a large stone separate from the ground (i.e., not set in) and if a person dies on the surface of it, then the whole stone is polluted, but it should be washed (and it will be pure at once).

MU. I., p. 124 ll. 10-14 and p. 125 ll. 5-9=H.F., f. 101 and f. 144.

**Death on the Upper Floor or a Terrace: Death by Hanging:
Death on the Ground Floor: Death in a Common Passage
Leading to Two Houses.**

Kama Bohra and Kaus Kama.—If a man or a dog dies on the upper floor (or, terrace)² so that a single hair, more or less, lies on the ground, then the pollution goes down upto the water (below) from as much (space) as is (polluted). Until a year elapses, no one should go below (the place contaminated with *nasā*) and on the level surface thereof. So much (space) should be avoided. Barsam should not be brought within three steps of that place, because it will be impure.

If there is *nasā* of one who dies on an upper floor, and the bare parts of the *nasā* lie on the floor away from the wall, the floor is polluted and the pollution does not descend to the ground,³ i.e., nothing of it⁴ goes down further. If anything of it is on the wall, and if the wall has been built⁵ from the surface of the ground nothing more upto the water (underneath the ground) reaches, and if the pollution descends from the surface of the wall, the *nasush* (corruption) runs as much as the length and breadth of the dead like other cases in which things are more or less polluted.

A bridge which is constructed (over anything) is like the upper storey (of a house)

MU. I., p. 124 ll. 16-19 and p. 125 ll. 1-3=H.F. f. 99.

Kama Bohra:—If a person dies on the upper floor and whose hair or a limb is on one side thereof in such a way that it is near the step⁶ (of the ladder) and the

¹ MU., در زمین —H.F. در زیر زمین

² نام roof, ceiling, or terrace.

³ *Kaus Kama* فرو —*Kama Bohra* and BK. در زمین

⁴ یکی lit., one thing (of it). or, from one thing (viz., the floor) it does not descend further.

⁵ رسد lit., grown.

⁶ MU, H.F., نرسوبی:—better نرسوبی (See p. 125 l. 1).

rest (of the *nasā*) is on the surface of¹ the floor, then, on a level with the *nasā*, the pollution goes down (the ground) as far as the water (below), as much as is the length and breadth of the *nasā*. That pollution remains for a year. It is not proper that Barsam may be brought within three steps in such a place because it will be polluted, if (*nasā*) is on the surface¹ of the terrace or inside a place covered (with a roof, or anything) and the reason of it is that the bare *nasā* lies on the surface and there should be (the distance of) three steps, each of three paces, I have spoken of (to be taken into account) If one dies on the surface¹ of the upper floor in such a way that the *nasā* is near the step² (of the ladder), then (the surface thereof) is polluted as much as is the length and breadth of the *nasā*. But if the bare parts of the *nasā* reaches the ground and if one dies near the step (of the ladder) and if there is no part (of the *nasā*) on the surface of the floor and if even the least part of the *nasā* reaches the ground then pollution of that (*nasā*) which is near the step (of the ladder) reaches upto the water below as much as is the length and breadth of the *nasā*, and it becomes pure after two years.

If a person is hanged by a rope in his neck and dies and if there is no fear of his falling down, then the pollution does not descend to the ground, but if there is fear of his falling down, then (the pollution) descends just opposite the ground (underneath) upto the water below.³

بُشت 1 lit, back.

نومبري 2 so H F, MU for نومبري

³ With the above two *Rivayats*, cf. the following from *Slis* II §§ 18, 20 and 23.

[illegible][illegible]

(18) If one dies on an upper floor and if a limb or hair is left over the edge of the floor, (i.e., near the staircase), the floor is polluted as much as the size of the (dead) body, up to the water (below the ground), and they shall carry away the Barsam which is in that house, from the place where the pollution descends until there are 30 steps of 3 feet to the Barsom so that the Barsom may not be polluted, and if the hair or the limb has not come to the staircase (١٠٩) * the floor is polluted up to the empty space (١٠٩) (as far as the ceiling).

(Cf Per π^3 = empty space). (20) A built bridge is hable just like the upper floor (of a house) (23) If one dies by strangulation with a rope in the throat when there is no fear of his falling down, (the pollution) does not descend down (to the ground); but if there is fear of his falling down, when that fear is as regards one side of him, then (pollution) goes down (on the ground) on that side, and if he has fallen down, then as much (pollution) goes down on the surface (as is occupied) when he falls down.

* Per. = step of a ladder.

MU. I., p. 125 ll. 9-12 and ll 17-18 and MU. p., 125 ll. 18-19 and p. 126 l. 1 =
H.F f 100 and f 143.

Karus Kama and Kama Bohra —There is a house and its belongings. If they walk on the place therein whereon *naṣā* has reached, before¹ a year, it is a *tanāfur* sin; one should wash his head and clothes. If they leave fire there, it is a *tanāfur* sin. If they pour water there, it is a *tanāfur* sin.

If one dies on a bedding and if a limb or a hair of that person appears on the wall, then the bedding is *riman* and the pollution descends (on the ground) as far as the water (below) from as much space of the wall whereon the *nasā* has fallen as the length and breadth of the dead, and it will be pure after a year.

MU. I, p. 125 ll 12-15 and p 126 ll 1-4=H.F. f 103 and f. 146.

Kama Bohra and Kaus Kama.—This is also said that if a house has a door leading to another house, and if one dies on the passage of the two compartments and remains in the midst thereof and if the head be in the house and the legs, on the gate of another house, then the ground and the atmosphere (above), as much as is (the length and breadth of) the *nasā* is *riman* for one year and the same is the case with the door. If part (of the *nasā*) is in one compartment and part of it is in the other compartment, the account should be made up on the same reckoning. If one dies on a door, the door is *riman*, but the house is pure with both² (compartments). If the door is hanging and if *nasā* comes in contact with it, it should be used for the door of a *dashtān-kadeh*.³

Cf. Pah Vend. 6 § 4 Comm. (p 207 ll 10-14) —

If one dies on an upper floor and if nothing whatever (of the *nasu*) has reached the (wooden) staircase (سُلْك cf. مَرَاكِل furniture and سُلْك = the step of a ladder), then that floor up to the roof is *riman*; the roof above the surface (of the floor) is pure [سُلْكٌ — سُلْكٌ = سُلْك surface, fold, or سُلْك = empty (space)] If anything (of the *nasu*) reaches back on the staircase, then the floor up to the staircase (i.e., with the staircase) is *riman*, and the ground upto the water (below) is *riman*; but I do not know anything about the empty space (سُلْك) over the roof

¹ MU. پس (Kama Bohra) and بیش (Kaus Kama) H F, نش for بیش

2 **بر دو** = and both: both the compartments of the house which has one general gateway. BK. has **بر دو خانه**

³ The place for menstruous women to live in.

Cf. Sls. II §§ 45 and 74-75 :—

[illegible]

(74) $\frac{1}{n} \sum_{k=1}^n x_k = \bar{x}$ නම් $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n x_k^2 = \overline{x^2}$

[illegible]

If one dies on² on an upper floor, the body of the corpse³ should be taken below. (That place) is *riman* as far as the water (below). It is *riman* for one year. If there is an enclosed place⁴ on the upper floor and if the *nasā* lies⁵ on that enclosed space⁴ on the floor, the house is *riman* for one year.

There is a corpse on the ground. The ground-floor is built⁶ of bricks. The corpse should be removed and 13 bricks round about the corpse (and the space occupied by the corpse) should be dug up and that which is left will be pure in a year.

[illegible]

(45) If in a house there are two (فراز for فراز) rooms and if one dies in the gateway (of the two rooms) and if it is so (possible) that the door may be shut (فراز کردن —it also means, to open] and the corpse is on one side (in one room), then the atmosphere (ایران) (with the spot below) of that side is polluted. If the corpse falls on the other side (of another compartment), the atmosphere with the spot below (ایران) of that side is *riman*. When it falls on both the sides (in both compartments) then the atmosphere with the spot below (ایران) of the gateway is only *riman* and both the compartments of the house are pure.

(74) About a door on which a corpse impinges: as to the door of a town and city, they have been unanimous that it should be left (as it is) for the same work (i. e., it should not be regarded as *riman*). About the door which is further removed from (~~city~~) from the city, they have been of different opinions. Gogoshasp said that it should be left (as it is) for the same work. Soshyosh said that it would not do; as to other doors, they have been unanimous that it will not do (to have them as they are and take them into use).

(75) The door of one's own chief apartment (i.e., of one's house in the habitable parts of a street) (if polluted) is fit for that of the place for menstruation; that of *dashtanishkan* is fit for that of a *dakhma*, and that of the *dakhma* is not fit for any purpose whatever: that of the easier (دولت) is fit for that of the more difficult (دولت).

۱ MV. نیک — better H.F. نیک ۲ Paz. = نیکم —

3 i.e., the whole dead matter.

4 $\{t\}$, hole, cavity. 5 MU. $\text{بِسْوَرَاخْ بِيْدْ خَانَه}$ — better H.F. $\text{بِسْوَرَاخْ خَانَه}$ بِيْدْ خَانَه

يوخدن better MU. — بويچىدقنىم H.F. 6

MU. I, p 126, ll. 9-14.

**A Darvand throwing dead matter in the house of a Zoroastrian,
out of spite.**

Shapur Bharuchi and Kaus Kamdin :—Q —One who is a *darvand* throws dead matter on to a house of a Behdin on account of enmity. What is the decision ?¹

A.—If it is on account of enmity, the *nasā* should be disposed of (ceremonially). If the place is set with bricks or if there is wood under, or, near the *nasā*, it should be dug up, the surface of the ground should be scraped off and (the refuse) removed therefrom and it should be washed with *ab-i-zar* (i.e., bull's urine), then dried and washed with water. It will be (thus pure)

MU. I, p 126, ll. 15-16.

Kaus Kamdin :—Q —There is a house or an uncultivated place, and *nasā* has fallen on it, (what is the decision) ?

A —There where the *nasā* has fallen, the spot should be scraped off for the size of the body (*tanvār*) i.e., of its breadth and length and (the refuse thereon) should be removed and it will be pure after a year. It should (then) be washed with *pādyāb* (i.e., bull's urine)

MU I, p. 126, ll 18-19 and p 127, l 1.

Nasa coming in contact with a wooden structure.

Nariman Hoshang :—Q —The structure of a house is made of wood and (the joints thereof) filled up with ripe clay *Nasā* falls on it. What is the decision ?

A —If the *nasā* has reached the wood and has polluted the wood, that house and all its belongings (or furniture) are *riman*

There are several other cases of *nasā* and several degrees (or ways) of showing a dog to the corpse and not showing a dog to it and to the (corpses of) Behdins as well of those of a different religion (*akdīn*) and several cases of the kinds of dog.

We can write about all this, but let it be known that as this will be sent through Musalmans, (we are deterred from so doing)

MU I, p 127 ll 4-8 [= MU II, p 478].

**About the door and the threshold of a house polluted with *nasā* and about
horses or draught-animals coming in contact with it.**

Suratiya Adhyaru :—If, near the portals of a house, *nasā* has fallen within the court-yard, it is necessary that the *nasāsālārs* should take up the *nasā*, united with a *parwand* and after (the performance of) *sagdid*, and if the door or the threshold be besmeared with blood or impure matter, the *nasāsālārs* should scrape them off (the surface thereof) and dispose of it. And if *nasā* has come in contact

¹ S.D.B. (No. 235) داند سنان چون — MU. om.

with the door of a house, or if a menstruous woman has come in contact with that door, then ingress within, and egress out, of that door should be stopped for a year, and from another side where there is a way, they may make¹ a new door and the former door will become pure after a year, and thereafter the same door may be opened (i.e., taken into use).

As regards a saddle-horse² or a draught-ox which has trampled on *nasā*, the metallic implements or clothing (which has come in contact with *nasā*) should be washed 6 times with *pādyāb* and 6 times with water,³ and those (things) whereof there was no fear (of their having come in contact with *nasā*) should be exposed in a place where the sun and the moon may shine on them for a year and⁴ (then) they should be used.

MU. I, p. 127, ll 10-13 [= MU II, p 467].

Bareshnum to be undergone after coming in contact with *nasā*.

Shapur Bharuchi.—If a person has been polluted with *nasā*, then until he undergoes the Bareshnum, he pollutes all things with which he comes in contact. He should not come in contact with clothes or wooden or earthen things, or anything whatever. If, out of helplessness, he has come in contact with a thing, *sagdūd* should be first performed over it and then two persons, united with a *paiwand* should go there, wash it 6 times with *pādyāb*, make it clean dry 6 times with earth, and place it in a place so that the sun and the moon may shine on them and the wind (may blow on them) for four months, but if he has come in contact with a man, that man is *riman*

MU. I, p. 127, ll 13-15 = H F., f. 83.

When one is seated upright and his death occurs, what should be done?

Kama Bohra.—One is seated upright on a chair and dies. If he falls down, then pollution descends on that part whereon he has fallen. If he does not fall down⁵ but if there is fear of his falling down on whatever side it may be, then pollution descends on the ground (on that side). If there is fear of his falling down on all four sides, the pollution descends to the ground on all four sides⁶

¹ *lit*, open.

² اسب سواری for سواره

³ MU. II, p 478, adds here:—

و گردون آنچہ بخون و پلیدی آلوده باشد بواج و بپوند باید برید و باید بریدست

⁴ MU II, p. 478 adds, یکسال, و بعد از یکسال

⁵ بپوند for بیفتد ⁶ Cf SIs II, § 24. —

۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ۱۰۱ ۱۰۲ ۱۰۳ ۱۰۴ ۱۰۵ ۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰ ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰ ۶۹۱ ۶۹۲ ۶۹۳ ۶۹۴ ۶۹۵ ۶۹۶ ۶۹۷ ۶۹۸ ۶۹۹ ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰ ۷۴۱ ۷۴۲ ۷۴۳ ۷۴۴ ۷۴۵ ۷۴۶ ۷۴۷ ۷۴۸ ۷۴۹ ۷۵۰ ۷۵۱ ۷۵۲ ۷۵۳ ۷۵۴ ۷۵۵ ۷۵۶ ۷۵۷ ۷۵۸ ۷۵۹ ۷۶۰ ۷۶۱ ۷۶۲ ۷۶۳ ۷۶۴ ۷۶۵ ۷۶۶ ۷۶۷ ۷۶۸ ۷۶۹ ۷۷۰ ۷۷۱ ۷۷۲ ۷۷۳ ۷۷۴ ۷۷۵ ۷۷۶ ۷۷۷ ۷۷۸ ۷۷۹ ۷۸۰ ۷۸۱ ۷۸۲ ۷۸۳ ۷۸۴ ۷۸۵ ۷۸۶ ۷۸۷ ۷۸۸ ۷۸۹ ۷۹۰ ۷۹۱ ۷۹۲ ۷۹۳ ۷۹۴ ۷۹۵ ۷۹۶ ۷۹۷ ۷۹۸ ۷۹۹ ۸۰۰ ۸۰۱ ۸۰۲ ۸۰۳ ۸۰۴ ۸۰۵ ۸۰۶ ۸۰۷ ۸۰۸ ۸۰۹ ۸۱۰ ۸۱۱ ۸۱۲ ۸۱۳ ۸۱۴ ۸۱۵ ۸۱۶ ۸۱۷ ۸۱۸ ۸۱۹ ۸۲۰ ۸۲۱ ۸۲۲ ۸۲۳ ۸۲۴ ۸۲۵ ۸۲۶ ۸۲۷ ۸۲۸ ۸۲۹ ۸۳۰ ۸۳۱ ۸۳۲ ۸۳۳ ۸۳۴ ۸۳۵ ۸۳۶ ۸۳۷ ۸۳۸ ۸۳۹ ۸۴۰ ۸۴۱ ۸۴۲ ۸۴۳ ۸۴۴ ۸۴۵ ۸۴۶ ۸۴۷ ۸۴۸ ۸۴۹ ۸۵۰ ۸۵۱ ۸۵۲ ۸۵۳ ۸۵۴ ۸۵۵ ۸۵۶ ۸۵۷ ۸۵۸ ۸۵۹ ۸۶۰ ۸۶۱ ۸۶۲ ۸۶۳ ۸۶۴ ۸۶۵ ۸۶۶ ۸۶۷ ۸۶۸ ۸۶۹ ۸۷۰ ۸۷۱ ۸۷۲ ۸۷۳ ۸۷۴ ۸۷۵ ۸۷۶ ۸۷۷ ۸۷۸ ۸۷۹ ۸۸۰ ۸۸۱ ۸۸۲ ۸۸۳ ۸۸۴ ۸۸۵ ۸۸۶ ۸۸۷ ۸۸۸ ۸۸۹ ۸۹۰ ۸۹۱ ۸۹۲ ۸۹۳ ۸۹۴ ۸۹۵ ۸۹۶ ۸۹۷ ۸۹۸ ۸۹۹ ۹۰۰ ۹۰۱ ۹۰۲ ۹۰۳ ۹۰۴ ۹۰۵ ۹۰۶ ۹۰۷ ۹۰۸ ۹۰۹ ۹۱۰ ۹۱۱ ۹۱۲ ۹۱۳ ۹۱۴ ۹۱۵ ۹۱۶ ۹۱۷ ۹۱۸ ۹۱۹ ۹۲۰ ۹۲۱ ۹۲۲ ۹۲۳ ۹۲۴ ۹۲۵ ۹۲۶ ۹۲۷ ۹۲۸ ۹۲۹ ۹۳۰ ۹۳۱ ۹۳۲ ۹۳۳ ۹۳۴ ۹۳۵ ۹۳۶ ۹۳۷ ۹۳۸ ۹۳۹ ۹۴۰ ۹۴۱ ۹۴۲ ۹۴۳ ۹۴۴ ۹۴۵ ۹۴۶ ۹۴۷ ۹۴۸ ۹۴۹ ۹۵۰ ۹۵۱ ۹۵۲ ۹۵۳ ۹۵۴ ۹۵۵ ۹۵۶ ۹۵۷ ۹۵۸ ۹۵۹ ۹۶۰ ۹۶۱ ۹۶۲ ۹۶۳ ۹۶۴ ۹۶۵ ۹۶۶ ۹۶۷ ۹۶۸ ۹۶۹ ۹۷۰ ۹۷۱ ۹۷۲ ۹۷۳ ۹۷۴ ۹۷۵ ۹۷۶ ۹۷۷ ۹۷۸ ۹۷۹ ۹۸۰ ۹۸۱ ۹۸۲ ۹۸۳ ۹۸۴ ۹۸۵ ۹۸۶ ۹۸۷ ۹۸۸ ۹۸۹ ۹۹۰ ۹۹۱ ۹۹۲ ۹۹۳ ۹۹۴ ۹۹۵ ۹۹۶ ۹۹۷ ۹۹۸ ۹۹۹ ۱۰۰۰

(24) If one is seated upright and dies, and if there is fear of his falling on one side, (the pollution) descends (to the ground) on that side, and where there is fear (of his falling) on all four sides, then (pollution) descends (to the ground) on all four sides. If he falls down (at any place), then (pollution) descends on as much space as he has fallen on.

MU. I, p. 127, ll 15-18=H.F. f. 84.

Death on a tree.

Kama Bohra —One dies on a tree whose bark is green. If there is no fear of his falling down, pollution does not descend to the ground; but if there is fear of his falling down, pollution descends on the ground as much as is the length and breath of the *nasā*

If the bark of the tree is dry, and if a person dies on it in such a way that he lies on the trunk of the tree, then pollution descends to the ground, but if he dies¹ on a (dry) branch¹ so that it is away from the trunk, and if there is no fear of his falling down, then pollution does not descend to the ground.

MU. I, p. 128, ll 1-6=H.F. f. 212.

Kamdin Shapur —There is *nasā* on the top of a tree, or, there is *nasā* on the branch of a tree. Men who are seated below do not at first know of it. At last they come to know of it. Those (below) who are united with a *panwand* should wash their head and clothes three times (with *gomez* and water), but those who are not united with a *panwand* should wash their head with the Bareshnum. Two persons should recite the *vāj* (of Srosh), a piece of cloth (for wrapping) round the hands should be (first) washed clean six times with *gomez* and six times with water and then should be so twisted (as to throw of the water) below² (the ground). A finger should be pointed upwards³ three times so that the dog may see the *nasā* there where it is seen by the men and so that *sagdā* may be performed (over it). That piece of cloth should be wrapped round the hands, for protection⁴ with three folds, and with (that cloth of) three folds⁵ (round the hands), the branch (whereon is the *nasā*) should be cut off and let the *nasā* fall down. The dog should be shown to it and (the *nasā*) should be carried to the *dād-gāh*. If (the *nasā*) lies in the midst of the tree, (the twigs thereof) should be cut down as much as is the body of the *nasā* and should be removed. That branch whereon the *nasā* lies should be cut off and rejected, and the remaining branches (cut off) should be laid down in a place for three years; thereafter they will be pure, but they should never be used for water or for fire.

MU. I, p. 128, ll 8-16=H.F. f. 102 and f. 145.

Kama Bohra and Kaus Kama —If one dies on a tree whose bark is green and, if he does not fall down the tree, pollution does not descend to the ground. If the bark of the tree is dry and if a person dies on it, pollution descends (to the ground) as far as the water (below).

¹ MU بر شاخی better H.F. بر شاخی

² اير Pah. دلف Av. دلف = below; ³ because as they have taken *vāj*, they are prohibited from speaking openly

⁴ دست ايلر cf. Pah. دست ايلر also cf. Per. دست ايلر

⁵ MU. دست ايلر better H.F. دست ايلر

If (the *nasā*) is not on the trunk but on a branch of the tree and if any limb or hair does not strike against (the trunk of) that fruit-bearing tree, pollution does not descend to the ground, but if a limb or a hair falls on (the trunk of) that fruit-bearing tree, then pollution descends to the ground. Until a year passes the pollution descends on the ground on a level with (i.e., as much as) the *nasā*, i.e., as much as is the length and breadth of the *nasā*¹

MU I, p 128, ll 18-19=H F. f 262

Kamāḥ Shapur.—Q—There is *nasā* on the top of a tree, then what about the men who are beneath it?

A—The man who has sat just on a level with it is *riman*. Again, if the shadow of that *nasā* falls on him, he is *riman*, but when a concourse of people united together (sit there), then so long as they are united with a *paiwand*, they are pure if they wash their clothes and themselves with *nirang* (bull's urine) and water.

MU I, p 129, ll 1-4=H F f 103 and f 146.

How far does pollution go, if one dies amongst a multitude of men?

Kama Bohra and Kaus Kama.—If there be a multitude of men sleeping in the (same) place and if one of them dies, then all round about him on all the four

¹ Cf. Sis II, §§ 25-29 —

- (25) *אם ימות אדם על עץ ויש בו חיים ויש בו חיים ויש בו חיים* (25)
 (26) *אם ימות אדם על עץ ויש בו חיים ויש בו חיים ויש בו חיים* (26)
 (27) *אם ימות אדם על עץ ויש בו חיים ויש בו חיים ויש בו חיים* (27)
 (28) *אם ימות אדם על עץ ויש בו חיים ויש בו חיים ויש בו חיים* (28)
 (29) *אם ימות אדם על עץ ויש בו חיים ויש בו חיים ויש בו חיים* (29)

(25) If one dies on a tree whose bark is green, and there is no fear of the falling of the *nasā*, (the pollution) does not descend (on to the ground), and if there is fear (of its falling down), (the pollution) descends (on the ground) as much as the largeness of the body

(26) If the bark of the tree is dry, and whether there is fear or no fear (of its falling down), (the pollution) descends (on to the ground)

(27) If he dies on the branch of a tree which is green, when there is no fear of his falling down, (pollution) does not descend (on the ground)

(28) When there is fear (of its falling down) and when the branch of the tree is dry, and even if a whole hair or limb remains on the principal part (i.e., the trunk) of the tree, (the pollution) descends (on the ground) for the largeness of the body

(29) If (the hair or limb) does not remain behind on the principal part (i.e., the trunk) of the tree, but if there is fear of its falling down, then (pollution) does not descend (to the ground). Cf. Pah Vd 6 § 5 comm (p 207, ll. 1-4) —

If one dies on a tree, and if he dies on the principal part (i.e., the trunk) thereof, the ground (below it) is *riman* and if he dies on that part thereof which grows out of it (i.e., a branch), the ground (below it) is pure.

Kama Bohra —If *nasā* is on corn, then as much as there is round about it and whatever there is a doubt about is *riman*, and it is better if the rest should be given as food for the ass.¹ If² men want to eat (the rest) they may leave it for a while and then eat it. If *nasā* has remained on a jar (full of corn), then the jar is *riman* and the back thereof, as much as has come in contact with the *nasā* is *riman* and flour, ashes³ and things like them⁴ are all *riman* if *nasā* comes on them; because (the particles of them) are connected with one another and because such things (in themselves) are *ham-karde*⁵ (i. e., polluted) (when any *nasā* comes on them), but they are *javit-karde*⁶ from the ground, i. e., they do not carry pollution to the ground.

A.—Whatever part has the contaminating⁸ *nasā* on it is *riman*; that also is *riman* of which there is doubt, but the corn which has been made pure (i.e., what is winnowed) has as much⁹ portion of it polluted as there is *nasā* on, because corn with chaff is polluted¹⁰ if *nasā* comes on it, but the winnowed corn is pure¹¹ (from the rest if there is no *nasā* on it)¹²

۴۰۳ یَک سَنَه رَوَد مُرْتَبَعِی وَطَرَسُو مَرُو مَزَالَمُو لِه تَلْهَدِه تَتْرُو اَو .
 e.e., Chaff should not be thrown to the ass without exposing it to the light of the sun within a year. 2 BK. (اگر صودم) 3 MU. اسنر or H F, BK ادسسر for ادسسر (= خاکستر)
 = ashes. 4 e.e., all sorts of powdered things

7 Cf Pah ۱۰۰۳۳۵۱ = کشید ۸ Pah ۱۰۰۳۳۵۱ = MU, HF, قدر — better
 BK. انفدر ۱۰ ابو کرده ۱۱ = connected ۱۲ = separated.

Cf. Sl's II, § 37 :—

[illegible]

(37) Dung-fuel, ashes, flour. and other powdered things are in themselves *ayd-kartak* (३६, their particles are connected one with the other and therefore if *nasā* comes on them, the whole is *riman*), but they are *javit-kartak* ३६, separated from (३६, do not make impure) the ground "Pavan mundavam १ napashman ayokaitak" ३६. "Things connected with their own substance"

MU. I, p. 129, ll. 17-19+p. 130, ll. 1-7 = H F, f. 113 and f. 152.

Kama Bohra and Kaus Kama —Q.—There are stalks of corn and there is *nasā* there on it of one who dies What is the decision (about it) ?

A.—If any piece of dead matter has been blown¹ on to it, then that on which the *nasā* reaches and that whereof there is any doubt is *riman* and some more portion round about (that on which there is *nasā*) should be removed This which is taken away from round about should be placed in a place where it may be eaten by the ass,² and as much as has been taken away should be removed very closely from the ground because corn with husks (or, stalks) is *ham-karja* (i.e., connected one with the other, i.e., polluted, because *nasā* has fallen on it).

are these that when *nasā* comes on them, the whole is *riman* “*Levatman damik javit-kartak*” (i.e., “Things separated from the ground” are these that when *nasā* comes on them, they do not make the ground *riman* (although they themselves are polluted)

Cf. Pah. Vd. 6 § 4 comm (p. 206 ll. 5-11).—

Everything is said to be *ayō-kartak* (lit., connected) with the ground, when if any one dies on it, it makes the ground *riman*. But if it is *javit-kartak* (lit., separated), it does not make (the ground) *riman*. Bricks, dust and sand should be regarded (in this way) These, e.g., powdered ashes, powdered stone, powdered plaster, powdered dust and powdered flour are *javit-kartak* (lit., separated) as regards one another; but as regards themselves (i.e., taking one thing out of these by itself) they are *ayokartak* (i.e., *riman* if any *nasā* comes on them); and with regard to the earth, they are *javit-kartak* (i.e., they do not make the ground *riman*, if any *nasā* falls on them).

Cf. Vend. 7 §§ 28-30

(28) Can the wood be purified which has come in contact with the *nasā* of a dead dog or of a dead man ?

(29) . . It can be purified . . . If the *nasā* has been eaten by the corpse-eating dogs or corpse-eating birds, then they should lay down on the ground (as much portion of it extending) upto one span (as has come in contact with *nasā*), if it is dry, but if it is green, then up to one *frārāthm* (two spans ?), they should lay it down on the ground Then they should sprinkle it with water on all the four sides Thus it shall be clean

or, better,

(they should cut off or reject) a portion as long as a *vitasti*, i.e., a span (from wherethe *nasā* has come on them) and they should lay down (the rest)

(30) If the *nasā* has not been eaten by corpse-eating dogs or corpse-eating birds, then they should lay down on the ground (as much portion of it extending) upto one *frārāthm* (i.e., two spans ?) (as has come in contact with *nasā*), if it is dry; but if it is green, then upto one *Frabāzu* (i.e., as much as the length of a forearm) they should lay down

or, better,

They should reject a portion as long as a *Frārāthm* and lay down (the rest)

Cf. Pah. Vd. 7 § 35 comm (pp. 263-264).—

When it is kneaded with water, it is not proper.

Grass (or, husks) is not fit to be given within a year to the cattle without being exposed to the light of the sun. When it has been left for more than a year, it is fit if they do not keep it back (from use) When it has been thus washed (i.e., purified), then even it is never fit for the *Yasna* of *Yazdan*.

Grass in itself is *ayokartak* (i.e., if *nasā* reaches it, it is wholly impure).

If the corn is hung up in sacks (or bag = ^{جوال} Cf. Per. جوال or جوال wallet, bag), it is *ayokartak* If a blanket is wound round it, then as much on which there is no impurity (*resh*) can be taken back and is *javit-kartak* (i.e., pure).

1 بزدنه or H F, بزيده from بزيدين to blow.

2 *Kama Bohra's Rivayet* leaves of some portion after ^{بزدنه} كم خير بزدنه (See p. 129 *Kaus Kama*).

When there is *nasā*¹ on it, as much portion as there is a doubt about should also be taken away² and rejected. The portion round about it should be taken away and placed where the ass may eat it. Corn which is winnowed³ and whereon the *nasā* has not come is pure, because winnowed corn is *jud-karde*, i.e., separated (i.e., pure from that on which there is *nasā*) and that which is with stalks is *ham-karde*, i.e., connected (i.e., polluted, because *nasā* is on it)⁴.

MU. I, p. 130, ll 15-19 & p. 131, ll 1-2. H F, f 102 and f 145.

Bricks, Earth or Mortar, Dung-Fuel, Ashes, &c., coming in contact with Nasa.

Kama Bohra and Kaus Kama.—If one dies on the surface of bricks or of earth or of mortar⁵ and if the bare part of the *nasā* reaches it, then as much (dust, &c.) as is the length and breadth of (the body of) the dead (reaching) up to the ground should be taken up (and rejected), and the ground is not *riman*; i.e. (as regards the ground), they are (to be taken as) one (or connected only in themselves)⁶. But if *nasā* or the bare limb of a menstruous woman strikes

¹ H.F., leaves a blank after نسا

² H F, leaves a blank after لا

³ *jud*, made pure i.e., without chaff.

⁴ Cf Sls II, § 119 —

(119) About corn they have been unanimous that as much space is polluted as the dead

matter comes upon, that which is wrapped up in mats (مطامير) or is winnowed (مفروغ)

and not (مفروغ) as in the text. Cf (مفروغ)† or as much portion as is scattered (مفروغ)

over (with *nasā*)—about these they have been of different opinions. Soshyos said that as

much space is *riman* as the dead matter has come upon (and the rest is pure) Gogoshasp said. "the whole is *riman*" The stalks (of corn) or straw are all *riman*.

* Cf. *مطامير* = a mat, or *دولال* = leather, or *کپان* = a hook or *جوبال* a bag?

† Cf. Vd. 7 § 35 where *مفروغ* is translated *مفروغ*

⁵ for *چادر*, Sls. which is quoted below gives *چادر* (= mortar)—which is correct.

⁶ *Kama Bohra* است یکی ای که آن یکی است. *Kaus Kama* است یکی ای BK. اینست
Thus phrase read in connection with Sls II, § 36 quoted below will give a clear idea. What is meant is that these things are connected (یکی ای) in themselves, i.e., they are polluted as *nasā* has come on them; but the ground is not polluted, &c. See Sls. II, § 36.—

(36) About earth they have been unanimous that as much space is polluted as the dead

matter comes upon, that which is wrapped up in mats (مطامير) or is winnowed (مفروغ)

and not (مفروغ) as in the text. Cf (مفروغ)† or as much portion as is scattered (مفروغ)

dung-fuel, or ashes or such things like them which are soft, then as such things are all connected together (i.e., as they are powdered things and their particles closely unite with one another), there is pollution for the whole.

MU. I, p. 131, ll. 5-8: H F, f. 84.

Nasa in a Jar of Wine or of Oil.

Kama Bohra :—This is also manifest that if there is wine in a jar and if *nasā* comes in contact with the jar from outside, then the jar is *riman* but the wine is pure.

If (*nasā*) falls in the wine in such a way, that it does not come in contact with the jar, and they take it out from the jar in such a way that it does not come in contact with it, then the wine is *riman*, but the jar is pure.

If there is oil (or ghee) (in a jar) and if *nasā* comes in contact with the jar from outside, then both the jar and oil are *riman*, for the oil percolates through the jar and even runs down again into it.

If there is *nasā* in wine and if it comes in contact with the jar, both the jar and wine are *riman*, but if (*nasā*) does not come in contact (with the jar), the jar is pure.¹

(36) Brick, earth and mortar can be separated in themselves (i.e., made pure if *nasā* reaches them); but they are connected (i.e., impure) when (in contact) with the ground (if *nasā* reaches them). "*Pavan mandum-i-napashman javit-kartak*," i.e., "Separated from their own substance," is that as much space as dead matter comes upon is *riman*, and "*levatman damile ayokartak*," i.e., "connected with the ground," is that pollution (in that case) would descend to the water (below the ground which is also polluted).

¹ With this, cf. Sls. II, §§ 30-32.—

(30) When *nasā* remains behind from outside on the jar, in which there is wine, then the jar is *riman* but the wine is pure. (31) When inside the jar in which there is wine, one dies even as much as a hair or a bit thereof (cf. Pers. کرج) does not remain behind the jar, then the wine is *riman*, but the jar is not *riman*. (32) If *nasā* remains behind on a jar, from outside, in which there is oil—and this is as though (the *nasā*) remains also inside, because the oil percolates outside and inside—then because the oil comes outside and goes back outside, both the jar and oil are *riman*. They are entirely fit for the desert (i.e., they should be thrown away, or should be used for a similar *riman* or impure purpose, e.g., for menstruous women) and they should not be used. cf. Fah. Vd. VI § 5 comm (p 208, ll. 3-7):—

MU I, p 131 ll 10-11 H F, f. 215

Death occurring on the Sea.

Kamdin Shapur :—If a person dies (on the sea) he should be put on a bier (*gāhān*) and should be placed in a boat from the bank of the river in such a way that the clothing (wrapped) over the *nasā* may not touch the boat. People who carry the bier¹ should then sit in the boat (to watch the *nasā*). Clean persons (other than the carriers of the dead) should not be allowed to sit in that boat.²

MU. I, p 131, l 12 : H F, f. 382

Bahman Punjya —Dead bodies should not be carried in a boat by water³.

Death of a *juddin* travelling in the same boat with *Behdins*.

MU I, p 131 ll 12-14 H F, f 212.

Kamdin Shapur .—Many men⁴ there are in a boat and there are *Behdins* in the boat,⁵ and one of a foreign faith (*anir*) dies in it, but those of the good religion (sitting in the boat) do not know of it. Thereafter they come to know of it. If they are going (on business connected with) the religion of Ormazd, they should sit in a clean place, and wash their heads and bodies with *gomez* and water⁶; but if they travel for the sake of the riches of the world,⁷ their bodies are *riman*, and they should wash their heads with the *Bareshnum* and they are pure

How *Sagdid* is performed over a corpse buried underneath a debris of earth.

MU I, p. 131 ll 15-17 ; H F f 211.

Kamdin Shapur .—A man has been burnt in fire. If they do not perceive, on the face of the *nasā*, the debris of bricks and earth, they should perform the *sagdid* after reciting the *vāj*. The corpse should be wrapped up in the shroud (lit, clothes). Kusti should be tied on it and then it should be placed in the bier and carried to the *Dakhma*.

If (the *nasā*) is buried under (the debris of) bricks and earth, two persons should unite themselves with a *parwand*, recite the *vāj* (of *Sraosh*), and take an iron-spoon

If one dies in a jar of wine, the jar is useless and the wine is such as food within three steps (from *nasā* i.e., it should be discarded). If one dies in wine, and if nothing (of the *nasā*) comes in contact with it, then the jar should be used for (the work of) a desert (i.e., for putting *riman* or impure things in, &c.)

1 شیب گاهان *lit.*, those who go beneath the *gāhān*, i.e., those who convey the *gāhān* on their shoulders.

2 When a dead body is carried in a boat, other persons wishing to go to some place in the same boat are not allowed

3 With this, cf. the preceding *Rivayat* of *Kamdin Shapur*.

4 دشتی better دستم (cf. T. 31 which has *دستم* = an assemblage of men.

5 H F. has *به دینی* *نکشی* باشد MU. om.

6 The *Ithofar* *Rivayat* says that, if he be a priest, he should purify himself with two *Bareshnums* in order, again, to qualify himself as a priest. (Q 25).

7 i.e., if they travel on business other than that pertaining to religion.

in their hands. The pebbles¹ and the earth should be entirely swept aside (with the iron-spoon) so that the body of the *nasā* may be seen. Then *sagdid* should be performed over it; they should bring out the *nasā* and carry it to the *dād-gāh* (i.e. the *dakhma*).

Precautions to be observed by *Behdins*, when a *juddin* carries away a corpse.

MU. I, p 131 l. 19 & p. 132 ll. 1-6,=[MU. II, p. 467].

Shapur Bharuchi :—If a person goes forth, carrying a coffin and a Behdin asks him thus : “ Whose corpse is this ?” and if the person (carrying the coffin) gives back the answer that the corpse is of such and such a person, then the questioner is undoubtedly *riman* and the demon *nasush* (corruption) rising from the coffin containing the corpse sits on the body of the questioner², but if the carrier of the *nasā* i.e. he who has taken it up, does not give him back the answer and remains silent, then (the questioner) does not become *riman*³, but a (simple) ceremonial ablution is proper for him (to be undergone).

Q. A corpse has fallen on the way and if a *darvand* is ordered to take it up, and the *darvand* taking up the corpse goes forth and (the person ordering) goes himself with the *darvand* who asks him thus : “ Where shall I leave this corpse ?” and that person answers : “ Leave it in such and such a place,” if he speaks this much, he is *riman*; hence he should make from the beginning a condition with the *darvand* thus “ I will not speak with you on the way You also should not question me To the places which I point out with the hand or the finger, you should silently leave it, and you should not speak a single word to me.” If he acts thus, there is no fear (of his becoming *riman*), if not, he is undoubtedly *riman*.

Bones of men or animals found in the folds of garments.

MU I, p 132 ll 8-12 &=H. F. f 88.

Kama Bohra :—Q. A man sits in a house or a place He has wrapped⁴ up the folds⁵ of a garment. When three days pass by, he takes up the garment. When he looks at it, pieces of bones appear underneath (i.e. within the folds of) the garment. When he inspects them, they are more like the bones of men than those of the four-footed ones, and there is such a doubt about it that *sagdid* has not been performed over it. He carries them to a jungle and throws them there. What is the decision ?

¹ سنگین—Paz. سنگین from سنگ=stones, or the word is سكين (*sikkin*)=knife i.e., here it represents the چمچہ i.e., the spoon [The earth should be entirely removed by the knife i.e., (here) the spoon], or, سنگین=heavy, or weighty.—[The weighty earth should be removed from the surface of the corpse]

² i.e., the questioner is polluted

³ A *riman* should purify himself with the *si-shui* ceremony

⁴ لپیچیدن fr لپیچیدن=to wrap up

⁵ MU.. HF. لپیچیدن—better لپیچیدن=foldds.

A.—If (that person) is not in a place where there is any *nasā* and he is in doubt about it but does not know for certain that it is *nasā*, it is proper if those garments¹ and the persons coming in contact with them be regarded as clean ; but if the bones are (found) in a place full of *nasā* and if he knows for certain that they are *nasā*, he is *riman* ; if not, he should not be regarded as *riman*.

MU. I, p. 132 ll. 14-18 & p. 133 ll. 1-4=H. F. f. 157 & f. 118.

Kaus Kama and Kama Bohra :—They (i.e. people) are not (seated) in a place (full) of *nasā*,² but this is (the case) that a man is in a house or a secluded³ place and there are strewn there some pieces of clothing. When three days pass by and the garments are picked up and looked at, pieces of bones appear beneath (i.e. within the folds of) the garments. Then they say that it is evident that these are bones of men. Again, some say that these resemble bones (of men or animals) and they are in doubt about it and without *sagdid*,⁴ they carry them to a desert place in such doubt. What is the decision ?

A.—If they do not sit in a place full of *nasā*, and they are in doubt about the bones which have appeared there, and it is not manifest for certain whether they are *nasā* or not,⁵ then it is proper that those garments and the persons who have picked them up should be regarded as clean, because there is doubt about it whether it is *nasā* or not.

Spines of a hedgehog found in the dung of animals.

MU. I, p. 133 ll. 6-16—HF. f. 89.

Kama Bohra . Q.—There are spines of a hedgehog⁶ in⁷ the dung of the kine, the cattle, the camel or the dog. This *zuza* (hedgehog) is called by several names : it is called *haja* (or, *jaja*), it is called *khukara*⁸ and it is called *khārpusht*. The drift of it is that when one sees spines of the hedgehog in the midst of these kinds of dung which I have mentioned and there are several such spines and one comes in contact with them, what is the decision ?

A.—If there are several spines of the hedgehog (in the dung) whereto the skin or the fleshy part is not attached, then the body and the clothes (of one coming in contact with it) are not made *riman*.

This is also said that there is a bone (of the hedgehog) but the skin, or piece of flesh or hair, or greasy matter is not attached thereto, and between you and that bone there is a piece of wood or of stone or any other thing with which you come in contact, and that bone is moved with your force but in such a way that you do not

¹ MU., HF. آن جامهای —better آن جامهای

² او جای نسا here او = Fah. او or او = to

³ پنهان lit concealed.

⁴ سگ دید —better as in Kama Bohra سگ دید

⁵ i.e., whether they are the bones of men or animals.

⁶ زوزه Pah. زوزه . (see note at the end of this Rivayat).

⁷ MU. آن در for HF. آن در

⁸ Cf. Per. خورکا (Khūrīkā) a hedgehog (used in the dialect of Gilān),—See Steingass—*sub voce*.

come in contact with that bone and that it is moved with your force (only). If this is the case, the head and the clothes should be washed with *pādyāb* (bull's urine) and water. But if there is a hair, or a piece of its skin or a piece of flesh or any matter on it wherewith you come¹ in contact, then the clothes are useless and the body is certainly *riman*.

If he has a shovel in his hand and if it comes in contact with *nasā* and he has the handle of the shovel in his naked² hand in such a way that the sleeves or his clothes or anything thereof do not come in contact with that spade, or the handle of the spade, then the body is not *riman*³ and the clothes should be washed with *padyāb* and water. But at the time when the shovel comes in contact with the *nasā* and the handle of the shovel touches the clothes, the clothes are useless and the man *riman*. The explanation is this that there is (first) the connection of the shovel (with the *nasā*), secondly, there is the connection of the handle (with the shovel which is in contact with *nasā*), thirdly, there is the connection of the hand (with the handle) and fourthly, there is the connection of the clothes (with the hand).⁴

MU. I, p 133 ll 18-19 & p. 134 ll. 1-3=H.F f. 119 & f. 158.

Kama Bohra and Kaus Kama :—Q.—There are several separate spines of a hedgehog (*jaja*)⁵ in the dung of the camel, the cow or the goat. (Men) come in contact with them in such a way that (the spines) come in contact with the bare parts of the body. Can they undergo Bareshnum or not ?

A.—When there are separate spines (in the dung) and if there is no matter⁶ on them, then the body and the clothes are not made *riman*.

¹ MU, HF. باز نه افنى for باز نه افنى

² بدختم better بدختم as in BK=بدختم (so glossed in HF) See above p. 109 l. 15.

³ MU, HF. ريمن نه باشد for ريمن نه باشد (See the Rivayat of Shapur Bharuchi just following) i.e., MU I. p 134 ll 5-10.

⁴ The زوزه —Pah کدک=hedgehog is thus mentioned in the Vendidad and Shayast īā Shayast In Pah. Vd 5 § 34 commentary, it is said that

کدک نه پلوت ۱۲ کدک نه پلوت ۱۲ (cf also, Sis. II, § 59)

۱۲ کدک نه پلوت ۱۲ کدک نه پلوت ۱۲

The commentary means that proper precautions should be observed in disposing of the carcase of a hedgehog. In fact, the precautions observed in the case of a dead dog apply in this case. The reason is not far to seek. It is one of the best creatures of Ormazd. According to Bd Ch. 19 § 28 and Sis Ch. 10 § 31 and Ch 12 § 20 it is a creature of Ormazd and when it voids urine into an ant's nest, one thousand ants die.

Cf. Vd 13 § 2 —*Spānen. sizdrem urvisarem. yim. Vanghāparem yim mashyāka avī duzvachangho duzaka nāma. aqaiti*

Here duzaka is no doubt کدک which is given in this Rivayat as جج (jaja) or جج (jajah) or حج or حح (haja).

The word *Sizdra* is given in Pah. as سیدرا.

In Vd 5 §§ 33-34 the dog داب is given in Spiegel as داب (This داب is given in Spiegel as داب and in Darab as داب). This creature according to some is the hedgehog of the Rivayat.

⁵ جج or حج or زوزه = Pah. کدک

⁶ چریش = fleshy part.

Bareshnum purification to be undergone by one polluted with *nasā*.

MU. I, p. 134 ll. 12-13=HF. f. 114 & f. 151.

Kama Bohra :—Q.—A man gives evidence thus : “ Such and such a person has become *riman* by coming in contact with *nasā* and I have seen it.” The other person says : “ You tell a lie. I regard myself as clean undoubtedly ” What is the decision ?

A.—If they do not bear enmity towards each other, and if there is any doubt (in such a case), then Bareshnum (purification) is necessary, as doubt has arisen thereabout.

MU. I, p. 134 ll. 15-16=HF. f. 76.

Kama Bohra :—Q.—How is it if a man comes in contact¹ with *nasā* ?

A.—If a person comes in contact with *nasā*, his body is *riman*, and Bareshnum should be administered to him. The clothes which he has put on the body—*eg*, the robe, the (sacred) shirt,² and the kusti—everything he has put on the body is *riman* : they should be disposed of (ceremonially)

MU. I, p. 134 l. 18=HF. f. 441. [MU. II, 459]

Kaus Mahyār :—It is proper that if a person has come in contact with *nasā*, he should undergo Bareshnum ; but if it appears that it is (the dead matter of) a *gospend*, he is clean.

MU. I, p. 135 ll. 1-7 & ll. 13-17.

Shapur Bharuchi and Kaus Kamdin .—If any person becomes *riman* by coming in contact with *nasā* and although it is made known that he has undergone the *si-shui*³ bath, (even) then he should keep himself aloof (from others) and till the time Bareshnum is administered, he should not go near water or fire and if without the administration of Bareshnum they go into water or near fire, it is a great sin and they (thereby) afflict Khordad and Ardibehesht Amshaspands⁴, therefore they should not be guilty of it. If they are guilty of that deed, it is a great sin so that there may be the fear of a Margarzan sin. It is incumbent on the Dasturs and Mobeds that they should make great endeavours in this affair (so that no one may commit such crime). If not, they are responsible for it and they will have to answer for it in the spiritual world.

¹ بمراسه = Pah. ۱۳۵۱۴۵. ² بپوشاک

³ سی شوی lit, 30 washings : a kind of purification for the *riman*. If this kind of purification is administered now-a-days, the man makes himself clean in this case by *gomez*, dust and water which he rubs over his body nearly 30 times and then makes himself pure by bathing. No Bareshnum, then, is administered in that case. It appears from the words (*Si-Shui* (=30 washings) that originally *gomez* must have been applied three times three, earth rubbed over three times three, and water applied three times three and lastly bathing with pure water three times.

⁴ Angels presiding, respectively, over water and fire.

Again, if a person knows that his clothes are made *riman* by *nasā* and if he puts them on, then *nasush* (corruption) will not be away from his body.¹ And if he eats unclean food, *nasush* (corruption)² will not also be away from his body, and his soul will never be pure until he undergoes the Bareshnum purification. And if any person has his soul unclean on account of these things which I have stated, then let it be known that the strength (i.e., the efficacy) of anything of the Avesta and Zand which that person recites will go to the demons.³

MU. I, p. 135, ll. 12-13.

Kaus Kamdin —Q.—A Behdin becomes *riman* by coming in contact with *nasā*. Should he undergo the Bareshnum?⁴

A⁵—When the ground (coming in contact with *nasā*) is scraped off and is made pure and (the refuse) is carried away, then they should sprinkle *gomez* of the cow over it at once (to make it pure) and then keep it apart⁶ for a month: after a month, they should sprinkle water over it and it will be pure.

MU. I, p. 135, l. 19.

Narman Hoshang .—Q.—If a piece of wood is fixed below the ground and part of it moves (in such a way) that *nasā* comes in contact with it, (what is the decision?)

A.—The person coming in contact with it is *riman*. Let it be known that they should administer the Bareshnum to him.⁷

Difference between the *nasā* of a Behdin and of a Darvand.

MU. I, p. 136, ll. 1-4 [MU II, p. 441.]

Dastur Barzoi —There is a wide difference between the *nasā* of *Behdins* and of *Darvands*, but if a Behdin comes in contact with the *nasā* of a *darvand*, he is *riman*; he should undergo the Bareshnum. Whenever there has fallen the *nasā* of a *darvand* in a place where there is the fear of the water or fire (coming in contact

¹ i.e., he is *riman*

² S.D.B. gives نش after نش

³ MU I, p. 135, ll. 7-10. = MU. I, p. 127, ll. 10-13.

⁴ This question does not fit in with the answer given just below. The answer proper to it is contained in the lines following (MU. p. 135, ll. 13-17) which are translated above (see MU. p. 135, ll. 1-4)

⁵ This answer implies the question of 'how a piece of ground is made pure if a corpse is laid within a *kash* or enclosed space of an apartment, before carrying it to the Dakhma.' (E₆₀ also gives the same Q. and A.) See MU. I, pp. 138-139.

⁶ دور for دور = (E₆₀) دوری = separation. The same technical term *duri* is used in Gujarati.

⁷ In all such cases, the greater part of the Rivayets tell us to administer Bareshnum purification which is always reserved for extreme cases; but according to the Avesta, such an unclean man is not *hamret* (coming in direct contact) but *patrit* (indirectly defiled)—therefore no Bareshnum is needed. He should only wash himself with *pādyāb* (*gomez*) and water; or, according to others, undergo the *si-shus* purification (see note above).

with it) or if it lies on the routes of men so that men may come in contact with it, it is necessary that two Behdins should dispose of the *nasā* and wash themselves, and their clothes, with *padyāb* and water.¹

Contact with *nasā*.

MU. I, p. 136, ll. 6-7. [p. 130, ll. 9-10].

Nariman Hoshang :—Q —There lies mown grass in a place and a man or a Hirbad places his foot on that grass on which there is *nasā* of the dead.

A.—The Hirbad as well as Behdin (who place their foot on it) are *riman*.

MU. I, p. 136, ll. 7-9 [MU. II, p. 479].

Suratya Adhyaru :—As regards a person who has a staff in his hand and who crushes *nasā* therewith : that person must undergo the Bareshnum and the staff should be disposed of (ceremonially).² His clothes should be washed seven times with *padyāb* (bull's urine) and water and should be left to the light of the sun and moon for six months and thereafter they may be worn by menstruous women.

Keeping light or a lamp near *nasā* : and the space of ground polluted by a *nasā*.

MU. I, p. 136, ll. 11-19—p. 137, l. 1 and p. 138, ll. 3-4=HF. f. 98 ; f. 120.

Kama Bohra :—Q —There is a dead body (lying in a place) and it is night and there is fear of serpents or other noxious creatures (prowling there). Can one keep a lamp near it so that (the *nasā*) may be protected against the noxious creatures or not ?

¹ This passage says that there is a wide difference between the corpse of a Behdin and that of a Darvand ; but all the same the writer also says that coming in contact with the corpse of a darvand (i.e., a *juddin* or one of a foreign faith) also makes one *riman*. So, practically, there is no difference

What the writer has in mind is Vend V §§ 35-38 where the terms *dravādo* and *ashemaogha* are used for Zoroastrians as well as non-Zoroastrians, but later glossists take a *darvand* generally in the sense of a *juddin*, i.e., a man of another religion. In this connection it should be remembered that the Avesta term for a *juddin* (called *darvand* now-a-days) is not *dravant* but *anyo-varena*, or *anyo-ikaesha* (lit., man of a foreign faith). Vend. 5 §§ 35-38.—

(35) If he (i.e., a dead man) be a two-footed *dravant* (irreligious) murderer and also an unrighteous *ashemaogha*, how many of the creatures of Spenta Mainyu are directly defiled and how many are indirectly defiled ?

(36) . . . Just as a frog (pollutes one) who has been very much dried up and dead more than a year. Indeed, O, Spitama Zarathushtra ! whilst alive, a two-footed *dravant* murderer as well as an ungodly *ashemaogha* defiles directly the creatures of Spenta Mainyu and whilst alive, he defiles them indirectly.

(37) Whilst alive, he smites the water ; whilst alive he blows out the fire ; whilst alive, he carries off the cattle ; whilst alive, he smites the righteous man a blow which makes him senseless and takes away his life not so, when he is dead.

(38) O Spitama Zarathushtra ! a two-footed *dravant* murderer and also an unholy *ashemaogha* robs the holy man of his life, food, clothing, wood, felt and his metals : not so, when dead."

This passage, then, simply refers to a wicked person (*dravant*), be he Zoroastrian or non-Zoroastrian, who does so much harm to the faithful, while living ; but when such a man is dead, there can be no such harm from him.

² i.e., it should be taken to a desert place, i.e., rejected.

A.—For taking care of the *nasā*, if they keep a lamp or fire beyond three steps of it, it is allowable out of necessity. If the *nasā* be in a hollow (or, enclosed place or cavity), a fire cannot be kept in that hollow, because fire and *nasā* should be kept apart from each other (in such a case) They should not be together

In the fifth fargard of the Vendidad, it is so said that if one dies and if there be a single hair on the surface of the bedding or in any other place thereof, then when the soul separates from the body, the clothes which are connected (one with the other) (with the *nasā*) are all *riman* and that piece of ground, as much as is the length and breadth of the *nasā* and the portion on a level with *nasā* is *riman*, and impurity goes down to the water (below it)

Kama Bohra and Kaus Kama —If a single hair or a hand or any bare limb (of the dead) reaches the ground, then as much space as is (occupied by) the length and breadth (of the *nasā*) is impure on that side of the ground upto the water (below), and from the side above (the *nasā*) to the highest space above,¹ all is *riman* and it is clean after a year.²

About the food cooked in a house where death occurs.

MU. I, p. 137, ll 3-4=H. F f. 265.

Kamdin Shapur :—Q.—When a man dies, is it proper to bring food from another house and eat it (in the house where death has occurred) and can anything from the house (where death occurs) be carried to another house ?

A.—It is proper to bring food from another house and eat it, and it is not proper to carry anything from that house to another house till the fourth day.

MU. I, p 137, ll 6-7 & ll. 12-14=H F f 103 & f 146.

Kama Bohra and Kaus Kama —In a secluded place (i.e. covered over with a roof, or, anything of a like nature), if a person dies, then the food prepared therein which is within three steps (of the *nasā*) is impure and that which is beyond three steps of it is pure.³

¹ *درهم* — *beretūm* of. *beretūm* · the highest i.e., the space above i.e. to the ceiling or the roof i.e. the *andarvā*, the air within.

² Cf. Sls II § 12 :—

(12) *و نه در آنجا که مردن است و نه در آنجا که مردن است و نه در آنجا که مردن است*

و نه در آنجا که مردن است و نه در آنجا که مردن است و نه در آنجا که مردن است

(12) In the fifth fargard of the Vendidad of Medyomāh, it is stated that at a place where one's life departs, when one dies upon a bedding and a hair or a limb remains upon the bed-place and the ground, then the ground is entirely polluted to the same extent (*چهار*) (as that of the *nasā*) and the pollution goes down to the water below.

Ct. Pah Vd 6 § 4 Comm —(p 205 ll 10-13) —This is the account of that piece of ground on which life departs. If even a single hair is left on that ground, the earth as far as the water (below it) is *riman*, as much as the length and breadth (of the *nasā*) just in the same way as it lies (on the ground).

³ MU. *ناک* — HF. *ناک*

MU I, p. 137, ll 9-11.

Shapur Bharuchi :—If a person dies in a house, the (cooked) food which is in that house is useless, e.g., bread and other cooked eatables. Barley, wheat and things of a like kind¹ will be pure in winter after nine nights and will be pure in summer after thirty nights. Clothes also are (to be treated) as these (foods).

If one dies outside, then whatever is within three steps should be regulated (as above), (but whatever is beyond three steps may be used).²

After how long does the ground of a covered place become pure after death.

MU. I, p. 138, ll. 1-15=H. F. f. 99, f. 142, f. 103, f. 146.

Kama Bohra and Kaus Kama :—Q.—There is a hollow (or, a place covered over with a roof, &c) and therein a man or a dog dies, what is the decision ?

A.—If³ the Rapithwin (i.e. period of summer) is underneath the ground (i.e. if it is winter), then (the place) will be pure if nine nights pass away, but if the Rapithwin (i.e. summer) is above the ground, then that place will be pure after the lapse of 30 nights, and the empty space of that covered place, i.e. the atmosphere also, is impure for the same period and thereafter the ground is pure.....⁴ Let it be known that the space where the *nasā* is laid in a place covered over should be (ceremonially) taken care of, until 30 nights pass away in summer and 9 nights pass away in winter.

Kama Bohra and Kaus Kama :—A place (or house) covered over (with a roof, &c.) where *nasā* has been placed and enclosed in a furrow should be washed (and purified) after 30 days if the Rapithwin (i.e. the period of summer) is above the earth, but if the Rapithwin is below the ground, it should be washed (and purified) after nine nights. Before this (time) which I have indicated, if one puts one's step on the *kash* (or enclosed space), one should wash one's head (i.e. the whole body) and clothes with pādyaḥ and water.⁵

MU. I, p. 138, l. 17=H. F. f. 216.

Kamdin Shapur .—The place where *nasā* is enclosed in a *kash* should be washed with gomez and water on the 11th day, if the Rapithwan is present. If it is not the period of Rapithwin, it should be washed after 30 days.

MU. I, p. 138, ll. 18-19+p. 139, ll. 1-2 & ll. 6-8=H. F. f. 199.

Faridun Marzban and Kaus Kamdin :—If *nasā* is laid in a place or if it is enclosed in a *kash*, and if any exudation from the *nasā* goes down on to the ground or if the bare limb of the *nasā* or any hair or nail comes in contact with the ground,

¹ کم ندین ماند کم ندین

² MU. p. 137, l. 19=MU. p. 121, ll. 7-8.

³ HF. only اگر.

⁴ See MU. I. p. 136 ll. 16-19 and p. 137 l. 1.

⁵ For a similar injunction of the Vendidad. See MU p. 121 notes (from Pah. Vd. 5 § 44 and Sls. II). Again, see the two Rivayats just following where the number of days prescribed for the two periods of winter and summer is reversed, as is the practice now observed in India, on account of a wrong interpretation of the injunction of the Vendidad.

then that space does not become pure for a year.¹ If any (matter) from these (*nasī*) does not reach the ground, and if it is the period of Rapithwin, it becomes pure after 9 nights, but if the Rapithwin is not present, it becomes pure after a month so that it can be washed.

If it is the period when the Rapithwin sets in, it can be washed after 9 nights in the Rapithwin. But if the Rapithwin departs, then let it be known that it can be washed after one month passes away.

MU. I, p. 139, l. 4.

Shapur Bharuchi :—If one dies, then after carrying away the corpse, the space of ground (whereon it was enclosed in the *kasha*) should be purified after the lapse of 9 nights (in winter) and 30 nights (in summer).

Temporary *nasā-khāna* or *Zād-marg* should be erected for corpses.

MU. I, p. 139, ll. 10-14.

Nariman Hoshang :—Again, let Hoshang Ramyar know that we interrogated Nariman Hoshang and he said that in a house where a man dies, they do not bring out (the corpse and place it in the *Zād-marg*). Everything of the food prepared in that house is entirely useless and it is not fit that Behdinś should eat it. If they carry water to that place, it is a *tanafur* sin, and if they carry fire (there), the same (is the case), and if a man goes within three or four steps (of the place kept apart for the dead), it is a *tanafur* sin. The drift of it is that the leader (of the congregation) Hōshang [Ramyar] has given much information (thereabout), but it is very necessary that two houses must be built, one for women² (in menses or for child-birth) and one for the dead, and as soon as a person dies, he should be carried to that chamber³ and should be put in a place enclosed by a *kash*, up to the time when it may be lifted up (and carried to the *dakhma*). Again, *sagdd* must be performed and it should be disposed of. Indeed, this should be done. If not, then to-morrow, in the assembly of the Judge Meher and Sarosh and Rashna, the souls of the pious shall have to answer for it.

MU. I, p. 139, ll. 15—19 and p. 140, ll. 1-2.—H F. ff. 440, 441.

Kaus Mahyar :—Again, let it be known that when the spirit flies away from the body, a *patet* should be recited and then the corpse should be taken up at once and carried to the *zād-marg*⁴ (or place temporarily reserved for the dead) and placed in a *kash*, and then it should be carried to the *dād-gāh*. The drift of it is that when one dies at night, his corpse (as we have been informed by your Indian messenger) is left in the (same) house until morning. If this is the case, there is great retribution therefor.

Q.—They place the corpse in a *kash* of a house, and the *nasāsālārs* with the *gāhān* (bier) go into the house (at the time of the *gāh-sārṇā*). This appears much

¹ Cf. Vend VII §§ 45-46. —

(45) In what length of time, will the land on which the corpse (*savri*) of a dead man is placed on the ground, clothed with sun-light and beholding the sun, become itself (i.e. pure).

(46) After the length of a year . . . the land on which the corpse becomes pure.

² MU, HF. زن — BK. and S.D.B. دانه

³ Called *Zād-i Marg*.

⁴ Perhaps for *مرگ* جای or *جاگه مرگ* the place where the dead are laid : equivalent to *nasā-khāna*.

The legs of the dead should be bent before taking them to the *dakhma*.

MU. I, p. 141, l. 8.—H. F. f. 226.

Kamdin Shapur :—The legs of those persons¹ who die should be bent ; they should not be stretched out², because, (if so), their souls will undergo heavy punishment and a grievous sin will rise for the souls.³

¹ After و T31 gives *سوارو* but HF. leaves a blank for it.

² H F., MU. *نشاید کشید کردن* BK *نشاید کشید کردن*

³ This custom seems to have arisen from a right or wrong interpretation of Vend, 5 §§ 10-11 :—

(10) In every house, in every street, three *katas* (apartments) should be provided for the dead.

(11) How large shall be those *katas* for the dead ? (As for the height, it should be such that) the head of a man standing may not strike (the ceiling above) In length, it should be as much as both the legs (of the corpse) may extend (or reach) and (in breadth) not broader than both the hands (of the corpse, extended or folded).

The above passage is variously translated. Ervad Rabadi so translates it as to fit in with the sense of the Rivayat But the conclusion drawn from the above passage is this that the less space occupied by the corpse when put in a *kasha* before its final disposal, the better it is, as in that case the spirit of the earth is propitiated for not defiling a large extent of ground.

In this passage, it is enjoined that three *katas* (or, places reserved for the dead) of given areas should be made in every house or street. The *katas* should be as long as the length of the corpse stretched on the ground and as broad as the space occupied by the corpse with its hands outstretched or folded and so high that the head of the *nasāsālārs* entering the house may not touch the ceiling above the *katas*

This injunction leads us to draw the conclusion that the less space polluted, the better : hence, the later injunction about the bending of the legs

The Iranians were strongly in favour of this custom as against the practice of keeping the legs of the dead stretched out, which is observed in India by a large portion of the community, Cf. the following passage from the Rivayat-letter of A.Y. 1138 (See MS T. 30, pp. 55-78) :—

و در باب پای گرد نمودن مرده را معنی آنست که این راه را نه مانند مسافرهای دیگر است که بپای گام توان نهاد و در وقت رفتن و باز آمدن می باید که بپای دامن کشید تا بروز رستخیز تن پسین و امید باز آمدن بیست چنان ناید نمود که منزل جاوید در آنکس سار کار باشد چنانکه دانایان گفته اند : مرده عاقل را نظر در منزل عقی خوش است : خائنه دنیا بقدر بودن دنیا خوش است . و دیگر را معنی آنست که کیدارث او را آدم صعی الله خوانند در کوه سراندیب وفات نمود در وقت فوت کردن خدای عزوجل سرورش اشورا فرمود که پای او را گرد سازد یعنی بدارالغنا باز برست و منزل جاوید پیوست و یزدان پاک سار رنشدیان را واجب فرمود که پای مرده را گرد سازیم نعش مرده را نکوه بریم ازان سنب

The reason assigned for bending the legs of the dead here is that the dead have to make a journey to the next world This is no ordinary journey as one undertakes in this world. In the latter case, for going from one place to another, the legs should necessarily be stretched and erect for the purpose in hand and this worldly journey having come to an end, the journey to the next world must be represented by crossing or, bending the legs once for all . The writer further states that when Gayomars, the first man, died in Sarandib (Ceylon ?), God ordered Sarosh to bend the legs of Gayomars to show that he had turned away from the worldly journey.

The Iranians having such a concept, they generally exhorted their Indian co-religionists to act always in this way with regard to the dead . and in fact in former times, a controversy raged here on this point, and again it is found on close inspection of such manuscripts that with regard to such injunctions, these MSS have been often tampered with See, for instance, the Pazend Rivayat of Kamdin Shapur in the "Pazend Texts" published by Ervad E. K. Antia, p 222, l. 21 to p 223, l. 3, where the collations clearly indicate that the original MSS. have been tampered with MU as translated here, gives the correct version in Persian as in the Pazend version ; but Dastur F S Meherji Rana's MS., (F. S M of the Mehrji Rana Library of Navsari) gives quite the contrary version . i.e., for *گرد* the word *دار* is substituted and *vice versa*.

How should the *Nāsāsālārs* and *Khāndiās* act from the time when the *nasā* lies in the house upto the time when it is finally disposed of in the *dakhma*.

MU. I, p. 141, ll. 10-18—H. F. f. 262.

Kamdin Shapur —Q—How should the *nasāsālārs* act in taking up the *nasā* (for carrying it to the *dakhma*) ?

A—At the time when death occurs, a dog should be brought¹ near the corpse before it yet gets cold, and *Sagdid*² should be performed, and it should be brought out of the house and placed in a *kash* (i.e. in the *Zād-marg* or *nasā-khāna*) in a place which is away from water and the habitations of Behdins. Out of necessity, it should be 300 steps away and the fire which is kindled or the lamp that is lighted should, in case of helplessness, be 30 steps away (from the *nasā*). When they want to place the *nasā* in the *kash*³, they should recite the *vāj* of Sarosh up to *Yathā-ahuvāriyo. zaota*⁴. . . Three *kashas* should be drawn⁵ round the corpse and then *kem-nā-mazdā*⁴ up to *ashahe-nemaschā*⁴ should be recited, and (in so doing) two persons should hold the *pairwand* between them and recite the *Vāj* of Sarosh up to *ashahe. nemaschā*⁴ and tie the knots (ceremoniously) of the corpse. Then the *Vāj* of Sarosh should be finished.

If it happens that the corpse cannot be lifted up for one day or two days (on account of some natural cause), two other persons should take the *Vāj* and finish it off⁶. The object is that the corpse should not be left alone.

The *nasāsālārs* should be two men of the good religion who are reverential and (who know how to recite) correct Avesta. They should hold a *pairwand* between them, recite the *vāj* of Sarosh up to *ashahe. nemaschā*,⁷ then a dog⁸ should be shown to the corpse and it should be carried to the *dakhma* (*astudān*) with religious observance and custom. The person under whose control is the bier should not give the food⁹ in his possession to any other person. When they go to the *dakhma*, *sagdid*⁷ should be performed on the *dakhma* and *nasā* should be placed (therein), and it is necessary that those who are the assistant-carriers¹⁰ should not strike against those (chief-carriers or the *nasāsālārs*)¹¹.

1 MU سگی آواید—better HF. سگی آواید

2 This is written in Avesta characters in HF.

3 MU. has a blank after کردن—HF, BK. leave no blank.

4 This is written in Avesta characters in HF.

5 On reciting three *Yathas*.

6 Watch should be kept alternately by at least two persons, so long as the corpse is in the house.

7 Written in Avesta characters in HF.

8 MU سگدید — better F. سگ (= سگ)

9 خوردنی The following *Rivayat* has نان (bread). There it is said that the piece of bread should be divided into four pieces and thrown to the (four) sides of the corpse before performing the *sagdid*.

10 شیبینر مرده ناشد *lit*, those who have gone underneath (the bier) i.e., those who assist the *nasāsālārs* in carrying the corpse to the *dakhma* Cf. شیب گاهان

11 The meaning is that the *nasāsālārs* only should carry the *gāhān* or bier within the *dakhma* and not the *shub-gāhān* i.e., the *khāndiās*.

MO. 1, p. 142, ll 1-14.

Jasa :—Infidels¹ should never be ordered to take up the corpses of Behdins. Two persons who are Behdins should be appointed for the work. They should take a long string and make a *pairwand* of it between themselves. Four hand-gloves² should be sewn and put on each hand by both. The *pairwand* (of the string) should be firmly tied (on the wrists of the hands). (They should recite the following) :— [Here the *Sanosh bā* up to *ashahē* is given]³

Then they should close their mouths⁴. One loaf of bread should be divided into 4 parts. Every piece should be thrown to the (four) sides of the corpse and *sagdid* should be performed. Then one should stand at one end⁵ of the corpse. Each should look at the other⁶ three times. Then the corpse should be properly put and tied with the bier. They should (then take up the bier and) bring it out (on the road). Four⁷ persons, in pairs of two and two, should tie the *parwand* (of a string) firmly on (to the wrists of their hands). They should proceed and take up the corpse from the hands of the Nasāsālārs, each pair should bind firmly the *parwand* and four (at a time) should shoulder the bier (with the corpse) and carry it just up to within 300 steps of the *dakhma*. Then those four persons (called Khāndiās) who had first taken the load (*i.e.* bier) from the Nasāsālārs should (now) give it away to the *Nasāsālārs*⁸ so that the Nasāsālārs may put the corpse in the chamber (of the *Dakhma*)⁹. The Nasāsālārs may take up the corpse, carry it in the interior of the *Dakhma* and place it in a place where it may not come in contact with another corpse. Then they should come out of the *dakhma*. They should go 300 steps away from the *dakhma* (and finish the *Sarosh Vāj*).

[here the remaining part of the Sarosh Bā] is given].

Then (the piece of string forming) the *paṇḍ* should be torn to pieces. The hand-gloves¹⁰ should be torn to pieces and should be buried under the ground. The *Nasāsālārs* should carry away their clothes and put them aside in the house (called *nasā-khāna*). They should make all the members of their bodies wet with *pādyāb* (i e gomez), make them dry and bathe¹¹, and the others (i e the *Khāndiās*) should wash their clothes with *pādyāb* and water and carry them home and wash themselves with *pādyāb* and water.

1 کافر *lit*, infidel i.e., a man of another religion.

² **پیل** or **پلم** a small bag which serves as gloves

³ The Gāhā-sārā ceremony should necessarily be performed after the recitation of this Sarosh *bdj*.

4 MU دډن نورم ٺهاند — better BK, SDB. دست نورم ٺهاند

⁶ MU. better S.D B, BK ^{بسرنا}. i.e., at the top. BK. rightly adds ^{ایستادن} and one should stand at the foot (i.e., the other end) of the corpse.

سوی چشم یکدیگر BK. —better SDB., BK. سوی بهمدگر 6 MU.

7 MU. چهل — better SDB, چهار or better still, as in BK. چهل باشد که در چند
i.e., as many (persons) as there may be, upto 40 persons (i.e., the carriers of the corpse).

8 After نہا سالار as in BK نہا سالار آکسی

⁹ The Nasâsûlârs can only enter the Dakhma and not the Khândiâs (or *Shiv-gâhân*).

وہابی جامعہ دہلی کہ نسائے اہل بدعت پیچیدہ باشد :- BK thus explains the word: 10

11 After خود را خشک کردن و آب بر سر کردن—add, as in S.D.B., and BK.

The Gâh-Sârna or Yasht-i Gâhân.

MU. I, p. 142, ll. 16-18=H. F. f. 221

Kamdin Shapur :—Two priests should recite the Yasht-i Gahan. If there are not (to be found) two priests, then one priest and one layman (will do). If (even) a layman is not (met with), then a dog should be taken and (the priest) should make *parwand* with it. The Yasht-i-Gâhân (should be thus recited) :—*Yânim manō* (28th Hā) upto—*Tā-vē-urvāta* (31st hā) which should be recited only up to (where the words) *tat-moi-vichidyāi* (begin). The rest should not (for the time being) be recited. Then the corpse should be put on the bier (*gâhân*) and should be taken out and the rest (of the Yasht-i-Gâhân) should be recited (on the way to the Dakhma) up to *Yā Shyaothana* (34th hā) which is to be completed and then the *Vāj* of Sarosh should be finished¹.

MU. I, p. 143 & p. 144 ll. 1-6.

Jasa :—About the Yasht-i Gâhân (i.e. the Gâh Sârna) which is recited over the dead²:

It is necessary that the priests should put on new clothes. The bier should be carried (into the house) where there is the corpse and it should be placed near it. One priest should make a *parwand* (of a piece of cloth) with another priest. They should look at the bier (only) and not at the corpse (and then recite the following) :—

[Here the Sarosh-Bāj upto *ashahe* is given].

Then they should throw their glance on the bier and recite :—

[Here the Gâh-Sârna upto *vanaemā-drujem* (Y. 31 § 4) is given]

They should recite upto this and stop (a while) so that the *nasāsālārs* may take up the bier (put it just close to the corpse),³ put the corpse into it and take it up and when they come out, their glances should fall in front of the corpse⁴ (and then the following Gâh-sarnā left over should be recited). [Here the remaining Gâh-sarnā from *tat-moi vichidyāi* (Y. 31 § 4) to end is given]

Seven Kardas i.e. the seven Hās⁵ of the Gathas should only be recited⁶ as I have written. Akhyācha (Y. 32), Yathāush atha (Y 33) and Yā Shyaothanā

¹ For this practice of reciting half of the gâh-sarnā at home and the remaining half on the way, which is, by the bye the ancient custom, see the paper on "The Gah Sarnā Recital as enjoined and as recited about 150 years ago" by Dr. J J Modi in the Sir J J. Madressa Jubilee Memorial Volume, pp 415-420.

The last of the whole series of Rivayats, viz, the *Ithoter Rivayat* says that the second half of the *gâh-sarnā* should be recited on the way to the *dakhma* (Q 33).

² MU., BK *مردی*—better S.D.B. *مردة*

³ After *بردارد* BK. adds *سگد بد کند* "and perform the Sagdid"

⁴ MU., BK. *کو بیرون آید چشم پیش افتد*.—One Rivayat of Shapur Bharucha gives this phrase thus. — *کم بیرون آید که چشم بسا او بیند*.—S.D.B. (No. 235) adds *بسا او بیند* after *افتد*

Here this is not quite clear, but as in the Rivayat of Kamdin Shapur, what the writer means is that after half the Gâh-Sârna is over, the corpse should be brought out and then the remaining Gâh-Sârna finished on the way.

⁵ MU. *فت ٴات* for *فت ٴات*—BK *فت ٴات* for *فت ٴات* and S.D.B. *فت ٴا*

⁶ *داری* *داری*, should be observed.

(Y. 34) upto the end—this much as has been mentioned should be recited. May it be in accordance with the will of God and the Amshaspands

Again about the question (as to the *Dakhma*) A *Dakhma* should be made of stone. Two *nasāsūlārs* who are men of the good religion are essential. They should know how to recite Avesta correctly,¹ the Avesta of “*Rui Shavn*” i.e. the Sarosh Bāj,² and five (smaller) *gāhs*, the Avesta for tying the Kusti and the Khorshed Nyaish. If they know more, it is better. They should take up the corpse, with the performance of *Sagdad* and with (the formation of) *paiwand* and with (the recitation of the Sarosh) bāj. The (other) men who are to take up the bier³ whatever their number may be—may form themselves in pairs of two and two. Four at a time should shoulder the bier³. As many as there are may go (with the bier) as you have written and carry the corpse to the *Dād-gāh* (i.e. *dakhma*). When they are 300 steps away from the *dakhma*, the men who are shouldering the bier³ should entrust the corpse on the bier to the *Nasāsālārs* and the *Nasāsālārs* should carry the corpse into the *dakhma* and put it⁴ (there). They should (then) come out of the *dakhma* and finish the *bāj* of Sarosh and go home. They should wash their heads and (all) members of the body with *pādyāb* (gomez) and water. The (other) men who had shouldered the bier (i.e. the *Khāndiās*) should wash their bodies and clothes with *pādyāb* and water⁵.

Precautions to be observed by the corpse-bearers.

MU I, p 144 ll. 8-17 (MU II, p 389-90).

Nariman Hoshang.—Again, it has been represented (to us) that the *nasā* of men, dogs and other *nasās* are ordered to be lifted up by infidels and *juddins* and they take them to the *dād-gāh*. This is bad, odious and not good. There is greater

¹ اوسنای درستم = for this phrase, see Iranī Patet

² روی شوی *lūt*, “the face (left unwashed) at night” First *gomez* is applied to the face and then Sarosh bāj is recited and then water is applied to the body.

³ ریزگن or شیب گان are the carriers of the corpse other than the *Nasāsālārs*. They are called *khāndiās*

⁴ *lūt*, entrust it

⁵ Cf. the following from Vd 9 where it is said that the *Gathas*, *bishāmru*t, *thrishāmru*t and *chathushāmru*t, will drive away the *druj*-i *nasush*

Cf. Vd IX §§ 45-46 —

(45) . . . How shall I here fight against the *druj* which rushes on the living from the dead? How shall I fight against the *nasu* which from the dead defiles the living?

(46) . . . Recite the words of the *Gathas* which are to be said twice. Recite the words of the *Gathas* which are to be said thrice. Recite the words of the *Gathas* which are to be said four times. (Cf. *fargard* 10 also)

Cf. Sls. Ch. X § 6 —

(6) ۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱
۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱
۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

(6) “One is this that the recitation of the *Gathas* over those passed away should not be neglected (*sūtak*), e.g., the three *Hās* [*viz.*, *Hās*, 43 to 45]] which are the beginning of the *Aushtvat* *Gatha*. Whenever it is not possible to recite them on the road, even if a man recites them in the house, it is (also) healing.” A MS. of the *Bahman Yasht* gives, at the end, the first three chapters of the *Ushnavat*: *Gathā* as the *gāh-sūnā* under the heading *gūsan madam vīrtatagān karitūnd* i.e., “the *Gathas* which they should recite over the dead.”

crime therefor, because it is said in the religion of Ormazd and Zartosht that if they knowingly¹ order *juddins* to lift up these *nasās*, then if the *juddin* goes near water and fire, that person who has issued orders is responsible for the sin. Lifting up a corpse is the work of *Behdins*. There should be two *nasāsālārs* united together by a *paiwand*. They should wrap up their hands in a piece of cloth,² perform *sagdid* over the *nasā* and putting it in an iron-bier lift it up higher from the ground (and come out of the house). Two pairs³ i.e. four men should go near them, united with a *paiwand*,⁴ and take up the bier with the *nasā* from the hands of the *nasāsālārs*, turn their face towards the *dakhma* and proceed.

Again, men who are united with a *panwand* should go after the corpse. When the four men who are carrying the bier⁵ are out of breath, two other pairs united with a *panwand*⁶ should go (near them) and take up the bier from the hands of those four men, and in this way they should go as far as 300 steps from the *dakhma* and stop on this side (of the *dakhma*) 300 paces (away). They should give up the corpse to the two *nasāsālārs* and those other persons (who have joined the funeral procession) should stand on one side (of the *dakhma*) 300 paces (away from it)⁶ until the *nasāsālārs* carry the corpse to the *dakhma* and come out. They all together should recite *patet*⁷ there and go away. They should wash their heads and bodies with *pādyāb* and water and wash their clothes and thereafter go home, because it is so (mentioned) in the religion of Ormazd.

Again, let it be known that the pairs⁸ (of the *nasāsālārs* and the assistants) who go together with a *paiwand*⁹ should go after the *nasā*¹⁰ or take up the bier¹¹ in this way. going below the bier and coming out of it¹² should be done in such a way that no one should be cut off and separated from another¹³ even a moment,¹⁴ if not, they are *riman*. Those who go on (lifting the corpse or walking after it) and become separated from the *paiwand*,¹⁵ are *riman* and should undergo the *Bareshnum*.

1 M U بی گمانی for BK بی گمانی

2 i.e., دستوانه or hand-gloves

3 بند (*band*).

4 ناتفاق یکدیگر *lit*, in league with.

5 سرگایان دارند *lit*, who are at the head of the bier.

6 The sentence up to here is om. in M U. BK gives it thus — و نسا بدان دو مرد نسا و سالار اوسهارد و دیگر مردمان پس گایان از این سوی سی صد گام نایستند

7 MU. پیت — BK. پیت

8. MU دو مرد و دو مرد two men and two men: BK gives only دو مرد

9 MU. هم پیوند: better BK. پیوند

10 i.e., when they are not assisting the others in lifting up the bier.

11 شیب گایان *lit*, beneath the bier

12 to help lift the bier and entrust it to other pairs after a time when they are fatigued.

13 i.e., they should walk in pairs and the string forming the *paiwand* should not be broken.

14 MU یک دره — BK. یک دره

15 MU پیوند بریده — BK. پیوند بریده

MU I, p 144, l 19-145 ll 1-5—H. F f 127

Kama Bohra :—The 75th chapter is this . It is necessary for those who carry the corpse to the *dād-gāh*¹ that they should set apart two suits of clothes for themselves . These clothes should be put on (at the time of carrying the corpse) and a dog should be shown to the corpse twice ; first at the time when the soul separates from the body, and secondly, when they lift it up (to carry it to the *dakhma*). Both the persons should unite themselves² (with a *pairwand*) and they should tie one (end) of the string to their wrists,³ and should observe silence and should not utter a word to any person . They should take up the corpse and carry it to the *dād-gāh*. If (the dead person) be a pregnant woman, four persons should lift up (the corpse), for it is (really speaking) two corpses.⁴ When (the *nasāsālārs*) come out (of the *dakhma*), they should take precautions about their clothes which should be torn up . They should wash their head⁵ with *pādyāb* (*gomez*) and water for the reason that no other person (of the family) may die soon after⁶ (in that house) . A dog should properly be shown (to the corpse), for if the corpse is lifted up without a dog being shown to it, then although the corpse be lifted up by 1000 persons, every one of those 1000 (persons) will be *riman*. It is said in the commentary of the *Vendidād* that the person who lifts up a corpse without showing it to the gaze of a dog is *riman* and *margarjan* and he can never be purified⁷ and his soul is wicked.⁸

¹ The *dakṣma* is called *dād-gāh* (lit. the proper place) : cf. Vd. 5 § 40 :—*mānayan. ahe yatha. nā dātvyo dātvyā bhavyetēcha lhabvyatēcha*, i.e., just as a (dead) man is carried to the *dād-gāh* lawfully and is (there) devoured (by the birds). The same term *dād-gāh* is also used for an abode of fire.

² *Διῆ*, *lit*, connected with a *band*, *i e*, with a piece of string, called *paiwand*.

³ MU., در بند دستها—better HF در بند دستها the wrist.

⁴ taking into consideration the child in embryo.

⁵ *ist*, the head i.e., commencing with the head, the whole body should be purified with *gomez* (*pādyāb*) and water of. the use of the word *bareshnum* in Avesta.

⁶ What the writer means is that such persons are likely to spread contagion and therefore they should abide by the rules of sanitation as laid down in the *Vendidad*.

⁷ Such men are called *ayaozdya*, i e, they can never be purified.

⁸ Cf. Slg II §§ 65-66, and Slg X § 33.

[illegible]

(65) When a corpse not seen by a dog is moved by a thousand men, even then all persons are *riman*, they should wash themselves with the *Bareshnum* ceremony (490c 110 i.e., with the *navgireh*).

(66) Even though seen by a dog, if a corpse is moved by a single (ג'יח) man so as to come in contact with it (*ayokartakihd*), then he cannot be washed with the Bareshnum. (i.e., he is impure for ever.) (Ch. X § 33) —One is thus that when they attend to a corpse in the fittest manner (ג'יח) then they should show the corpse to a dog more looking at it, because when over a thousand persons shall carry away a corpse which a dog has not seen, they are all polluted

The consumption of a corpse by vultures, etc.

MU. I, p 145, ll. 7-8.

Dastur Barzoi :—When they carry the dead to the *dakhma*, the shroud enveloping its breast should be torn to pieces. The signification of tearing off the shroud is this that the birds may eat the dead so that it is better that the corpse may be the sooner disposed of¹ and the soul of the dead become pleased.²

MU. I, p. 145, ll. 10-11.

Shapur Bharuchi :—When the body of one fit for hell is eaten by the vultures,³ torture and discomfort reach his soul, but when the body of one fit for heaven is eaten, the soul of it is in comfort.

Those who have seen a corpse should purify themselves by a bath.

MU. I, p. 145, ll. 11-13.

Suratya Adhyaru.—Q.—As for the question that if men go side by side with a corpse, i.e., if they go in the funeral procession, then is it necessary that they should bathe when they go home ?

A.—Every person who sees the corpse with his eyes should take a bath but if a person does not see the corpse, there is no need to bathe.⁴

For the first three days after death, fresh meat should not be cooked, nor eaten.

MU. I, p. 146, ll. 1-2—H. F. ff. 130-131.

Kama Bohra :—(Ch. 86)—In a house whence a person departs from the world, it is necessary that for the (first) three days they should not bring fresh meat and cook it therein ; for the danger is that another person may follow him.⁵ They should be contented with whey, cheese, fish, eggs and confection. The relatives (of the dead) should not eat meat for those three days⁶

Cf. Vd 3 § 14 comm (p 69, ll 3-5)

If *sagdad* is not performed over a corpse and if (even) two men (with a *paiwand*) move it, both should wash their bodies with Barashnum and their clothes with the six months' process.

¹ از هم ریخته, separated and decomposed.

² Cf. Vd. 8 § 10 :—

... ..

³ جانور, animals. Cf Saddar Bundahish Ch. 24 and Pah. Rivayat, Ch. 24.

⁴ For MU. p. 145, ll. 15-18, see MU. I, p 71, ll. 15-18.

⁵ i.e., may die.

⁶ Cf. Saddar Nasr Ch. 78 Also, Cf. Vend 8 § 22 :—"The Mazdayasnians may, thereafter, (i.e., after the disposal of the body from that house), prepare meals (*myazda*) with meat and wine in that house ; it will be pure but not unclean as before (when there was the dead body in the house). Cf Pah. Vd. 8 § 22. Comm. (p 318, ll 9-11 and p 319, ll 3-4) :—

During those three days, fresh meat should not be used Parik said. Even the relatives who come to that place should not eat it Fresh meat should not be used.

Cf. Sis. ch. 17 §§ 1-3 :—

... ..

**The form assumed by the soul for the first three days after death, and
the places frequented by it during that period**

MU. I, p 147, ll 13-17.

Shapur Bharuchi :—When a person dies, the form (of his soul) on the first day is such as that of a child born of its mother ; and the soul goes out of the body like wind and vapour , hence it is that the form of that soul is like that of a child born of its mother. On the second day, its form is like that of a boy seven years old and on the third day its form is like (that of a boy) fifteen years old

Again, when a person dies, his soul wanders for three days in this world so that it goes to three places (1) in his own house , (2) at the place where the corpse is placed within the *kasha* (i.e. space enclosed by furrows), and (3) into the *dakhma* near his own corpse. It wanders about these three places. It also goes near the Chinvat Bridge, but except on the fourth day, it cannot cross the Chinvat Bridge. Every moment, it especially wanders in three places (for the first three days) · (1) In its own house ; (2) in the *nasū-khānā* (i.e. the place kept apart for the corpse), and (3) in the *dakhma*.

The dignity of Sarosh Yazad.

MU I, p 151, ll 15-19 & p 152, ll 3-4—H F f. 104, f 115, f. 154.

Kama Bohra and Kaus Kama —Q—After the death of a person, without the consecration of the Yasna-service (in honour) of Srosh, why is it not permissible (to recite any Yasna) with any *Khshnuman*¹ other than the *Khshnuman* of Sarosh ?

A—When a person who is in this world has not propitiated the lord of this world,² how can he approach the Lord of the Spiritual world³ ? Hence it is very necessary that first the lord of this world should be revered so that it may be (thereafter) possible to reverence the Lord of the Spiritual world⁴

Zartosht also asked Hormazd thus “During which time it is when meat cannot be eaten” Ormazd answered “If one dies in a house then until three nights pass away, nothing whatever of meat should be placed on the *darun* (for consecration) in the name of that (deceased). His relatives should eat nothing whatever of meat

Cf Pahlavi Texts (by Dastur Jamaspji) · Part II pp 126-27 —

For translation · See Sir J J Madressa Jubilee Memorial Volume—article by Dastur K. J. Jamasp Asa.

The reason why fresh meat is prohibited from being consumed for the first three days seems to be this. According to the Pahlavi Texts quoted above, the *Nasrusht* (the demon of decomposition) or the *drui-i-Nasush* & c , the infectious germs lurk about the house for a time where death has occurred , and there is the greater likelihood of these germs coming in contact with such articles as fresh meat, &c , being very susceptible of assimilating these germs : hence for greater precaution, this injunction is given Or, as some say, meat is an article of luxury and, as such, can only be consumed on occasions of joy and merry-making, and therefore the relatives of the deceased who are in mourning are prohibited from using it But this idea is not found even in the latest writings According to Vd 8 § 22, quoted above, just after the body is removed, and disposed of, one can prepare meals with meat, &c , in the house where death has occurred, but it is not particularly stated there, after what lapse of time this is to be done. It is the Pahlavi writings only which fix the period & c , the first three days after death

¹ i.e., why is the Yasna not recited in honour of any other Yazata than Sarosh. ?

² viz., Sarosh.

³ viz., Ahura Mazda: *Kama Bohra* مینوان رسید—better, *Kaus Kama* مینوان رسید

⁴ Cf Dadistan Puresh 27 § 6 and 28, §§ 1-2.

(Purush 27 § 6) —Inasmuch as the function of Sarosh the righteous is, by order of the Creator, the defence and protection of the people of the world and as he is one of the account-takers during the three nights after death, Sarosh the righteous (gives) the soul, for three days and nights,

MU. I, p 152, l 2=H. F. 104.

Kama Bohra :—Ormazd is the Lord of the spiritual world and Sarosh has been appointed lord of this world Hence the *Khshnumans* of two lords have not been allowed (to be recited) at one time

MU I, p 152, ll 6-7=H. F f. 104, f 115, f. f. 154.

Kaus Kama :—(The *Khshnumans* of) the Amshaspands with those of other Yazads are recited one with the other, but the *Khshnuman* of Sarosh is recited alone in the Yasna-service I wish I may know (the cause) of it ?

A.—[See above—*Kama Bohra*].

MU. I, p 152, ll. 9-10—H F. 86.

Kama Bohra :—It is so manifest in the religion that before (the recitation of) the *Khshnuman* of Sarosh, one cannot recite the *Khshnuman* of Ormazd (alone) or, with it, for Ormazd has appointed Sarosh as the lord of this world The Creator Ormazd has said to Zartosht in the Avesta thus: "The *Khshnumans* of us both cannot be recited at one and the same place "

MU I, p 152, ll 12-13 (MU. II, p 435)

Dastur Barzu :—In connection with the Yasna (in honour) of Sarosh, *Sraoshahe ashyehe*.....should not be recited at the end of the Sarosh Yasht, but at the time of uttering the *Váj*, *Sraoshahe ashyehe* should be repeated twice as is written in all the manuscripts of the Yasna and the Vendidad¹.

Ceremonies in honour of the dead for the whole year.

MU. I, p 152, ll. 15-19 to p 155, ll. 1-9—H F. f. 58.

Kama Bohra —Q.—When a person dies, what (ceremonies) should be performed on the fourth day, on the tenth day, on the *siruze* (i.e. 30th day) and on the (proper) day of every month What Yasna-services should be offered ? What food should be eaten ?

the place of spiritual development It is protected by the protection of Sarosh and the account (of its good deeds and sins) is made up by Sarosh's taking the account For this reason, the performance of the Yasna of Sarosh for three days and nights is manifest

(Pursesh 28, §§ 1-2.—For what reason is it not allowable to perform the ceremony of Sarosh with other separate (*tanu*) *Khshnumans* [i.e., with the Yasna-service offered to other Yazatas], and why do they perform the ceremonial (of Sarosh) separately ?

The reply is that the Omnipotent Creator is compassionate over His creatures and the precious work, viz, His own true service (offered by the creatures) has been delegated to Sarosh (i.e., all creatures should reverence Sarosh as the ambassador of God on this earth), for this reason, he should be revered separately and when his name is not frequently mentioned, even then one is not to reverence the names of the Amshaspands with him.

Cf. Sls. Ch. XVII § 3 :—

נָח מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ
מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ
מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ

During the first three days (after death), the Yasna-service should be entirely offered to Sarosh, for this reason that for three days Sarosh is able to save the soul from the hands of the demons, and when at every period during the three days Sarosh is revered, it is as good as though the *Hamâk-Din* (i.e., all religious rites) has been celebrated three times.

¹ See Yasna ha Nirang, by Erwad T. D. Anklesaria, p. 192.

A.—When a person dies and passes on to the spiritual world of the truthful, then on the first day, one Yasna in honour of Sarosh should be performed and *darun* in honour of Sarosh should be consecrated. On the second day, one Yasna in honour of Sarosh should be offered and *darun* in honour of Sarosh should be consecrated. On the third day, one Yasna in honour of Sarosh should be offered and *darun* in honour of Sarosh should be consecrated. On the third night,¹ in the Aiwisruthrem Gâh, they should go to the house² of the dead and perform the 'patet'³. During the Ooshahin gâh, four *daruns* should be consecrated: one with the Khshnuman of *Nâi-i-veh*⁴; one with the Khshnuman of Rashn-Astâd, one with the *Khshnuman* of Sarosh; and one with the Kshnuman of Ashoân (i.e., Arda fravash). Near the *darun* of the Ashoân, new clothes clean washed should be put (for consecration). Fruits also should be placed near (this) *darun* and the Darun should be consecrated with the *Khshnuman* of Ashoân (i.e. Arda fravash). The goshô-dâ,⁵ consisting of eggs of the fowl, should (also) be placed. Meat should not be eaten until the 4th day. On the fourth day when the sun appears from the mountain,⁶ (the Afringan of) Dahmân should be recited. After the Dahman (Afringan), the Khorshed and Mah Nyaishe should be offered. Thereafter (all) the men who are in the house and who have taken their seats therein⁷ should partake of the cooked food, viz, the meat, bread and (other) eatables. On the fourth day, one Yasna in honour of Ashoân (i.e., Arda fravash) should be performed, and the Darun in honour of the Ashoân should be consecrated. On the 10th day also, one Yasna in honour of Ashoân should be performed and *darun* in honour of the Ashoân (Frohars) should be consecrated, and Dahman (Afringan) recited. On the 30th⁸ day, the *Siruze* should be consecrated with the *khshnuman* of Siruze and the *Khshnuman* of the consecration of Siruze (is this):—

[Here the Khshnuman of Siruze is given]

Then the *darun* should be consecrated with the *Khshnuman* of *Siruze*. 33 *hwaks*^b and 33 eggs of fowl should be placed with the *darun*. Fruits should be

¹ MU. صوة for شوة—HF. صوا.

² MU. در بمان—better BK بمان or HF. بمان · بمان · This word is just below translated as درخانه

³ The formula for the repentance of sins. This opinion shows that the Oothamna or the third day's proper ceremony in honour of the dead was performed by some in the Aiwaruthrem gâh of the third day after death. Formerly there had arisen a controversy among the Paras as to when and at what period of the third day the Oothamna was to be performed. Some hold, as in Navsari and other towns that the period of the day for the performance of this ceremony is *Oozuran* while some especially in Bombay are of opinion that the Avesta enjoins that this ceremony should be performed on the dawn of the 4th day, i.e., in the Ooshahum gâh. In Bombay, it is a general practice that the Oothamna ceremony is performed at both these periods of the day. (See Dastur Noashervan Marzban's Testament below.)

⁴ i.e., Vāe-1 Veh=The good Vayu, i.e., in honour of Ram Yazad.

⁵ H.F. which gives this whole Rivayat in Pazend has goshodd. The *goshodd* should not consist of meat (See Noshervan Marzban's Testament below).

• Mount Alburz, i.e., when the sun rises.

⁷ The text of MU should be corrected after H.F. thus.

၂၀၁၁-၂၀၁၂ ခုနှစ် နှစ်စာရင်း အကျဉ်းချုပ်

⁸ MU روزۀ سی روزی—better HF. روزۀ سی روزی (which is written in Avesta characters).

⁹ HF **لَوِي** = **لَوِي** (Cf. Per. **لَوِي** any kind of flour, or toasted meal): They are round cakes made from any flour.

placed near the *darun*. *Darun* should be consecrated in the presence of fire¹. The person who is the *Raspi* should consecrate the *darun* in honour of Sarosh (on the *Siruze* day) and² the *Zoti* should consecrate the *Darun* of Ašhoân (i.e., of Ardafravash). One suit of (pure white) clothes should be placed (for consecration) near the *darun* of Ašhoân and fruits should be placed near this *darun* and then the *darun* should be consecrated. On the proper day of the month,³ one *Yasna* of Ašhoân should be performed and the *darun* in honour of the Ašhoân should be consecrated and the *Afringan* should be recited. Every month on the (proper) day, one *Yasna* in honour of Ašhoân should be performed and the *darun* in honour of Ašhoân should be consecrated, and the *Afringan* should be recited. Again, a man who is a *Herbad* should undergo the *Bareshnum* (purification) for the soul of the dead who has passed away, and *Geti-khard* should be consecrated for the soul of that dead and three *Vendidads* with the *Khshnuman* of Sarosh should be consecrated. At the end of the year, on the proper day of the month,⁴ one *Yasna* of *Siruze* should be performed and the *darun* should be consecrated with the *Khshnuman* of *Siruze*. 33 *lrvaks* should be placed (There should be) one lot of *daruns* (i.e., sacred cakes with names) and the other lot of *Farsast* (cakes without names). One *darun* should have five corners like the sun, and one called the *māh-rui* which is like the moon. 33 eggs of the fowl should be placed near the *darun*. Fruits should be placed near the *darun* and the *darun* should be consecrated in the presence of fire. He who is the *Raspi* should consecrate the *darun* in honour of Sarosh (on the day of *Si-ruze*) and one *Dahman Afringan* should be recited. On the next day,⁵ the *Zoti* should consecrate the *darun* of Ašhoân (i.e., Ardafravash) and one suit of (pure white) clothes should be placed near the *darun* of Ašhoan (for consecration), and one *Afringan Dahmān*⁶ should be recited⁷.

1 MU در آتش —better HF آتش

² The description from here of the ceremony for the dead is not for the *Siruze* day, but for the day following, which is unnecessarily repeated here. As all copies have the same text as here, and as the two ceremonies of the *Siruze*-day and the next day are confounded, HF., while retaining the text, gives a note on margin thus:—

در روز سی و یکم یشت اشوان و درون اشوان رود یزد و یک دست جامه درپیش
درون اشوان بهادن

i.e., on the 31st day, Yasna of Ashoân and Darun in honour of Ashoân must be consecrated by the Zoti and one suit of (pure white) garments must be placed near the Darun of Ashoân (for consecration)

روز روز *lit*, the day of the days, i.e., the proper day of the month on which the person has died

⁴ روزِ رور i.e. the 30th day, but see Pah Vend 8 § 22 comm properly speaking, the day preceding the proper day of the month on which death has occurred.

5 i.e., the 31st day (See Pah. Vend 8 § 22, Comm)

⁶ So T33 and others, but HF erasing the word writes אֶשְׁחָאֵן (Ashôân).

7 Cf. Sls Ch XVII, § 5.

[illegible][illegible][illegible]

MU I, p 155, ll 9-16=H F f. 377.

Maneck Changa —Q —If a man or a woman or a boy or a girl who has reached 14 years and 3 months, together with the 9 months in the womb of the mother, i.e., who has attained ¹ to 15 years in all, and if he or she goes ² to the spiritual world of the truthful, i.e., has been fit for heaven [i.e., he or she dies], what amount should be expended (for their ceremonies) and what duties should be performed for the souls of those persons?

A.—It is said in the religion that on the first day, a Yasna-service in honour of Sarosh³ should be recited and on the second and third days, the samething (i.e., the Yasna of Sarosh) should be recited. On the dawn of the fourth day, *daruns*⁴ in honour of Rashna-Astad, Nāi-i-Veh, Sarosh and Ashoan should be consecrated. Again, on the fourth day, Yasna in honour of Ashoan should be performed. Secondly, a Herbad should undergo the Bareshnum for that soul,⁵ so that the soul may be purified. they should not desist from doing it, because it is incumbent on them. Doing this duty is highly commendable. On the 10th day, one Yasna of Ashoan should be performed, and on the Siruze-day, the Yasna of Siruze should be performed and on the proper day (of the month),⁶ the Yasna of Ashoan should be performed and on the proper day of every month, the Yasna of Ashoan should be performed, and *Geth-Kharid* should be consecrated. Three Vendidads (in honour of Sarosh) should be performed for the sake of the pious soul. They should not desist from this affair.

MU I, p 156, ll 7-10

*Bahman Punjya*⁷ Again it is necessary that a cow should be given to the Herbads or Dasturs for the sake of the dead, so that it may be a great merit. For it is said in the religion that, in the spiritual world, the souls experience great comfort and delight thereby, especially by the presentation of a cow and the

(5) For the 4th day, a *gospend* is to be slaughtered, and on the 4th day, the Yasna of Ardafravart is to be performed and afterwards, the 10th day (ceremony) and the monthly and annual ceremonies (should be performed). The first monthly ceremony is exactly on the 30th day, and the annual ceremony on the proper day (of death).

Cf. Sis. Ch 17, §§ 3-4 —

(3) ١٥٩ ١٥٨ ١٥٧ ١٥٦ ١٥٥ ١٥٤ ١٥٣ ١٥٢ ١٥١ ١٥٠ ١٤٩ ١٤٨ ١٤٧ ١٤٦ ١٤٥ ١٤٤ ١٤٣ ١٤٢ ١٤١ ١٤٠ ١٣٩ ١٣٨ ١٣٧ ١٣٦ ١٣٥ ١٣٤ ١٣٣ ١٣٢ ١٣١ ١٣٠ ١٢٩ ١٢٨ ١٢٧ ١٢٦ ١٢٥ ١٢٤ ١٢٣ ١٢٢ ١٢١ ١٢٠ ١١٩ ١١٨ ١١٧ ١١٦ ١١٥ ١١٤ ١١٣ ١١٢ ١١١ ١١٠ ١٠٩ ١٠٨ ١٠٧ ١٠٦ ١٠٥ ١٠٤ ١٠٣ ١٠٢ ١٠١ ١٠٠ ٩٩ ٩٨ ٩٧ ٩٦ ٩٥ ٩٤ ٩٣ ٩٢ ٩١ ٩٠ ٨٩ ٨٨ ٨٧ ٨٦ ٨٥ ٨٤ ٨٣ ٨٢ ٨١ ٨٠ ٧٩ ٧٨ ٧٧ ٧٦ ٧٥ ٧٤ ٧٣ ٧٢ ٧١ ٧٠ ٦٩ ٦٨ ٦٧ ٦٦ ٦٥ ٦٤ ٦٣ ٦٢ ٦١ ٦٠ ٥٩ ٥٨ ٥٧ ٥٦ ٥٥ ٥٤ ٥٣ ٥٢ ٥١ ٥٠ ٤٩ ٤٨ ٤٧ ٤٦ ٤٥ ٤٤ ٤٣ ٤٢ ٤١ ٤٠ ٣٩ ٣٨ ٣٧ ٣٦ ٣٥ ٣٤ ٣٣ ٣٢ ٣١ ٣٠ ٢٩ ٢٨ ٢٧ ٢٦ ٢٥ ٢٤ ٢٣ ٢٢ ٢١ ٢٠ ١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ٠

(4) ١٥٩ ١٥٨ ١٥٧ ١٥٦ ١٥٥ ١٥٤ ١٥٣ ١٥٢ ١٥١ ١٥٠ ١٤٩ ١٤٨ ١٤٧ ١٤٦ ١٤٥ ١٤٤ ١٤٣ ١٤٢ ١٤١ ١٤٠ ١٣٩ ١٣٨ ١٣٧ ١٣٦ ١٣٥ ١٣٤ ١٣٣ ١٣٢ ١٣١ ١٣٠ ١٢٩ ١٢٨ ١٢٧ ١٢٦ ١٢٥ ١٢٤ ١٢٣ ١٢٢ ١٢١ ١٢٠ ١١٩ ١١٨ ١١٧ ١١٦ ١١٥ ١١٤ ١١٣ ١١٢ ١١١ ١١٠ ١٠٩ ١٠٨ ١٠٧ ١٠٦ ١٠٥ ١٠٤ ١٠٣ ١٠٢ ١٠١ ١٠٠ ٩٩ ٩٨ ٩٧ ٩٦ ٩٥ ٩٤ ٩٣ ٩٢ ٩١ ٩٠ ٨٩ ٨٨ ٨٧ ٨٦ ٨٥ ٨٤ ٨٣ ٨٢ ٨١ ٨٠ ٧٩ ٧٨ ٧٧ ٧٦ ٧٥ ٧٤ ٧٣ ٧٢ ٧١ ٧٠ ٦٩ ٦٨ ٦٧ ٦٦ ٦٥ ٦٤ ٦٣ ٦٢ ٦١ ٦٠ ٥٩ ٥٨ ٥٧ ٥٦ ٥٥ ٥٤ ٥٣ ٥٢ ٥١ ٥٠ ٤٩ ٤٨ ٤٧ ٤٦ ٤٥ ٤٤ ٤٣ ٤٢ ٤١ ٤٠ ٣٩ ٣٨ ٣٧ ٣٦ ٣٥ ٣٤ ٣٣ ٣٢ ٣١ ٣٠ ٢٩ ٢٨ ٢٧ ٢٦ ٢٥ ٢٤ ٢٣ ٢٢ ٢١ ٢٠ ١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ٠

(3) When the *Hamāk-dān* (i.e., the whole ceremonial of Srosh) is consecrated three times (i.e., for 3 days), then after the third night at dawn, three *daruns* should be consecrated, one of Rashna-Ashtād, second, of Vai the good (i.e., Ram Izad) and the third, of Ardafravart.

(4) Clothing (called *Siav*) is to be placed (for consecration) on the *darun* of Ardafravart.

¹ MU. شد —HF. داشت ² MU. برفند —better HF. رفتند

³ HF. adds درین سروش و آفریدگان سروش

⁴ درون for درین

⁵ MU. درون for HF. روان

⁶ در روز روز

⁷ The ceremony for the dead described here (p. 155, ll. 18-19 to p. 156, ll. 1-7) is the same as in the above Ravayets.

clothes to the pious. An explanation of this is given in the commentary of the Afringan (of *Yā visādha*) —gaomata zasta vastravata. ashanāsa. nemangha. Let it be manifest that they should know this well.¹

On the Jame-i Ashō-dād, i.e., sacred white garments consecrated in honour of the dead.

MU I, p 156, ll 17-18.

**Kaus Kamdin* :—It is manifest in the good religion that if the (pure white) clothes called Ashodād are not consecrated on the night of the Chahārum, (i.e., the dawn of the fourth day) and if the clothes are not given as Ashodād²—(giving) Ashodād is giving to the Dasturs—then the soul of that person will be naked in the next world till the resurrection and future existence

MU. I, p 156, ll 18-19 + p 157, ll. 1-3 [MU. II, p. 477.]

Suratya Adhyarus —What you had a second time written about, (the reply) is sent (herewith) that if a person dies, then for the sake of his soul, the clothes called *Ashodād* are proper (to be consecrated) thrice (during the year).

Once, on the 3rd night, i.e., the dawn of the 4th day, and secondly, after the *siruze* ceremony had been recited, the clothes called Ashodad should be first consecrated on the *darun* of Ardafarvard on the (proper) day of the month,³ and thirdly, at the end of the year, when the yearly ceremonies are performed and when the *darun* of *Siruze* and the *darun* of Sarosh had been consecrated, the clothes called Ashodad should be placed (and consecrated) with the *darun* of Ardafarvard (just the next day).

Principal ceremonies in honour of the dead.

MU. I, p 157, ll 16-19 to p. 159 ll. 1-13 —H F. f. 239

Kamdin Shapur —If a person dies, then for the first three days, one Yasna of Sārosh and the darun ceremony of Sarosh should be performed each day. On the last day (of the three days) *patet* should be performed for him,⁴ and an Afringan should be recited (during every night of the three days).—

(Here the Afringan is given in an abbreviated form)⁵.....

For one month, anything (from the Avesta) may be recited for his soul, but the formula *ahmar-raeshcha* should not be recited. At the Ooshahin gāh of the 3rd night (i.e., on the dawn of the 4th day), four daruns should be consecrated :—

(Here the *Khshnumans* are given.)

The (sacred) clothes and fruits, cheese and everything should be placed with the *darun* of Ashoān (for consecration) . . . In the *darun* of Ashoān (or, Ardafravash), *avanghāo fravashayo* and *staom* should be recited

¹ See Noshervan Marzban's Testament below and of Dr. Modi's "Religious Ceremonies and Customs of the Parsees", p 442

² جامه باشو دادد for جامه باشو داد دد as in E60

³ روز روز lit, the day of the day, i.e., the proper monthly day (Mahigān); the day next to the *Siruze* day.

⁴ i.e., In the Oothamnā Ceremony, the whole *anjuman* (congregation assembled) should recite *patet* (penitential prayers) for his sake (ارجامه ار جامه lit, path, way).

⁵ The 7th *kardu* of the larger Sarosh Yasht, called Yō vananō kavādhahō

On the rising of the sun on the fourth day, one Dahman (Afringan) should be recited. On the 10th day, one Yasna with the *Khshnuman* of Ardafarvard, i.e., of Ashoân and one Darun of Ashoân should be consecrated and one Dahman (Afringan) recited. On the Siruze-day, (i.e., 30th day) one Yasna of Siruze and one Darun of Siruze should be consecrated (by the Zoti). The Raspi should consecrate the Darun of Sarosh, and one Dahman (Afringan) should be recited on that day. On the 31st day, one Yasna of Ashoân and darun of Ashoân should be consecrated, and the Afringan should be recited.

At the end of the year (just on the day before the proper day, i.e., the Siruze-day,) one Yasna of Siruze and one Darun of Siruze should be consecrated and one Dahman (Afringan) recited, and the Raspi should consecrate the darun of *Sarosh*.¹ On every anniversary day, a Yasna of Ashoân and a Darun (of Ashoân) should be consecrated and the Afringan recited. On the 10th day, on the *siruze* (i.e., 30th day of the first month) and the (proper) days (of all months) and every anniversary day, *Satum* should be recited (on the food prepared in honour of the dead).²

***Sudâb* to be used in the third day's ceremony of the dead.**

MU I, p 159, ll 15-16

Bahman Punjya :—When a person passes out of this world, then on the third day, it is necessary that one grain of *Sudâb* should be prepared in garlic (May the Dasturs of India) excuse us for the impudence of us, the humble ones (i.e., the Dasturs of Iran) May your life and good fortune be on the increase.³

Afringân Dahmân to be recited on the dawn of the fourth day after death.

MU. I, p. 159, ll 18 (MU II. p 465)

Shapur Bharuchi :—If a person dies on the dawn of the fourth day, a Dahman Afringan⁴ should be recited so that the passage on the (Chinvat) Bridge may be easy (for the soul).

**The three days' and other ceremonies after the death of a person,
if left unperformed through any unavoidable circumstances,
must needs be performed anyhow thereafter.**

MU. I, p. 160, ll 1-5—H F f 250

Kamdin Shapur :—Details about the Yasna-service (of the dead)⁵ which we have written :

Let it be known that, if during the first 3 days (after death), 3 Yasnas of Sarosh are not practicable, then out of helplessness, one Yasna of Sarosh should be performed and *darun* (of Sarosh) should be consecrated and *Patet* (recited, as in the

¹ This sentence which is placed last is needed here

² Cf with this and the other similar accounts given above, Dr Modi's "Religious Ceremonies and Customs of the Parsees"—pp 78-86.

³ This is extracted from the letter brought by Bahman Asfandiar from Iran, wherein stress is laid on *Sudâb* to be kept ready for the 3rd day's Ceremony MU II pp 162-63 (See this whole letter translated below) Cf also the paper on the use of *Sidâb* by Dr J J Modi in the —No of the Journal of the Anthropological Society. Cf also MU. I pp 428-29.

⁴ called generally *Kardâ-i do-daham*

⁵ Here is the case of a person whose day of death is not known or although known, his relatives are unable to perform the ceremonial of Sarosh &c., at the right time, by any unavoidable circumstances

Oothamna ceremony) and the Afringan Ceremony (should be performed). Just as the four *daruns* on the 3rd night (i.e., the dawn of the 4th day) are consecrated at the proper time, (they should be consecrated)

The next day (i.e., after the Cheharum ceremony is performed), the Yasna of Sarosh and Darun (ceremony in honour of Sarosh)—(as many as are left)—should be performed.¹

If during these three days (the ceremony in honour of Sarosh) cannot be begun, then it should be begun within 15 days.

On the 10th day after the ceremony had been begun, one Yasna of Ashoân should be performed, and the Siruze ceremony should be performed on the proper occasion (i.e., at the end of the month) If it is impracticable within one month,² then it may be begun any day of the year and if the year (of the death) also passes away (and the ceremony left unperformed), then it should be begun the next year.

The souls of the pious come down here on their *rojgâr* ceremonies.

MU I, p 160, l. 7.

Dastur Barzu —Know that the souls of the pious come down (here) on the days of their *rojgâr* ceremony Wherever there is purity and (the performance of) the Yasna of God and of meritorious deeds, they come down but they remain in the air.³

Ceremonies of one dying during one of the Gatha days.

MU. I, p 160, 9-10—H F f 215.

Kamdin Shapur —If one dies on the day which is either Ahunvad, or Ushtavad, or Safantomad or Vohukhshathra or Vahishtoyasht, then if four stars⁴ may be (visible), the period⁵ (of his death) is Ooshahn. The (first) three days should be (thus)

¹ Because only one Sarosh ceremony has been hitherto performed

² i.e., If the day of one's death is not known and the ceremonies of his death have not been at all performed, or the impracticability arises through any other cause

³ Cf. Pah. Vd 8 § 22 comm. (p. 321, ll 2-9) —

When do they come here ? On the 10th day (of the death), on the (proper) day of the month (*mdhagân*), on the (proper) day of the year (*sdhgân*), and the 10 days of Farvardegân. Some say. "They are here in the month Adar upto the end (of the month)." Some say : "Every Farvardin day, they come here and go back." Some say "If on those 10 (Farvardegân) days they do not (appear to our naked eyes to) come here, it is good (𐬨𐬀𐬎𐬌 for 𐬨𐬀𐬎𐬌) for us (to believe) that they come here : and this is made evident from the following (Avesta) passage. "Just like a winged fly, or just like an unwinged fly (they come here) "

⁴ MU. 𐬨𐬀𐬎𐬌 𐬨𐬀𐬎𐬌 𐬨𐬀𐬎𐬌 𐬨𐬀𐬎𐬌—better HF 𐬨𐬀𐬎𐬌 𐬨𐬀𐬎𐬌 Other MSS *eg*, BK also give 𐬨𐬀𐬎𐬌 for 𐬨𐬀𐬎𐬌 : The Pazend Rivayat of Kamdin Shapur and T33 and T31 give 𐬨𐬀𐬎𐬌

⁵ For 𐬨𐬀𐬎𐬌 (MU) better BK. 𐬨𐬀𐬎𐬌 or HF. 𐬨𐬀𐬎𐬌

counted.¹ The *Siruze* (ceremony)² should be (performed) just on that day (when the 30 days of the first month expire). The proper day for every month should be Farvardin (as he has died on one of the Gatha days)

In the panj-i-Veh (i.e., in the 5 Gatha days)—on the (particular) day he has died, anniversary-ceremonies should be performed

Invoking the name of a dead person whose name is unknown.

MU I, p. 160, l 11—H F 209

Kamdin Shapur —Q—If the name of a person who is dead is not known, what name should be recited (in his ceremonies) ?

A —“ Vahmān, son of Vâhmân ” should be recited

Ceremonies on the death of a child newly born upto seven years of age.

MU I, p. 160, ll 13-16

Kaus Kamdin.—Q.—If a child, one day old upto three years old dies, what (ceremonies) should be performed for it?

A —It is evident in the good religion that if a child one day old up to 7 years old dies, two persons should go after that (dead), reciting the Avesta³ (of the Gāh-Sārṇā) (and stay) beyond 300 steps of the Dakhma. Again, one Yasna of Sarosh should be performed. The *darun* and clothes should be consecrated on the dawn of the 4th day.

It is so manifest in the good religion that the soul of a child upto 7 years old does not become separate from the souls of its parents. The Yasna of Sarosh is performed for it for the reason that if the souls of the parents have been sinful, then the soul of the child becomes separate from them and intercedes for the souls of the parents in heaven.

¹ بروند *lat*, pass on ² روز for روزه

BK has the first portion of this Rivayet thus.—

.....بمیرد سنار چهار تا که باشد گاه او شهن و سی زور نرود سی زور ہر روزی کہ باشد

i.e., When one dies then (if he dies at night), the period is Ooshahim if there are four stars (visible) The *Sruze* (ceremony) falls on the day just after the lapse of 30 days

That this is what is meant by the writer is apparent from the following passage of Sis.

14 §§ 4-6.—

[illegible]

අප්‍රේ 22 1981 - ගිණිකරාම 1981 (5) ∴ 1981-82 දී අප්‍රේ 1981 දින 4-වන දින 1981-82 දී

[illegible][illegible]

(4) This is how it is when the period of the day is retained, and how it should be when one may relinquish it [referring to the transition of the Ushahina to the Hāvanī Gāh at daybreak], that is, when even one of the stars created by Auharmazd is apparent, it is retained, and when not, it is relinquished.

(5) It is Vand-Auharmazd who said that when, besides Tishtar, Vanand and Satavēs, one of the zodiacal stars is apparent it is retained, and when not, it is relinquished (6) There have been some who said that when, besides one of those three, three zodiacal stars are apparent, it is retained, and when not it is relinquished [S. B. E. Vol. V. p. 371]

3 *lit*, with the Avesta.

MU I, p 160, ll 18-19. (MU II. p 444)

Dastur Barzu —For a child born of its mother, who remains alive up to 7 years and dies, one Sarosh ceremony should be recited for it on the third day, and the *darun* in honour of Sarosh should be consecrated and in the night at the Oosha-hin Gah, four *Daruns* should be consecrated just as they are described for (the ceremonies of) the dead. Again, there is no need (to perform the ceremonies) of the 10th or 30th day (i.e., of the Si-ruze) or of the year ¹

***Zinda-ravān* can be performed for those who are twelve years old,
and not of those who are under that age.**

MU I, p 161, ll 12-15

Shapur Bharuchī —Q —A boy has reached 11 years and 3 months That boy is alive He has put on Surdē and Kustī Can the Sarosh ceremony of the Zinda-ravān be performed for him ? i.e., the boy is alive and in what time of his life is it proper or not to consecrate Sarosh Ceremony (of the Zinda-Ravān) ?

A.—If the boy has reached 11 years and 3 months, and if he orders the Sarosh ceremony (of his Zinda-Ravan), it is proper, but if he be under 11 years, it should not be consecrated The Sarosh consecrated (for the Zinda-Ravan) without undergoing the Bareshnum is not proper Let it be known that every merit done in accordance with religion by such a child will reach its father and mother.

The last testament of Dastur Noshirwan Marzbān Kermāni.

MU I, p. 161, ll 18-19 to p 163 ll. 1-14.

Bahman Punjya's Rivayet (in verse) —Dastur Noshervan Marzban's last testament : his advice to his son as to what he should do after his father's death :—

- (1) *Patet* should be recited on his death
- (2) *Ashem* should be recited when death occurs
- (3) *Yasht-i-Gāhān* (i.e., the Gāh-sārnā) should be correctly recited.
- (4) The Vaj-i Nashrush, i.e., the *Srosh-bāj* upto *ashahe* should be recited
- (5) When carried out of the house, they should recite Avesta after him
- (6) No one should mourn for the dead
- (7) From the first to the fourth day, Yasna (of Sarosh) and other Avesta, e.g., the *patet*, should be recited
- (8) *Jāmē* (*Siāv* or pure white garments) to be consecrated on the 3rd night (*sē shab*), i.e., on the dawn of the 4th day.
- (9) *Ashō-dād*, i.e., the consecrated clothes should be given in charity to the worthy.
- (10) *Nyaish* and *Patet* to be recited and fire should be kindled for three days and Zand-Avesta recited.
- (11) Fat (مَسْمِ) of a *gospend* should be offered as *zūr* (زور offering) to fire on the dawn of the fourth day so that Adar Khoreh and other *Amshaspands* may come to the assistance of the soul

1 For MU. I, p. 161, ll. 2-3 see MU, I. p. 239, ll. 4-5.

- (12) On the 10th day, Yasna of Ardafravash (Yasht-1-Ashoân) and Dahmân Afringân should be recited.
- (13) On the Siruzê, i.e., the 30th day, the Yasna of Siruze and Dahmân Afringân should be recited
- (14) Every proper day of the month upto the end of the year, Yasna and Dahmân Afringân should be recited.
- (15) Noxious creatures should be killed for the benefit of the soul.
- (16) Zinda-ravan, Geti-kharid, Myazd, and Afringân to be consecrated.

Ceremonies to be performed for one year on the death of a person aged fifteen years and upwards.

MU I, p 163, ll. 15-19 to p 170, ll. 1-16.

Bahman Punjya · (in verse) —The ceremonies to be performed on the death of a person 15 years old (i.e., 14 years and 3 months + 9 months in the mother's womb) :—

- (1) The dead body should be enshrouded in old, pure and washed garments.
- (2) It is meritorious to go after the corpse to the *dakhma*, and in so doing Vāj of Sarosh upto *ashahe* should be recited
- (3) Those who have attended the funeral should apply *nurang* (bull's urine) to the body, on their return home, if not, the *Nasrusht div* (i.e., the *druj-i-nasush*) will overpower them.
- (4) *Yasht-i Gāhān* should be recited, *sagdid* should be performed and *bāj* of Sarosh recited and the corpse carried to the *dakhma*.
- (5) There should be no unnecessary delay in carrying the corpse to the *dakhma*.
- (6) No one should weep for the dead.
- (7) The dead body should not be washed with water. When on the point of death, if possible, one should be bathed and the shroud put on, and then *patet* formula should be, as it were, thrust in his mouth. If he is unable to recite *patet*, the by-standers should recite it. If possible, one on the point of death should recite the *Ashem*, or, the *Patet*.
- (8) Those who go in the funeral procession should stand 300 steps away from the *Dakhma*. When the *nāsāsālars* put the dead body in the *Dakhma* all should finish the Sarosh *bāj* and apply *gomez* (*dast-shu*) to their bodies, and bathe at home.
- (9) For the first three days, Avesta should be recited by the congregation assembled at the house of the dead.
- (10) As the soul separated from the body makes its abode in the Fire-temple, they should go and offer *Nyaish* to the *Atash Behram* (called here *Irān-shāh*, or *Shāhānshāh*).

- (11) Fire should be kindled to frighten the *daevas*, at three places, when death occurs (1) at the place where death occurs, (2) the place where the dead is put in the *kasha*; (3) 300 steps away from the *dād-gāh*, *i.e.*, *Dakhma*; because these are the three places where the soul stays for the first three days after death.
- (12) *Yasna*, *Darun* and *Afringan* in honour of *Sarosh* to be recited for the first three days. If *Zinda-Ravan* has been performed in the life-time of the dead, *Sarosh* comes to the aid of that dead one at once without any invocation from any one
- (13) *Afringan* of *Sarosh* to be recited on first three nights (سوم دوش).
- (14) Fresh meat should not be eaten for the first 3 days, nor should be consecrated as *goshadā* (گوز) with the *Darun*.
- (15) On the third day, at the 4th *gāh* (*i.e.*, *Aiwisruthrem gāh*), *Patet* should be recited, *i.e.*, *Oothamna* ceremony performed
- (16) In the *Ooshahin Gāh*, *Jāmê* called *Ashodād* should be consecrated. 4 *Daruns* with the *khshnuman* of (1) *Rashn-Astād* (2), of *Nāveh* (*i.e.*, *Rām Yazad*), (3) of *Sarosh* and (4) of *Arda Frohar* should be consecrated; and with the last *Darun* of *Arda Frohar*, the *jāmê* or *Ashodād*, *i.e.*, pure white garments should be consecrated
- (17) On the dawn of the fourth day, before passing the *Chinvat Bridge*, the soul goes to the court of *Behrām-Firuz-Shah* (*i.e.*, *Atash Behram*) therefore they should go to the *dād-gāh* of *Iran-Shāh* and offer *khushboi* (sweet-scented fuel and frankincense) and perform *Nyaish* and *patet*. If the fat of a gospend is offered as *zur* to the *Atash-Behram*, the soul passes away thence happily, and *Adar-Khoreh* and other *Amshas-pands* assist him, and he goes to the different stations of heaven.
- (18) On the dawn of the 4th day, one *Afringān Dahmān* should be recited, and *Khorshed* and *Meher Nyaishes* offered. *Darun* of *Ashoān* and *Yasna* of *Ashoān* and *Darun* in honour of *Sarosh* also should be consecrated.
- (19) On the 10th day, one *Yasna* and *darun* of *Ashoān* and *Dahmān Afringān* should be recited.
- (20) On the *Siruze*, one *Yasna* of *Siruze* should be recited and *Darun* of *Siruze* should be consecrated with 33 eggs and 33 *luvags* and all kinds of fruit. One sun-shaped *darun* and one moon-shaped *darun* should be prepared. This *darun* of *Siruze* should be consecrated by the *Zoti* in the presence of fire and the *darun* of *Sarosh* should be consecrated by the *Raspi*, and one *Dahmān Afringān* recited.
- (21) When it is the proper day of the month, one *Yasna* of *Ashoān* and *Darun* of *Ashoān* should be consecrated and three *Afringans*—of *Dahman*, *Ashoān* and *Sarosh*—should be recited. Lastly, *Dahmān Afrin* should be recited.

- (22) On every proper day of the month, up to the end of the year, the Darun, Yasna and Afringan of Ashoān should be consecrated.
- (23) Noh-Shaveh, i.e., Bareshnum should be undergone by a Herbad for that soul; 3 Vendidads of Sarosh should be performed in honour of the dead; Geti Kharid should be consecrated and a cow should be given in charity as *asho-dād*.
- (24) On the si-ruze of the anniversary, one Yasna of Siruze should be recited, *darun* of Siruze should be consecrated with 33 eggs and *huvags*, Daruns resembling the sun and moon should be prepared and consecrated in the presence of fire. The Raspi should consecrate the *darun* of Sarosh. Afringān of Dahmān should also be recited. On the *rojgār* day, (i.e., the day just following the Siruze day), one Yasna and darun of Ashoān consecrated with a new suit of clothes. Three Afringans of Dahmān, Ardāfravash and Sarosh—with the Dahmān Afrin should be recited.
- (25) If the dead has no offspring, one *satar* (adoptive son) should be appointed for him.

Which parent is created superior to the other—the father or the mother?

MU. I, p. 172 ll. 11-15 (=MU. II, p. 359, ll. 4-19 to p. 360 ll. 1-2).

Nariman Hoshang :—The holy Zartosht asked Ormazd : “Why is the father regarded as superior¹ and the mother as inferior²?” Ormazd replied : “The father is considered superior and the mother, inferior for this reason that first I created a pious man³ and pronounced powerful blessings on him. (A child) first enters especially the body of its father, remains for several days in the body of the father, and then enters the body of the mother. Again, food and all amenities⁴ of life as well as⁵ industrial pursuits⁶, which are necessary are supplied by the father. The wicked Ahriman first seduced women from the right path. It behoves you to learn this that the love of fathers is much more perfect than that of mothers. I say unto you, O Zartosht⁷ that if any one afflicts or torments⁸ his parents or is of a mind different from them⁸ and does not show repentance before his parents, then his soul will not be liberated from hell”⁹

¹ MU. *بەدیه*—better *پەدیه* = Paz., *بەدیه*.

² *پەدیه* Pah. *پەدیه*.

³ i.e., Gayomard. MU. *آفرید کم آفرید*—better T33 *آفرید* only.

⁴ *خویشکاری* Paz. *او و جیوشن* for *جویش*.

⁷ Paz. version adds *پەدیه* after *پەدیه*.

⁸ i.e., disobeys them.

⁹ This piece is found among the Pazand portion of Nariman Hoshang's Rivayet (See MU Vol. II p. 359). This Pazand is here done word for word into Persian. The idea expressed here is foreign to the whole Zoroastrian literature. Even in Pahlavi writings influenced by foreign ideas, such a statement is rarely found, e.g., The Bundahishn, on the contrary, speaks of the seduction of both man and woman by Ahriman (Ch. 15 on Mashya and Mashyoi). Here the author perhaps recalls the Biblical story of Eve being seduced by Satan.

Disobedient children should be deprived of their patrimony.

MU. I, p. 173, l. 13 & p. 188 l. 19.

Shapur Bharuchi :—If the father is displeased with the son and if he does not give him wealth or property, then it is allowed in the religion that nothing should be given to him. God also is displeased with that (son).

Ritual for one who dies aged 12 years and under,

MU. I, p. 173, l. 17—H. F. f. 206.

Kamdin Shapur :—If a child twelve years old dies, it should be carried on a (large) bier¹ (to the Dakhma). The ceremony of Sedosh², i.e., three Sraosh (for the first three days), should be performed; and one (ceremony) on the 10th day and one on the 30th day should be performed (for it).

A child ten years old or eleven years old should not be carried on a (large) bier (provided for adults)³.

On Adoption.

MU. I, p. 173, l. 19.

Shapur Bharuchi :—A *star* (i.e., an adoptive son) should be appointed for a person 14 years and 3 months old, (if he dies)⁴. If that *star* is older or younger by a year (than the deceased), it is allowable; but let it be known that he should be appointed from the near relatives and from amongst those who are devoutly religious.

MU. I, p. 174 ll. 2-8—H. F. f. 207, 211, 212, 264.

Kamdin Shapur : Q. If a person has no offspring or relatives, then he should accept, as his son, the offspring of a man who is more related to him (as stated) in the religion.

Q.—There are two sons. Both their parents are dead. They have no relatives. Then it is permitted in the religion that if (another) person is childless, he may accept one of the sons as his (adoptive) child.

Q.—If one's (only) son is dead, one should adopt a son for oneself, and the property of the (dead) son should be given to the *pādshāh*-wife⁵.

Q.—If a man has no son, he should adopt a boy as his own child. If that boy dies, he should adopt another son.

¹ i.e., the bier used for adults is necessary for those 12 years old and upwards.

² Pah. -سراوش the first three day's ceremony of Sraosh, after the death of a person.

BK. has روز for روش

³ The Ithoter Rivayat (i.e., the Rivayat of 72 questions and answers) says that a child from one day old upto seven years of age, should be carried, on death, to the *dakhma* wrapped up in a sheet of cloth and not on an iron bier, as such a child is not regarded as *riman*. (Q. 9).

⁴ Because such a person has reached puberty According to Avesta, *nareh-panchadasanghō* i.e., a man 15 years old arrives at puberty. The Rivayets take into consideration the 9 months in the womb of the mother.

⁵ i.e., to his mother who is the *pādshāh*-zan.

Q.—If a man dies (on a certain day), and his son dies the next day, then he who is the high-priest and those who are his relatives should appoint one¹ as an adopted son for him (*i.e.*, the father) (in consultation with one another).

Q.—Can a Dastur (*i.e.*, one of a priestly class) be adopted as a son by a Behdin² and can the former be still regarded as a Dastur (*i.e.*, a priest)?³

A.—It is allowable to do so, but it is better if he (*i.e.*, the priest) is related (to the Behdin).

Q.—Can a Behdin² be adopted as a son by a Dastur (*i.e.*, a priest)?

A.—If he (*i.e.*, the Behdin) is related to him and is devout,⁴ of good disposition and is observant⁵ of the spiritual world, he will do.

•

MU I, p 174, ll. 10-12.

Kaus Kamdin :—Q.—Can the child of a Herbad⁶ be adopted as a son by a Behdin, or not?

A.—It is proper if the son of a Hirbad⁶ is adopted as a son by a Behdin and the former can even do his duties as a Hirbad.

Q.—If a priest or a layman dies without offspring,⁷ how old he should be⁸ that it is proper to adopt a son for him?

A.—About appointing adoption, it is said in the religion, that if a man 15 years old dies, an adopted son should be appointed, but there is no need (to adopt one) if he is under 15 years.

MU. I, p 174, ll 14-15

Shapur Bharuchi :—If, after the death of a father, his elder brother dies, then it is proper that his younger brother may be adopted as a son (for the father), and the soul of that person shall (in that case) be also able to cross the (*Chinvat*) Bridge.

One adopted son can be (again) adopted as a son by forty persons, who can (in such a case) pass the (*Chinvat*) Bridge. This is proper according to religion.

MU. I, p 174, ll. 17-19 to p. 175 l 1.

Dastur Barzoi :—It is written in the religion that forty adopted-sonships may be acquired by one son,⁹ but this is proper only when such persons have no near relatives who can be adopted as sons. And if there are near relatives who are acceptable in accordance with religion, then one adopted son is proper for each.

¹ MU یکی بستری and HF. یکی بستری

² آدم (cf. Pers. عام) *i.e.*, common people, *i.e.*, laymen.

³ *i.e.*, can he perform his priestly functions, if he is adopted by one of the laity?

⁴ ترسگار cf. Pah. ترسگار and Per. ترسگار

⁵ نگیدار and نگیدار are synonyms.

⁶ پسر پریست *i.e.*, a boy of priestly lineage.

⁷ پیوند connection, kindred, relatives.

⁸ *lit.*, after how many years.

⁹ *i.e.*, one and the same son or boy may be adopted by 40 different persons if they are childless.

Q.—As regards the meritorious deeds of sons and daughters, it should be known that the meritorious deeds of a daughter accrue to her parents in proportion as she participates in their worldly property.

Q.—A son adopted for the dead, although he be younger or older (than the deceased) is proper, but one who is nearly allied and more friendly to the religion is suitable.

MU. I, p. 175, ll. 3-4=H.F. f. 395.

Bahman Punjya :—It is enjoined in the religion, that if a person has not adopted a son, they should adopt a son for him, and if the adopted son be older or more advanced in years (than the deceased), it is proper according to religion that the adopted son advanced in years be appointed for one who is younger. (Such an adoptive son) can be appointed.

MU. I, p. 175, ll. 6-8.

Kaus Kamdin :—Q.—One of the good religion dies childless and another person of the good religion who is appointed as a son for him¹ also dies : (What should be done with the property left ?)

A.—When this first adopted son has not been able to conduct (his adopted-sonship) upto the end², that is, if he dies, the property goes to the adopted son who is living.

Q.—There are two Behdin brothers, and both are childless. If the elder brother dies, can the younger brother be adopted for him as a son or not ?

A.—If (the elder brother) has never desired a wife from anywhere³, then the adopted-sonship of his younger brother is proper for him.

MU. I, p. 175, ll. 10-12.

Shapur Bharuchī :—Again, it is better if one has a male offspring for his (safe) passage of the (Chinvat) Bridge (after his death). If he has no male offspring, but has a daughter or a *pādshāh*-wife, he can pass the bridge (after his death), but the widow should re-marry and if she gives birth to a son, the latter should be adopted for the first husband ; but if the widow dies (without giving birth to a son), it is necessary that a son should be adopted. If (the widow) is alive, but does not re-marry, she is a sinner. It behoves the relatives to adopt a son (for the dead husband). Again, a fourth part of the merit of the good deeds done by a daughter reaches the souls of the parents from one lineage to another.⁴

¹ For once, the word is here written ستوره *Stura* and not *Satar* or *Star*. (See Ueber ein sasandische Rechtsbuch (p. 24) by C. Bartholomae.)

² رایندار = ریندار — فرجام رینی دار : *Pah. لسنجیدار* i.e., he who conducts or executes.

³ i.e., has not espoused a wife in his lifetime.

⁴ Or, A portion of the merit of the good deeds done by a daughter reaches the souls of her parents on the fourth (day after their death) from one lineage to another. Cf. *Saddar Bd. Ch. 61 §§ 2-4* :—"If the children and the children's children do good deeds, they will all add to the merit of their parents."

A.—It is necessary to adopt a son for the elder brother, and it is also necessary to adopt a son for the younger brother if he has reached the age of 15 years. If there is a worthy person on the father's side who may be a near or distant (relative), he should be adopted, but if there is no such one, it is proper if one is appointed from the mother's side.¹

Pursesh 55—Ch. 56.

[illegible][illegible]

Ch. 58.

Ch. 59.

Ch. 60.

(1) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} m v^2 \right) = \frac{1}{2} m v \frac{dv}{dt}$

(2) $\frac{1}{2} m v^2 = \frac{1}{2} m v_0^2 + \frac{1}{2} m v_1^2$

(3) $\frac{1}{2} m v^2 = \frac{1}{2} m v_0^2 + \frac{1}{2} m v_1^2$

•

[illegible]

(1) . . What is adopted-sonship (*sŕurik*) and (what is) guardianship of the family ? How can it be (*i e*, come into force) ? How should these be appointed ? Whence is it necessary to provide food and clothing for them ? How should they be (*i e*, how should the adopted son and guardian behave) ?

(3) The chief of the religion (*khutā-dīnāl*) should provide for the management (*vināarak*) of the property of the deceased

The controlling (*Khutānag*) of the property of the deceased and its management should be provided.

The chief of the religion should declare (*peták-kumshn*) one of the family (¹جوار *gohar*) of the deceased for (the management of) that property : and this is called adopted-sonship. Such (a person) should be appointed for it and one who is the nearest of the same family who may conduct the *nām-jānīh*¹ (of the deceased) and may keep up the lineage and property. (4) The guardianship of a family is that when a man's wife, or daughter, or infant son is not fit for his or her own guardianship, a guardian of the family is to be appointed.

(6) Fit for adoption is a grown-up sister, who is not adopted in another family, then a brother's daughter, then a brother's son, and then other nearest relatives

³ i. e., an adopted son or a family guardian should be appointed within the period of a year.

(7-8) Fit for the family guardianship is first the father who is able,¹ then a brother, then a daughter and then the other near relatives. Among brothers he who is the eldest is the fittest; (8) and a *pātakshū* who is mistress of the family and an *ayōk-āyīn* (i.e., an *ayōkan* woman), who are alive, may be adopted (*stōr-āst*). As long as there is an infant son (living), till he grows up, or a daughter of the family, till she goes out (from the family) with her master (i.e., till she espouses a husband), so long the guardianship of the family is necessary²: their food and clothes (should be provided) out of the property of the family.

(9) Customarily, the lapfuls and armfuls³ (i.e., the proper remuneration) of a family guardian are 4 *stirs*, every month, which is equal to 16 *puls*. Out of the income or out of the capital of the property which remains in the family, food, clothing, medicine and shelter should be provided (*andāzishna*) for any woman if she is capable (of performing the guardianship), or, any house-mistress or any one so that want of nourishment or nakedness (i.e., want of garments) or any impropriety may not overcome them.

CH 57

(1) Who is fit for adoption and who is not fit ?

(2) . . . An adult who is diligent, intelligent, servant of the king (i.e., one who obeys the king), one who expects offspring (i.e., not impotent), and who is not a *margarzan* is fit for adoption. Even if he has accepted one adoption or many adoptions, he is then still fit for another adoption. (3) A grown-up woman or even a child is fit for one adoption, and if adopted in one family, (the woman or the child) is not fit for another adoption, but a man is fit (for many adoptions). (4) A woman who is a slave or a bondmaid, or non-Aryan, or an infidel or a *margarzan* is unfit for adoption; even so are *daeva*-worshippers, a concubine, or a courtesan and she who is unfit for offering prayers⁴.

Ch 58

(1) How many kinds of family guardianships and adoptions are there ?

(2) It is said that there are 3 kinds. (1) the existent (*būtak*), (2) the provided (*kartak*) and (3) the appointed (*gūmārtak*)

(3) The adopted persons who are *existent* are such as are his privileged wife or his only daughter (*ayōk-āyīn*). they are the adopted persons (*stōr*) by virtue of their own status (in the family), such as happens when there is no wife, or a daughter who has not espoused a husband i.e., none has been provided but one such who remains so by virtue of her position in the family.

(4) An adopted person who is *provided* is such as has been acknowledged and accepted by one oneself (in one's life-time), there being no necessity, therefore, for appointing one (after one's death).

(5) An adopted person who is *appointed* is he who is fit for adoption from amongst relatives who are nearest to one for whom the adopted person is to be appointed. The leaders of the religion should appoint him. The *existent* family guardian is the son (of the deceased). He who is *provided* with the family guardianship is one who has been entrusted with the work of guardianship (by the deceased) and he who is *appointed* is one who has been appointed from persons who are amongst the nearest relatives (of the deceased).

¹ *Chār*, i.e., one who can manage the household duties in a fit manner. West:—*Chagar* i.e., the father of the *Chagar-wife*.

² *It*, should be brought into operation.

³ *Smak masāi*, *bāzā masāi* (so translated rightly by Dr West) i.e., as much as can be sufficient to make both ends meet. Cf. Vd 6 § 20 *bāzu stavighem vā ervaṇi-masavighem vā*.

⁴ *Yasht an-sayāl* i.e., a woman who is continually in her menses. cf. سی زاری.

Ch. 59.

(1) For how much property is it necessary to appoint an adopted son ?

(2) . . . When the property left by him for whom it is necessary to appoint an adopted son is as much as can produce 60 *stirs* of income, it is necessary to appoint an adopted son for him

(3) Even if it is less, he who can conduct and accept the adoption for him for whom it is necessary to appoint an adopted son should be appointed, similarly, for adoption. If (the adoption) is not (made) from amongst the relatives (of the deceased), then he who is fittest for adoption (should be appointed).

Ch. 60.

(1) What is the son owing to not appointing (an adoption) ?

(2) It is allowable if he gives up all his property in righteous gift, and if he has no property (*āṣr*), no adoption should be provided for him, and (the deceased) as well as his relatives are innocent as regards it

(3) If one takes upon oneself the responsibility of appointing an adopted sonship of the deceased or that one has accepted the position of the adopted-sonship (of the deceased)¹, and has taken money for that adopted-sonship, and if the *storgar*² i.e., the person who has accepted the responsibility of appointing an adopted sonship for the deceased does not conduct the adopted sonship but destroys the stock of that household and throws away the *nāmgānūh*³ and destroys the property and breaks the adopted-sonship, then on account of that disobedience (*a-bandth*) one is said to be a *margaryan* for every *juyan* (i.e., *dirham*), but it is not said that it is a son worthy of capital punishment.

Ch. 61

(1) What is the propriety and impropriety, the merit and demerit of family guardianship ?

(2) . . . The merit is the appointment of one who is more worthy and the acceptance (of that function by him) and there is the more merit in bringing it to perfection. The demerit is the appointment of one unworthy or of one who has no worthiness, there is the greater demerit in averting and running a fit adoption or family guardianship

(3) Who is fit for adoption and who is not ? A grown up person of the good religion, industrious, and who is the nearest of the relatives of the ancestors should be appointed as a family guardian. Minute details thereof (are) in the five *fargards* of the Huspāram, their criticism (*girāft*) is in many Nasks and the controversies thereabout are in many Dadistān-Nameh [or *vichir-nameh*] i.e., books of religious decisions

Ch. 62

(1) How stand the shares in the inheritance of property among those of the good religion and how should they abide by it (i.e., by the decision about the division)

(2) In one's ownership, one's wealth reaches the higher and lower (of his kindred) just as water which runs down the stream except when the downward passage shall be closed and it goes back up the stream⁴ and therefore it cannot flow on to the end.

¹ i.e., he has himself consented to become his adopted son.

² The administrator of the household affairs

³ i.e., if he does not appoint any one as an adoptive son, whose name may be taken with the deceased as his father, in all ceremonies and in all other transactions.

⁴ *juyan* for *juḡ* *frāh-āp* or from Av. *juḡ* *frāh-āp*.

(3) If the testament or any other thing (i.e., any written declaration) is not in the midst, the property goes to these three¹, the wife who is alive, the daughter and son. If (the deceased) gives anything by will (to some one), then there will not arise a variety (of claims)² about it.

(4) If shares have not been apportioned (i.e., if the will is not made), then for one son, there is one equal portion and for the *patakhsha* wife, twice as much as the sons³. For a wife or a son who is blind in both eyes, or crippled in both feet, or maimed (*avgār*) in both hands, it is necessary that his or her share be twice as much as one who is sound.

(5) If that (deceased), who had the guardianship as that of a *paterfamilias*, leaves (after him) a father or a mother who is decrepit or able (*chir*) or who has been deprived of maintenance without him (because he is dead) and has been deprived of a guardian, or if he has an infant brother or sister [or, father]⁴ who has been deprived of maintenance without him and has been deprived of a guardian, then a man who is capably equipped with guardianship and shelter and nourishment should be indispensably (appointed) so that from the inheritors of him who has accumulated the wealth, he may be bound by duty⁵ (*parizvānak*), as much as is indispensably necessary.

(6) If that (deceased) person has no son but a daughter or wife and apart from that person⁶, if these women are unfit for guardianship, then it is necessary to appoint a family guardian. But if he has no wife or daughter, it is necessary to appoint an adopted son. This, i.e., when it is necessary to appoint a family guardian and who is the fittest, and when it is necessary to appoint an adopted son and who is the fittest, is written in the chapters on the question.

Ch. 53

(1) A man has a wife and many daughters, sisters and relations, he has much wealth and that master becomes sick. During the sickness he gives the wealth he has amassed to one daughter. (2) His sisters and other daughters are not unanimous about it. They say: "This wealth ought to have been given in sound state and consciousness, not in sickness, and now it is not allowable to give anything whatever to anyone during sickness, because whatever thing it may be, the whole wealth comes back for division amongst us" (3) Would it be allowable to give anything whatever of that wealth to any one, during sickness or not?

(4) Out of that wealth, how much should go to each of the wife, daughter and sister? Is it necessary to appoint an adopted son or not?

¹ **سید** (*Sē-gānak*): or, *ab-o-shur* i.e., the father or husband. i.e., the living wife, daughter and son of the father and husband should get the property.

² **کلی** Per. **آلین** way, mode.

³ i.e., the son gets one portion and the mother, two.

⁴ This is redundant, as it occurs above.

⁵ Sc. to execute the duties of guardianship.

⁶ **ف** (?) or, for that person.

(5) Are the wife, daughters and sisters who shall take their shares of the wealth responsible for all religious rites Is it necessary for them to order the *rujgār*¹ ceremony and the yearly (*sālvār*) ceremonies ?

(6) When there is nothing on account of which I (may form an opinion) otherwise, then I deem so that the man who is in sickness upto his passing away, it is not allowed to give anything, because he has incurred debts or that he has a wife, child or father who is in his guardianship, and whom it is indispensably necessary to maintain, or because as much as is indispensably (*avadhṛashnik*) necessary for the redemption of debt or for the food, maintenance and protection of those that I have written about (should be set apart), then if he has given something during his own consciousness except (*bīrūn*) to those for whom it is written (above), it is allowable

(7) In other sickness, not leading to his death, whatever he himself gives during consciousness is allowable, but if he is not conscious, it is not allowable (8) One should not rely on what he utters during unconsciousness and it is not reliable, during consciousness what that man ordered (something) to be given to the daughter when he was ill, should be put into force if it is given (only) in his senses if given by him during unconsciousness, it is just as though he had died intestate (*an-andar*) and his wealth left without will.

(9) (From the property left without will), one share is necessary for each daughter who has not espoused a husband and two shares for a *pūtakhshā* wife, so long as the wife is living, as she is the house-mistress of the family, it is not necessary to appoint an adopted son, for the duty of the adopted son remains with her and from amongst the relatives, a man nearly allied should be found out who conducts the family guardianship

(10) Out of the income of the property, it is his duty to provide food and maintenance of the wife and daughters until they marry and they should be under the guardianship of and maintained by, that man The ceremonies and good works which are the duties of him who is appointed over the family should be made progressive by him and he himself should take what is necessary² for himself from the income (of the property).

(11) If the sisters of that man—except that the man has made a will otherwise—have not espoused husbands, they should be under the guardianship of that man on account of their having no property, or if anything else is contrariwise to it, nothing whatever of the property of that man is needful for them³ If it is necessary to maintain them, they should be under the guardianship of that man, in no other way, can they have (a share of) the property, their food and maintenance are needful to be from the income of the property (12) If the daughters have not espoused husbands as they ought to espouse with the permission of the family guardian or with the concurrence of the house-mistress and if no child, therefore, is born to them and if a daughter dies thus without being provided with a husband, then another daughter who is not provided with a husband is (called) *aeval-ae* (i.e., *yūkan*) and she should be kept subject to the house-mistress by that man (i.e., by the guardian) That (daughter) ought to perform the function of an adopted son for him (i.e., for the deceased father) If she espouses a husband in this state of her adopted-sonship, then only the wealth (of the father) comes over into her possession When the house-mistress of the family dies, the daughters who are provided with husbands should appoint her (i.e., an unmarried daughter) for the adopted-sonship (of the father or of the house-mistress)

¹ روجار for *pa(van) rujgār*. The ceremony to be performed on the proper day of the month on which death has occurred

² *Sinak masās bāzā masār* lapfuls and armfuls. (See note above).

³ i.e., they cannot be under the guardianship of that man.

cf. Sls. XII § 14 :—

(14) *One (subject) is this* Those who have wedded a *chagar* wife, if an offspring is born of her, shall better accept all the males as sons, but those who are females are of no advantage; because an adopted son is required, and in the 14th (fargard) of the Huspārām (Nask), the Dasturs have taught thus: "My son is suitable also as thy son, but my daughter is not suitable also for thy daughter." There are many who do not appoint an adopted son with (this) idea. "We have accepted a *chagar*-child as an (adopted) son"

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Sls X § 21 —

(21) *One is this* that one should be careful in accepting the child of a *chagar*-woman; for in the 14th (fargard) of the Huspārām Nask the Dasturs have taught thus. My son is suitable also as thy son, but my daughter is not suitable also as thy daughter¹

(21) One is this that one should be careful in accepting the child of a *chagar*-woman; for in the 14th (fargard) of the Huspārām Nask the Dasturs have taught thus. My son is suitable also as thy son, but my daughter is not suitable also as thy daughter¹

Cf Sls 10 § 22 —

(22) *One is this* that one should exert oneself in the begetting of children, or for the acquisition of abundance of good works, because in the Nahādum Nask, the high-priests have taught that the duty and good works which a son performs are such as though the father does them by his own hands. In the Damdad Nask it is manifest thus. "The mother, too, appropriates the merit in the same proportion as the father"

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In India, if a man dies childless, it is the general practice to appoint an adopted son for him. This is regarded as highly meritorious, inasmuch as it is believed by the common people that the adopted son is instrumental in making the deceased cross the Chinvat Bridge at the dawn of the fourth day (See Saddar Nasr, Ch 18 and Saddar Bundeesh, Ch. 62). Cf pp 82-83 of "The Religious Ceremonies and Customs of the Parsees" by Dr J. J. Modi. See also, the Introduction.

¹ i.e., the son of a *chagar*-wife by her first husband may be adopted by her second husband, but not her daughter by her first husband.

The age of betrothal and marriage.

MU. I, p. 177, ll. 4-5 = H. F. f. 263 and f. 221.

Kamdin Shapur :—Q.—How old should a girl be to be fit for betrothal ?

A.—It is not proper that she may be betrothed before she is 9 years old, as it is so enjoined in the religion.

It is said in the religion that a girl 9 years old should be betrothed and then (when she is) 13 years old, she should be espoused to a husband. (This period) may be greater but not less. If it is less, then every time (that this is done) the parents commit a *farmān* sin.

MU. I, p. 177, ll. 7-8.

Bahman Punjya :—Again it is (so) represented (to us *i.e.*, to the congregation of Persia) that a young girl two or three years old is espoused to a husband. This is not good. The injunction of the religion is such that when a girl or a boy arrives at puberty *i.e.* when they are 14 years old and not less than 12 years old, it is proper that they should be married.

MU. I, p. 177, ll. 10-11.

Shapur Bharuchi :—A girl who is 9 years old should be betrothed, and then she should be espoused to a husband when she is 13 years old. (This period) may be greater¹ but not less. If it is less, then every time (this is done), the parents commit a *farmān* sin.

MU. I, p. 177, ll. 11-12.

Suratya Adhyārus :—Q.—Can a girl be betrothed to a husband and married before she approaches her menstuous state, or after she is (for the first time) in menses ?

A.—A girl 9 years old should be betrothed and a boy 14 years old should be married². After (her first) menstuous period, a girl should be married.

MU. I, p. 177, ll. 14-19.

Shapur Bharuchi :—Again, a girl from 9 to 12 years old should be³ betrothed *i.e.* joined in wedlock. When the girl advances in years and says : “This husband is not worthy of me and I am not pleased with him,” she is *margarjan* and if she is betrothed *i.e.*, joined in wedlock, and if her husband dies, that daughter is a *chagar* girl and the marriage ceremony of a *chagar* wife should be performed⁴ on her (if she remarries).

It is so manifest in the religion that any woman who espouses a husband should say to him : “Make me participate in the meritorious deeds you do.” She should serve her husband and under any circumstances should please him but should not displease him.

¹ MU. بیشتر شاید — better بیشتر شاید (See MU p. 177 l. 5)

² که خدا — که خدا = a bridegroom ; a married man.

³ به آواید for نه آواید

⁴ خوانده — MU. om.

If there is a girl who has reached a marriageable age¹ but if she does not espouse a husband, then every time that she is in menses, it is a sin of one *tanāfur* and she is *margarjan* at 15 *tanāfurs*' (worth of sin) If the father does not give her away (in marriage), the father is a sinner, and if the mother does not marry her to a husband, the mother is a sinner. (In such a state), at the 15th monthly course, they (*i.e.* the parents as well as the daughter) become *margarjan*.

On negotiating marriage-contract.

MU. I, p. 179, l. 2.

Dastur Barzu :—Women cannot give away (their) daughters (in marriage) to the husbands. If the daughter is fatherless, she should marry with the permission² of the uncle, or, on consultation with a person who is nearly allied to her in lineage and descent.

MU I, p. 179, ll 4-13=H. F. f. 96 & f 125.

Kama Bohra :—Q —A man sends a message to another man and asks his daughter in marriage. The father of the girl says : " Let me think over it." After the lapse of a short time, the father of the girl sends a person after the messenger to say thus : " If my daughter receives 2000 *dirams* in dowry, I will give her to him." The messenger goes away and communicates (his message) to the man who wishes to espouse a wife. The latter says . " Those 2000 *dirams* which he speaks of, I will give as a dowry to his daughter " The messenger returns and says to the father of the girl " (All is) well³ " The messenger further asks him whether he will then give his daughter to him. The father of the girl says : " Had I not consented to give my daughter to him, I would not have asked for the dowry⁴ " When several other days pass by, the father of the girl becomes penitent and wishes to give his daughter to another man What is the decision about it ?

A. If this man⁵ has committed⁶ any crime which involves his soul into it, or, if he has spoken⁷ (to any one) about a certain crime which he had committed, then that daughter should never be taken from him.⁸ Otherwise, if it happens that that daughter is taken back from him, and given away (in marriage) to another, or that the person who asks her (in marriage) and the person who gives her (in marriage), or that the person who intercedes⁹ for them, or the person who gives them permission (to contract the marriage), or the person who marries them or the person who is agreeable (to such marriage)—all these are *margarjān* from year to year¹⁰ If any contract is made (by a person) thus " I will give such

¹ *lit.*, who shall be given away in marriage to a person.

² *لِزَان* *lit.*, (with the words uttered) by the tongue.

³ *i.e.*, the terms are settled

⁴ After *نخواستنمی* better add, as in H.F., BK. *داد از وی بخواستمی*. In other words the would-be father-in-law wants to fulfil his contract

⁵ *i.e.*, the father of the girl.

⁶ MU., H F. *نکرد* for *نکرد* *سختی* 7. *سختی* for *سختی*.

⁸ *i.e.*, if it is found that the father of the girl is a criminal, then the contract is null and void, *i.e.*, no one should espouse his daughter.

⁹ Who speaks on their behalf, is a go-between.

¹⁰ *سال را = سال = for ever, from year to year :*

and such daughter to such and such a person," and the person who asks her (in marriage) and the person who has (the guardianship of) the daughter says that he will give her (in marriage) and, thereafter, if either of the two become penitent, then those who become penitent are *margarjan*¹ and he who assists in this affair is *margarjān* except that a great crime (in the meanwhile) is committed by the girl or the man, which brings on repentance.

MU I, p 179, ll 14-19 to p 180, ll 1-4—H. F. f 140.

Kaus Kama.—Q.—A man asks the daughter of another man in marriage. The father of the girl says that he will give her (in marriage) and does not say that he will not give her (in marriage) When² some time passes by, (the father of the girl) goes to the messenger and says to this person: "I will give my daughter to him, if he gives 2000 *dirams* to her in dowry." The messenger goes away and communicates (the message) to the person That person replies: "I will give 2000 *dirams* in dowry." The messenger returns and says this to the father of the girl and asks him whether he will give his daughter to that person. The father says: "Had I not consented to give my daughter to him, I would not have asked for the dowry." The messenger goes away and informs that person of it. (Thereafter) the father of the girl repents of what he has said and says: "I will not give my daughter to him, but to another person." What is the decision about it?

A.—You say that the daughter is the (would-be) spouse of the person you speak of (i.e. of him who has already made the contract with his father-in-law). Therefore it is not permissible to offer her to another³ (in marriage), but the father of the girl should go and ask what fault is committed by that man, and should listen to what he has to say (thereafter) If it is (the case) that the latter has gone beyond the injunction of the religion and the father of the girl is not informed of it, he should make enquiries about it⁴, for if one has espoused⁵ a wife, then if the husband is out of (the pale of) the religion, the wife also is out of its pale. If (the man) has not committed a crime, or, if he has committed it but is absolved therefrom by repentance, then that daughter is the wife of the person⁶ mentioned by you⁷, just as you have spoken of it (Thereafter) if any one takes exception (to such a match) or she is given away to another (in marriage) or if any (other) person wants her (in marriage) or one who intercedes so that she is given away to another person (in marriage), or if even the daughter is agreeable to it, or the person who ratifies such marriage,—all these become *margarjan* from year to year, and anything given by the parents out of the property they possess⁸ is not meritorious⁹.

¹ HF. adds بشیمان شود after مهرگزبان شود.

² MU. چگون—better HF. چون

³ MU. نکسی دیگر—H F. نکسی

⁴ درین سخن میبرد Cf. رسیدن to understand; to be intelligent or آمدن to begin a speech.

⁵ *It*, is sitting with a wife

⁶ MU. مرد—better H F. مرد

⁷ i.e., the person to whom 2000 dirams are to be given in dowry.

⁸ MU. خواستد خویش و خوایند—better H F. خواستد خویش

⁹ *It*, gift given to the righteous.

Five kinds of marriage.

MU. I, p. 180, ll. 9-19 to p 182 ll. 1-13—H F f. 139, f. 199.

Kaus Kama, *Maneck Changa* and *Kaus Kamdin*¹ —Q.—There are 5 kinds of wives described in the religion :

(1) The *Pādshāh*-wife, (2) *Ayūk* or *Yūkan*-wife, (3) *Satar*-wife; (4) *Chākar*-wife; (5) *Khudash-rāi*-wife

A.—A *Pādshāh* (*lit*, ruling or privileged) wife is this.—When she goes to her husband's house, she belongs to her husband in this world and the next world, and every meritorious deed done by the children she gives birth to is such as though it had been done by the father with his own hands and everything belongs to him (*i.e.* the father).

A *Yūkan* (*i.e.* only) wife is this.—A father has an only daughter and, further,² he has no son. This girl should be given as the *ayukan*-wife to a person for the release of his (soul),³ but he should be so married after (her father's) death. The parents of this woman who brings forth children have a share in this meritorious act, but this (married *ayukan*) girl should be given one share out of three⁴ from her father's patrimony, and (the rest of) the property belongs to her children.

A *Satar*-wife is this : A man 15 years old dies, he is not married. It is incumbent⁵ on his relations that they should sympathise with his soul. They should give money to a girl and should marry her to a person in the *satar*-ship (of that dead man) so that in the other world he may have⁶ this wife and (a share in) her children. As for the children born to the person who marries her, one share belongs to that (dead) person in whose *satar*-ship⁷ she may be and one share belongs to the (living) person⁸ to whom she is married as the *satar* of that (dead person)

A *Chākar*-wife is this : If a woman is married and her husband dies, and if this woman is remarried, then she must be remarried as the *chākar* (servant ?) of her former husband, and this woman belongs to the former husband in that world, who has a share in her children (by the second husband).

A *Khudash-rāi*-wife is this. There is a girl. She is betrothed to a man by her father, and the girl says : " I do not want (to marry) him, but I shall be the wife of such and such a person " But the father does not consent to this. Then it is necessary that the Dasturs may marry her to that person whom that girl has spoken of as a *Khudash-rāi-zan*.

¹ E. 60 which gives *Kaus Kamdin's* Rivayet in *extenso*, does not give this

² MU. نیشی—H.F. نیش

³ نسهلی or as in *Maneck Changa* or *Kaus Kamdin* نسهال The Gujrati translator (Darab Hormazdyar) so translates this obscure word. Perhaps, نسهال خویش as in BK.

⁴ MU. & H.F. پسر بهری (so *Kaus Kama* and *Kaus Kamdin*), better as in *Maneck Changa* پسر بهری

⁵ MU., HF. واجنت—T33 ويست

⁶ *i.e.*, can claim.

⁷ سدروي Pah نسهال (abstract).

⁸ *i.e.*, her husband in this world.

A *Khudash-rūi* (woman) is one who marries of her own accord, but she is not honoured before God. The offspring born of her, if it be a son, should give his mother as a *pādshāh*-wife to his father¹ and (all) the children born of her will be regarded as *pādshāh*-children²; but let it be known that this *Khudsarū* (wife) gets nothing of the patrimony of her parents.

The marriage-ceremony and the dowry.

MU. I, p. 182, ll. 15-19 to p. 183 l. 1—H F. f. 264.

Kamdin Shapur.—Q.—Make known how the marriage ceremony is performed? In what way should it be done?

A.—When a girl attains to puberty, one should go to her father, if he is alive. If she has not, one should go to her brother who may have been (alive). If even she has no brother, one should go to the person whom her father has appointed as her guardian. If (a guardian) has not been appointed, one should go to her near relatives³ and ask (the girl in marriage). When the marriage ceremony is to be performed, three married men (*kad-khudā*) should go and first ask the consent of the girl and then the consent of the chief (of the house) should be asked,⁴ and the (right) hand (of the father-in-law) should be put into the (right) hand of the son-in-law. The priest should put them questions (about the marriage) and give them advice and admonitions and ask them to appoint one of the (seven) Amshaspands (for guidance). They should be asked to appoint a Dastur as their religious head, and they should accept a wise man as guiding them to wisdom. Then they should perform Patet. The rest of the explanation is written in the Avesta.⁵

MU. I, p. 183, ll. 3-4.

Kaus Kamdin.—Q.—About tying the marriage knot. Who should tie it?

A.—For performing the marriage ceremony no person will do other than a worthy Dastur (i.e. priest) who has been initiated a *Nāvar* (i.e. qualified as a priest)⁶, who has himself been married, and who has been the master of a family.⁷

MU. I, p. 183, ll. 6-10.

Nariman Hoshang.—Q.—Another announcement is this: a question had been asked whether the *mahr* (i.e. the marriage gift settled upon the wife) is (declared) in the good religion of the Mazdayasnans.

¹ i.e., his mother should be again married to her husband (the son's father) as a *Shāh-zan* because a son is born to her.

² i.e., children born of a *Padshah-zan* or *Shāh-zan*.

³ H.F., MU. نزدیکتر BK. and T 33. نزدیکتر (پشت for) nearer in descent

⁴ سالار پرسیدن = سالار بودن

⁵ i.e., in the *Parwand-Nāme*. For the marriage ceremony as performed in Iran, See MU. I, pp. 418-423.

⁶ نابرسیدن also means, 'who has performed the greater *Khub* Ceremony.

⁷ کد خدا (*kad-khudā*). In *Nowzari* and several other places, it is still the custom that only married priests can perform marriage ceremonies. In large towns like Bombay, this custom is dispensed with.

A.—In this quarter (i.e. in Persia) the *mahr* is (thus) announced : *do hazār diram sim sapīd vizah va dō dīnār zar-i surkh sara Nishāpurī*¹ i.e. 2000 dirams of white and pure silver and two *dīnārs* of red gold of the Nishapur currency. This is so given in the *aqd-nāmek* (i.e. the marriage contract). Let it be known that it should be recited thus.

Q.—Is the *mahr* (marriage gift settled upon the wife) to be pronounced according to the religion,² and do those who pronounce it as *do hazār diram*, &c., hand it over to the son-in-law along with the daughter?³

A.—The case is other than this that it (should be given) along with the wife (to the son-in-law). It is proper that what one likes, and what one can afford,⁴ and can acquiesce in may be given.⁵

MU, I, p. 183, ll. 10-11 [MU. II, p. 479].

Suratya Adhyarus :—The *mahr* (marriage-gift) or the dowry⁶ or the marriage portion which the husband has consented (to settle) on the wife, but which the wife gives away to the husband and bestows it on him, is allowable. .

The Status of the five kinds of wives under different circumstances.

MU. I, p. 183, ll. 13-15—H. F. f. 76 & f. 77.

Kama Bohra ;—Q.—Who is a *pādshāh*-wife ?

A.—There is a man who has both sons and daughters.⁷ If he has a son, then the daughter (when married, with the consent of her father) is the *pādshāh*-wife (of her husband).

Q.—A man has a *pādshāh*-wife. The man turns a Musalman⁸. If the wife marries another person, what is (her status) ?

A.—She is (to be regarded as) a *pādshāh*-wife. She cannot be a *chagar*-wife.

MU. I, p. 183, ll. 16-19.

Shapur Bharuchi :—If a person turns a Musulman, his wife should not re-marry for one year. If, within the year, (the husband) becomes repentent and is converted back to the religion, she should be constant to him, but if he does not revert to the religion after the lapse of a year, he becomes *margārjan* and thereafter if the wife re-marries, the marriage blessings of a *Shāh-zan* should be pronounced on her.

¹ This stereotyped phrase is also recited in all marriage benedictions in India.

² i.e., is it mentioned in the marriage ceremony ?

³ for *نهادن* better MU. II p. 385 *دادن* i.e., whether the marriage portion should be given by the wife to the husband or by the husband to the wife.

⁴ *دسترس* within one's power.

⁵ *بجای می آرند* *lit.*, may be accomplished.

⁶ *نکاح* dowry.

⁷ *هر دو* = both and *ش* = to him (This Rivayat was originally in Avesta characters) see H.F.

⁸ H.F. gives this word in Avesta characters.

Q.—If, by chance, a Behdin turns away from his religion, and turns to¹, and is admitted into, another religion, (what is the decision) ?

A.—When he is quit² of the religion, his wife is quit³ (of his company) in this world and the next. Any Behdin can⁴ marry her and she is a *pādshāh*-wife.

MU. I, p 184, ll 2-3.

Bahman Punjyā :—A daughter whose father is living is (regarded as) a *pādshāh*-wife, if married.

She whose husband is dead is a *Chagar*-wife (if re-married).

She who has no father or brother is *ayūk*-wife (if married). She (who marries) without the consent of her parents is *Khud-sālār-zan*⁵ and she is called ‘*jeh*’⁶ in religion.

MU, I, p. 184, ll. 5-10—H. F. f. 77.

Kama Bohra.—Q.—Who is an *Ayūk-zan* ?

A.—If a man has no son but has a daughter, then that daughter is *ayūk-zan*. The property and wealth of the father and the whole patrimony go to that *ayūk* daughter. If (the father) has many daughters, but has no son, then one daughter who is a great friend of the soul, well-behaved⁷ and more versed in religion should be given in marriage as an *Ayūk-zan*, and the whole patrimony will go to that daughter.

Again, if an *Ayūk* daughter marries and if God gives her a son, then when that son attains to 15 years, his mother⁸ may be given in marriage (again) to the father as a *pādshāh*-wife,⁹ and that son should be (regarded) as the son of the (maternal grand) father and (grand) mother and the property and patrimony of the (maternal) grand-father and grand-mother should go to him. He should be the *satar* (or, adopted son) of his maternal grand-father and grand-mother.

But, if the (*ayūk*) daughter does not give birth to a son but gives birth to daughters, then one daughter should be married as the *ayūk* (grand-daughter) of the (maternal) grand-father and grand-mother and another daughter should be married as the *ayūk* (daughter) of her own father, and one (more) daughter (should be appointed) as the *satar* (or, adopted child) of her own father.

MU. I, p 184, ll 12-17.

Shapur Bharuchi :—A person has two male children, and has one daughter. This daughter has been married to a husband. When that person (i.e. the father) dies, (it is known that) one son has turned Mussalman and another son who had gone on a journey had died there. The (living) daughter becomes *ayūk*¹⁰. If she

¹ S.D.B (No. 235) has و only for رحوع

² MU. برای for بری :— S.D.B (No 235) برگشته for برای

³ S.D.B. om. برای + MU. بزنی کند and S.D.B. بزنی کند شاید

⁵ *kā*, a woman who is her own guardian

⁶ *je*, is a courtesan : here an opprobrious epithet for a woman who disobeys her parents.

⁷ بهتر better

⁸ i.e., the *ayūk*-daughter.

⁹ i.e., from the time when her son reaches 15 years, his mother is to be the *pādshāh*-wife of her husband, and not *ayūk*-wife.

¹⁰ i.e., if she is married to a person, the ceremony of an *ayūk*-wife should be pronounced on her.

(marries and) gives birth to a son, he should be appointed as the *satar* (or, the adopted son) of her father. If this is not done, she is *margarjan*. If she appoints (her son as a *satar*), then she is (regarded) as the *shāh-zan* of her husband

If there is a daughter who is not betrothed and her parents are dead, then the marriage ceremony of a *ayūk-zan* should be pronounced on that daughter (if she marries). If any one pronounces the marriage-blessings of a *Shāh-zan* on her, he is a *margarjan*.

MU. I, p. 184, l. 19 to p. 185, ll. 1-5—H. F. f. 91 & f. 76.

Kama Bohra :—Q.—There is a man who has been married to a woman who is a *satar* (or, adopted child) of another person¹. She has been endowed with wealth on account of her being the *satar*-woman (of the dead person). Can the husband of this woman spend anything from the (wife's) patrimony, whether for Behdins or for *juddins*? What is the decision?

A.—If he lays out the capital sum and spends the income on his children, or on the Behdins, or in doing duties and good works, and preserves the patrimony, it is allowable.

Q.—A man takes to wife the daughter of a person. He asks her of her father but has no witness thereof. He has not taken her (as yet) to his house. The man (i.e. the would-be husband) dies. What is the decision about the daughter?

A.—When he has asked for the daughter from the father, then if there be a witness or not, that daughter is *chagar*,² when the man goes to the spiritual world i.e. dies.

MU. I, p. 185, ll. 7-8.

Shapur Bharuchi :—A daughter has been betrothed (to a person). The (would-be) husband dies before being married. When that daughter marries (another person), the *mahr* should be pronounced as in the case of a *chagar-zan*, i.e. the marriage blessings should be pronounced as in the case of a *chagar-zan*.

MU. I, p. 185, ll. 10-12.

*Kaus Kamdīn*³ (not *Kaus Kamā*) :—Q.—When a Behdin dies, then after what time should his wife remarry?

A.—A woman whose husband dies should remarry after 4 months and 10 days, if she has no children; but if she has a suckling child it is proper that she should remarry after 18 months. If she has no hopes of the procreation of children, it is evident in the religion that it is not proper for her to remarry.

¹ and in consequence she has inherited the patrimony of him whose *satar* she is.

² i.e., the marriage ceremony of a *chagar-zan* and not a *pādshāh-zan* should be pronounced on her.

³ So E60.

MU. I, p 185, ll 14-19 to p. 186 l.1—H. F. f. 97, f. 126.

Kama Bohra —Who should be the guardian of a *chagar-zan*?¹

A.—A *chagar-zan* may appoint her own guardian. (Such a person appointed by her) should be her guardian

If even a daughter, when her father or brother wants to give her (in marriage) to a person, does not wish (to wed) such a person, they should not give her (in marriage to that person).

If a daughter wants to marry a person, and if her father and brother do not consent to it, she can marry that person but she cannot be married as a *pādshāh-zan*. She can be married as a *Khudash-rāi-zan*. *Khud-ba-rāi* i.e. (a woman) married to a person of her own accord². She cannot have anything of her parent's patrimony. If they give her (any patrimony of their own accord), it is allowable. If it so happens that a daughter is married to a person as a *Khud-ba-rāi* (i.e. of her own accord), and if she gives birth to a son, then when the son attains to 15 years, his mother should be given in marriage to his father as a *pādshāh-wife*.

Q.—There is a *chagar*-woman (i.e. her husband is dead). Some persons ask her in marriage, but she does not wed any husband. What is the decision?

A.—If a person asks her (in marriage) in the proper way and if she does not marry him, that woman is a *margarzan*. But if she marries, then the *margarzan* sin does not arise. If no one wants her, then that is another matter.

MU. I, p 186, ll. 3-5—H. F. f. 141.

Kaus Kama :—Q —Can the guardian of a *chāgar*-woman be the brother of that woman, or, can one be appointed from the family of her husband?

A.—There should be no guardian of a *chāgar*-woman. What can a brother do³ in this matter.

Q.—If a *chāgar*-woman sits in seclusion⁴ and a man comes and wants her (in marriage), and she does not wed him, what is the decision?

A.—If she does not marry, she is a *margarjan*. Even the father who has a daughter arrived at puberty, and who is not given in marriage by him although she is 50 years old, is *margarjan*.

MU I, p. 186, ll. 7-8—H. F. f. 76.

Kama Bohra :—Who is a *chagar* (woman)?

A.—There are a husband and his wife. That wife is a *pādshāh-wife*. Then if the husband dies, and the woman remarries, she is *chagar*-wife.

¹ i.e., when a woman wants to remarry as the *chagar*-wife of another, then who should hand her over to the husband? Does she require the permission of any person in her house so that she may be re-married.

گفت saying; opinion.

³ *بد* *lit.*, be i.e., a *chagar-zan* has no need to appoint a guardian. She can, of her own accord, remarry another person.

⁴ *سَمَر* *veil lit.*, sits putting on a veil. The practice in India was that a woman who had lost her husband kept herself secluded for nearly a year.

MU. I, p. 186, ll. 8-9—H. F. f. 200.

Maneck Changa :—If a person marries a *chagar*-woman as a *pādshāh*-wife, then all those who are concerned in this matter shall have been *margarjan*, after a year. All are *margarjan* except when she is given (in marriage) as a *chagar* (wife) before another year.¹

MU. I, p. 186, ll. 11-13—H. F. f. 264.

Kamdin Shapur :—Q.—If the husband of a woman dies, can the woman remarry or not ?

A.—It is proper for every person that he should exert himself and give assistance (in such a case) so that she may remarry. Perhaps there may arise procreation of children, and the continuation of the pedigree and when there is the procreation of children, and if righteousness is practised in that family, the person who has exerted himself (in this matter) has a share therein.

MU. I, p. 186, ll. 15-17—H. F. f. 395.

Bahman Punjya :—If a woman's husband dies, and if she can be given in marriage to another, she is (called) a *chagar*-wife upto the time when she procreates a (male) child. (That male child), should be the *satar* (i.e. the adopted son) of her first husband.² If the wife of a person dies, and if that man weds a *chagar*-wife, then it is allowable if the woman be old in years and the man young in years. If that man weds a wife who is more advanced in years (than he), it is allowable.

MU. I, p. 186, l. 19 to p. 187 ll. 1-3. (MU. II, p. 444.)

Dastur Barzu :—It is allowable to wed a *chagar*-woman Although she be older or younger than the husband, it is allowable.

A.—If the wives of those who have absented themselves (for a long time) and have returned at last³ have contracted remarriage (with others), it is necessary that if they have children by the *chagar* husbands,⁴ they should at once leave them with the *chagar*-fathers and the first husband should tie the marriage knot anew of a *shāh-zan*, with his own wife and should have his own wife in his control. But if that woman has become pregnant by the *chagar*-husband, the first husband should not consort with her. No sooner does she give birth to a child than it should be entrusted to the *chagar*-husband and thereafter the first husband should tie the marriage-knot afresh with his wife and have her in his possession⁵

¹ i.e., the *mahr* of a *chagar*-wife should be pronounced on her, and not of a *pādshāh*-wife.

For MU., HF. سال دیگر آن چکری BK. has سالی بر آید بچاکری

² پدر اولی *lit*, first father.

³ الحال *lit*, now, at present.

⁴ i.e., the second husband.

⁵ The question to this Answer is given only in BK., (pp 286-87) thus —

برمش آنکه بدینی در سال قحطی شهر خود گذاشته بملک دیگر رفت و چند سال دروی گذشت که او مرده و زنده او هیچ خبر نبود بعضی گفتند که او مرده است برین خبر پس از مدتی زن او شوی دیگر کرد و بچکری رفت چون پنج و شش ماه برین گذشت آنشوی اول که بقحطی بملک دیگر رفته بود بشهر خود نیامد و خواست که زن خود را خود گیرد پیش حاکم رفته جنگ کرده زن خود را از وی باز ستوده بخانه خود آورد بنابراین برمش بقاعده دین فواز کرده نویسد که باز گیرد یا نه چرا که این چنین دو سه واقع دیگر است که بعضی بقحط سال بیرون رفته بودند اکنون آمده اند و زن ایشان شوی دیگر کرده اند ایشان می خواهند که زن خود را از وی باز گیرند و بعضی زنها که بشوهری رفته اند فرزند داده اند بنابراین بدین او را باز بیاورند درست است یا نه

MU I, p 187, ll. 5-9.

Shapur Bharuchi :—A woman's husband dies. If she has no son, and if she remarries, she is (regarded as) a *chagar*-wife. When she brings forth a son, he goes to the first husband¹. The second husband should be given a *satar* (another adopted son), because (the son brought forth by the *chagar*-wife) is the *satar* of her first (husband).

Another statement about a *chagar*-wife :—The first husband has a share in her children whenever she gives birth to them (by her second husband).

Statement about three shares of the whole (batch of children) : One share is for the first husband, one share for him who has maintained her, and one share is for the second husband. If the woman gives birth to a daughter, then that daughter should be made an *Ayūk*-wife, i.e. the marriage ceremony of an *Ayūk* should be recited for her and if (that daughter) has a son, that son goes to the first husband,² and the second husband of the woman should be given another *satar*.

Patrimony to be divided among the survivors.

MU. I, p. 187, l. 13.

Shapur Bharuchi :—Statement about the shares of the children of a *shāh-zan* ; Her son should have two shares and her daughter, one share. If there are children by a *chagar*-wife, then one share (should be given to them) and two shares to the children³ of a *Shāh-zan*.

MU. I, p 187, ll. 15-19 to p. 188, ll. 1-8—H. F. f 77, f. 96, f. 125.

Kama Bohra :—Q.—There is a man. His wife is a *pādshāh*-wife. He has brothers, kinsmen and relatives. The man dies without leaving any children. To whom should the property, wealth and patrimony of the man who has left no children, go ?

A.—If the man dies without leaving any children, but has left a *pādshāh*-wife, the property, wealth and patrimony of that man goes to the *pādshāh*-wife and nothing of it goes to his brothers or kinsmen. If (the woman) remarries, she is called a *chagar*-wife.

Q.—A man dies. He has two daughters, but has no son and has not adopted one (as a son) after him⁴. Even the *pādshāh*-wife is not alive⁵. He leaves no brother as his associate, but he leaves property. How should that property be divided, and how should a *satar* be appointed ?

A.—If he leaves property, they should appoint a *satar* for him and entrust him that much property as is the rule. The remaining⁶ property should be divided into

¹ i.e., he is the *satar*, or adopted son, of the first husband.

² i.e., he is the *satar*, or adopted son, of the maternal grandfather.

³ MU شاپورزا — better BK فرزند شاپورزا

⁴ or پس پذیرفته = ۹۳۵۳۵۳۵۳۵۳۵ = adopted son (*pūs* = Av. *pušro*).

⁵ بجای ندارد *lit.* is not in the place.

⁶ و دیگر for دیگر

three shares, one whereof should be offered to the fire (Behram), and of what is left, half should be given to one daughter, and half to another daughter, and the daughter who marries first should marry with the permission of that (daughter) who is left in the house. The second who marries after should be married as an *ayūkan* (-wife) to her husband and the *satar*-ship (or, adopted-sonship) should be entrusted to her husband.¹

MU. I, p. 188, ll. 8-17—H. F. f. 165, f. 58.

Kama Bohra :—Q.—There are three brothers No one has a wife or child.

Such an occasion arises that all three die all at once. What is the decision about their *satar* ?

A.—A *satar* should be appointed for the elder brother so that he may also serve as the *satar* of the two younger brothers.

Q.—How should the property, wealth and patrimony of the parents be divided among the children ? How much should go to each son and daughter ?

A.—As to the children of the *pādshāh*-wife, *viz*, the sons and daughters, when their parents have gone to the spiritual world (*i.e.* died), one share should be for the son; the daughters should have half a share each. If a son is blind or paralytic or has any (bodily) defect and who can maintain himself with difficulty, then two shares go to him. If the mother is alive, one share must go to the mother.

Kama Bohra :—The decision is this that if property has been left after the death (of a person), it is necessary that debts incurred should first be paid off. The marriage-portion of the wife should be given away to the wife if they like, and that which is left should be disposed of in accordance with the testament made.

If he has made no will, the wife gets the property which she has brought from her father's house, and of what is left, three shares² should be made : the son should have two shares and the daughter, one share. The share of the *pādshāh*-wife should also be like this.³ Nothing more than her marriage-portion should go to the *ayōkan*-wife ; (because) the property (of the dead) belongs to his children. If the *chakar*-wife has (her own) property or any presents⁴ which have been accepted by her (during the life time of her husband), then she must have them⁵.

¹ *i.e.*, the husband of this second daughter should act as the adopted son of his father-in-law.

² *نسم بهری* for *پسر بهری* (BK.)

³ Here it is not clearly stated whether she is to have two shares or one share, but see *Fah. Dadistan* quoted above.

⁴ خواسته و گر داشته for خواسته که داشته BK. داشته

⁵ BK adds at the end.—*باشد از آن وی باشد*. The *Satar*-wife should have the marriage portion promised to her.

For MU. I p 189, ll 1-7 see MU I p 59, ll 9-15

On Divorce.

MU. I, p. 189, ll. 8-9—H. F. 206, f. 215.

Kamdin Shapur:—If a man is impotent,¹ his wife should not be wedded to another.

A man has contracted marriage with his fiancée and thereafter if the man is involved in the misfortune of impotency and is destitute of the power (of sexual intercourse) with his wife, it is not allowable to give that woman over to another husband. Until the husband is alive, it is not proper to give her to another husband.

MU. I, p. 189 ll. 11.

Bahman Punja:—The wife espoused by a man should not be given over to another, until the former is alive.

MU. I, p. 189, ll. 13-14.

Kama Bohra:—If a person wants to wed a wife and ratifies the agreement by the hand-contract², then it is not proper that he should break the contract, for (if he breaks the contract and) if every time the woman leaves a sigh in her heart therefor, it is a sin, the retribution whereof will reach the soul (of that person) who is called Meher-druj.

MU I, p. 189, ll. 16-17. (MU. II, 387).

Nariman Hoshang:—Q—Again, if a Behdin gives divorce to his wife and says: "I will not have her, but I will wed another wife," then is such divorce allowed or not?

A.—The wife who has been accepted (by the tying of the marriage-knot) should not be divorced. But if that wife does not bring forth children, (her husband) may wed another, but the (first) wife should not be divorced.

Consorting with one's wife.

MU. I, p. 190, ll. 4-9—H. F. f. 207, f. 218.

Kamdin Shapur:—A person should not consort with his wife for 80 days, if she is delivered of a child. Thereafter, when he goes near her, and a child is born, that child must be entrusted to a wet-nurse who should be a woman of the good religion, so that she may suckle it. If the mother, who has given birth to the child, suckles the child and the child dies within 4 years the father and mother are *margarjan*.

If a young wife has a son or a daughter two³ years old if she is (still) not in menses, then (her husband) may consort with her. When one consorts with one's wife and a child is born, then for 4 months and 10 days,⁴ one should not go near her.

¹ مردی نیست *ist.*, there is impotency (in a man).

² Cf. Av. *zastā-marshā*.

³ BK. has دوازده for MU, HF. دو.

⁴ MU. ده روز—better HF. ده روز.

If one has nocturnal pollution and one does not wash oneself, one should not consort with one's wife, because it is said that the father of Salman had nocturnal pollution, and he consorted with his wife, and Salman¹ was conceived² in the womb of his mother.

MU. I, p. 190 ll. 18-19.

Shapur Bharuchi :—When, after menstruation, a woman purifies herself and washes her head, (the husband) should not go near her for 3 days more.

Again, if a woman has given birth to a child, (the husband) should not consort with her for 4 months and 10 days.

MU. I, p. 190, l. 19 to p. 191, l. I. (MU. II, p. 479).

Suratya Adhyārus :—As regards the man who has sexual intercourse with his wife, if the woman has not bathed (after intercourse) and is in menses, she ought to wash herself as in the case of her other periods.

MU. I, p. 191, l. 3. (MU. II, p. 385).

Nariman Hoshang .—When a husband consorts with his wife, they must wash their bodies altogether and then (only) they are clean.

MU. I, p. 191, l. 5—H. F. f. 272. (MU. II, 453).

Kaus Mahyār :—Q.—How is it if they wash their head with water boiled in a pot ?

A.—(By washing the body) with hot water, the *druj-nasush* will not be destroyed, especially that which a menstruous woman has.

MU I, p. 191, ll. 7-10. (MU II, p. 387).

Nariman Hoshang :—Q.—Can one consort with his wife every day, or how many times a month should one consort with his wife ?

A.—It is proper to consort with one's wife, three times a month, and when this is proper for 10 days³ and she becomes pregnant, then according to the good religion, (consorting with her again) is not allowed at all⁴: for in the religion, three kinds of sin have been spoken of, which have been noted down (here) in short.

Again, one should not consort⁵ with her for the time that the child is being suckled, and if she becomes pregnant a second time, then if the weak suckling⁶ is not given to a wet-nurse and the suckling dies and if the parents of the children know this and are careless about it, both are *margarjan*.

¹ Salmān-i Farsi, otherwise called Dastur Dinyār.

² MU. اوی شدم : Paz شد. i.e., went in.

³ i.e., When such intercourse is held ten times. ⁴ با صلا for با صلا

⁵ for نزدیکی read نزدیکی

⁶ فرزند شیرزده

MU I, p. 191, ll. 12-19 to p. 192, ll. 1-8.—H. F. f. 209

Kamdin Shapur —Every time that one goes near one's wife, the husband and the wife should first of all recite 9 *Yathā*. Then they should consort, and when they become separated, they should recite 3 *Ashem*, 2 *Humatanām*. 3 *hukhshathrotēmāi*, 4 *Yathā*....*ahunem. vavrim. yazamaide*.....to end Then the wife should not utter anything, but the husband should recite *āat-aoshiti**Ashem*. [Here the formula is given : see Vd. 18 §§ 51-52]. Then both husband and wife should wash their heads.

Every time there is nocturnal pollution,¹ and if one recites the Avesta thereof then for every one time, Ormazd gives a son 15 years old, at the resurrection and future existence to one who has performed a *Yasht*², but if the Avesta is not recited, such a son is not given and (moreover), it will be a sin of one *tanafur*, which is equal to 1200 *drams* in weight.³

MU. I, p. 192, ll. 10-11.

Shapur Bharuchi —At the time of consorting with a newly-married woman, both husband and wife should recite first 11 *Yathā*-*ahuvaryô's* and then they should consort. When they separate, they should finish off the *Vāj*, just as is written (in the Avesta).

Nocturnal pollution.

MU. I, p. 192, ll. 11-19 to p. 193 l 1. (MU. II, pp. 475-77).

Suratya Adhyarus —Q.—When men have been polluted in a dream, should they observe ceremonial precautions⁴ before bathing or after bathing ?

A.—It is necessary that the ceremonial precautions⁴ should be observed before bathing, and then they should recite the Avesta⁵ and thereafter bathe.

Q —A person is polluted in sleep, but he forgets it and recites (at once) the Avesta, and eats something. Thereafter he comes to know of it and bathes. (What is the decision ?)

A —If this is (done) unknowingly, he is not *riman* : but whenever he knows of it (and acts in this way), it is not proper.

Q —In trustworthy books, it is enjoined that if a man has been polluted in sleep, or if a woman has menstrual discharge, then the clothes so soiled should be first washed with the *gomez* of the bull. When men get up from bed, they should in the same way⁶ wash the cloth soiled by nocturnal pollution and then wash it entirely with water But, at the present day, in the regime of the *darvands*⁷ (i.e. foreigners) this should not be made manifest. Will it do if water (only) is used for this ?

¹ که نزد یک زبان شده باشد must be omitted as in the Paz Riv. of *Kamdin Shapur*.

² i.e., who is a priest (or, has been initiated a *Nāvar*)

³ HF. adds اوش پاد فراه گران بید

⁴ بریز

⁵ After خواند خورد — و چیزهای خورد is an interpolation (See MU. II, p. 475 ll. 18-19). See line 14, just following.

⁶ i.e., with *gomez*.

⁷ i.e., the Mussalmans.

A.—Without (first washing the clothes with) the *gomez* of the bull, it will not do.

Q.—It is incumbent on a woman in menses and on the man who is polluted in sleep to use the *gomez* of the bull (for purifying the clothes soiled), but in these times, owing to the dread of the *darvands*, we cannot openly make manifest the use (of the *gomez*), and to put this (injunction) into practice becomes difficult. (What is the decision about it ?)

A.—It is not proper without (using) the *gomez* of the bull, but out of helplessness, *āb-i tamtūmē* will do, i.e. the juice of plants or of the leaves of the trees will do. If we can help it, we must exert ourselves about it, if we cannot help it, we must rest contented.

MU. I, p. 193, ll. 3-5. (MU. II, p. 467)

Shapur Bharuchi —If a man is affected with nocturnal pollution, and if he does not recite the Avesta *ād aoshuti* (Vd. 18 §§ 51-52), then one *dev* becomes pregnant, but if he recites *ād aoshuti*, then the Creator Ormazd bestows on that man a male offspring, and if he recites it the whole of his life, male progeny to the extent of 150 has been ordered in the religion. If he recites it 20 times, 30 times, or as many times, then he will get so many offspring (in the next world).

MU. I, p. 193, ll. 5-7. (MU. II, p. 476).

Suartya Adhyarus :—Q —When the seminal fluid separates from the body, is bathing necessary, whenever this happens ?

A.—Every time this happens, bathing is necessary.

MU. I, p. 193, ll. 11-19 to p. 195, ll. 1-2. (MU. II, p. 464).

Shapur Bharuchi :—Again, casting the seminal fluid on a piece of arable land is not allowable.

This is the formula (*nirang*) recited for observing precautions about nocturnal pollution. If the *nirang* is recited,¹ Ormazd gives him a son 15 years old in the spiritual world.

If a person is affected with nocturnal pollution during sleep, then when he gets up, he should recite the *vāj* with the Khshnuman of Asfandarmad and recite the following *nirang*. He should show the seminal fluid to the earth² i.e. he should first wash the piece of cloth on which the seminal fluid separated from the body has fallen, and then he should recite the following *nirang*, so that the earth Spendarmad may convey to him a son in the spiritual world.

Here follows the *nirang* ³

¹ for نخواند S D B. خواند

² See Vd. 18 §§ 51-52,

On Suckling a child.

MU. I, p. 195, ll. 17-19 : MU I, p. 254, ll. 3-5 : H. F. 119, 158.

Kama Bohra and Kaus Kama :—It is said in the religion that a woman¹ who weans a child (unseasonably)² and the husband³ who consents to it are to be regarded as committing (the sin of) *dashīān-marz*⁴.

MU. I, p. 196, ll. 1-2—H. F. f. 207. (MU. I, p. 254 l. 1).

Kamdin Shapur :—A boy and a girl up to 17 and 15 months old respectively, should be suckled.

On Adultery.

MU. I, p. 196, l. 19 to p. 197, ll. 1-2—H. F. f. 93.

Kama Bohra :—If a man sees another man with his wife for an illicit deed, or if he has heard of this corroboratively from another person, then if the woman repents of it and desists from doing such misdeed, can she be regarded as his wife (by the husband) or not ?

A.—If the regulation of the world, i.e. the sovereignty is not in the hands of the Behdins,⁵ then this is possible, for the reason that she should not commit another misdeed, and if she has repented and desists from the desire⁶ of committing (further) crime, it is even better that a watch is kept over her in the house.

MU. I, p. 197, ll. 4-14—H. F. f. 123, f. 162.

Kama Bohra (and not *Nariman Hoshang*) and *Kaus Kama* :—If a man sees another man with his wife for an illicit deed or if he has heard of it from a person corroboratively, what is the decision ?

A.—If the sovereignty is in the hands of the Zoroastrians,⁷ she should be quickly put to death, because God has commanded thus : “Every woman who gives her body unlawfully (to another man) four times is regarded as a *jeh*⁸, and whatever

¹ HF. in one place has زن نکر

² نگذارد *lit.*, lets go the milk in the breasts. See below (*Kamdin Shapur*) where it is said that the male child should be suckled for 17 months and a female child for 15 months. Then if a woman weans her child before this time and her husband consents to it they must both undergo the penalty of *dashīān-marz*.

³ H. F. in one place has مرد نو

⁴ *lit.*, the sin of cohabiting with a woman in menses.

⁵ As said in the next Rivayat, if the Behdins have the power, she should be at once put to death.

⁶ از سر

⁷ ایرانیان as opposed to انیران (foreigners).

⁸ چه—for چه Av. چه a whore. This word is everywhere read *che*—“what” by Dr. West in *Saddar Nasr*. Cf. *Saddar Nasr* Ch. 67 § 2 and Ch. 59 § 5. The amended translation of Ch. 67 § 2 (*Saddar Nasr*) would be better thus Every woman who has lain with a strange man should be called *jeh* (i.e., whore) and the retribution of her crime [جَزایِ نَقصیر] Dr. West has چرا نقصیر “why is the explanation . . . (?)” is this that she is of one nature with all wizards and sinners. Cf. also Ch. 59 § 5 (*Saddar Nasr*) : اگر نه اورا چه خوانند which Dr. West translates “What do they call her ?”—better, “She is called a *jeh* (prostitute).”

she looks at, decreases. If she talks with a pious man, the glory of that man departs and every creature and creation of God suffers loss on account of her.

Hence, for any person who acts thus, the more quickly she is killed the better it would be. If the sovereignty is in the hands of non-Iranians she should be forced to repent of it, and that she may desist from doing such misdeed, (the husband) should keep her under his control¹ so that she cannot persistingly² do further misdeed.³

MU. I, p. 197 ll. 16-19 to p. 198 ll. 1-2 (MU. II, p. 387).

Nariman Hoshang :—Q.—If a Behdin commits adultery with the wife of a Behdin, what should be done to both ?

A.—Both man and woman are sinners and there is punishment of the Bridge for both. It thus appears from the good religion⁴ that (as a result of the infliction of the proper punishment, care should be taken that) the woman or the man may not turn *darvand*⁵ and if the husband can assent to it, the wife may contract a new marriage (with another)⁶ ; if not, the woman should not be left without a lord⁷. Again⁸, let it be known, there are several customs which, in these times, cannot be observed in their entirety ; but the husband of the woman can contract (a new) marriage.

Q.—If a Behdin or a Hirbad commits adultery with a *juddin* woman, what about that Behdin or Hirbad ?

A.—The sin (committed) through *juddin* women is very grievous. There are three ways in which the sin will settle (upon the sinner) : One is this that there is the fear of innumerable *margarjans*. The second is that there is only one *margarjan* and the third is that this grievous sin is more degrading⁹ to the Herbad, and he is not fit for the profession of a Herbad with regard to any Behdins.

MU. I, p. 198, ll. 4-5.

Shapur Bharuchi :—Q.—It is said that a man and a woman have consorted together (in an illicit intercourse). Will it do if that woman performs *patet* (i.e. repents of her sin), or, can the woman be given in marriage (to another) or not ?

A.—A *pādshāh*-wife must remain a *pādshāh*-wife ; and if she does not commit the crime a second time, it is allowable that she may repent (of her former misdeed), but this is not allowable in the case of an *ayūkan*-wife or *chākar*.¹⁰

¹ Or, they should keep her under the control of a relative (*khvesh*).

² *Kama Bohra* and HF. بدوام—better *Kaus Kama* and S.D.B. دوام—Per. دوام = Persisting, persevering in.

³ For an account of such a woman, See Vend 18.

⁴ Or, those of the good religion declare that . . .

⁵ i.e., adopt another faith, chiefly Islamism.

⁶ Or, the husband may marry her again.

⁷ i.e., a master or chief who may watch her movements.

⁸ دگر—better دگر

⁹ مسکفر (*sabaktar*).

¹⁰ i.e., a *chākar* or *chagar*-wife : See above.

MU. I, p 198, ll 7-16—H. F. f. 95, f. 124, f. 137.

Kama Bohra.—Q.—If a man consorts with a *juddin* woman, four times, what is the decision ?

A.—If the woman does not become pregnant then (the sin) is the same as that of *dastīn-marz* (i. e. cohabiting with a woman in menses), but if the woman becomes pregnant and gives birth to a child and if it is brought up¹ with the *juddins*,² then every crime which is committed by its progeny after progeny³ is just like this that the person does it with his own hands. This sin is very grievous and (fruitful) of many *margarijans*.

Kama Bohra and Kaus Kama :—Q.—A man consorts with other men's wives four times. What is the decision ?

A — If the woman does not become pregnant, it is a sin of *dashlūn-marz* (i.e., cohabiting with a woman in menses), but if she becomes pregnant, then no estimate can be made of that sin⁴ because it is possible that many children and grand-children will (thereafter) be born, and so many sins relating to *dashlūn* (i.e. menstruation) and *margaryans* will spring up from them that it is the same as if that person has committed them himself.⁵

The hamemâl sin, or sin affecting the accusers.

MU. I, p 202, ll. 2-5—H. F. 90.

Kama Bohra :—Q.—If a person commits a sin of Hamemāl (i.e. a sin affecting one's adversary or accuser) and (in compensation for that) orders Yashts and Yasnas (to be celebrated) and orders Khavidyodath⁶ to be performed and carries fuel (i.e. sandal-wood, &c.) to fire-places, can that sin be extirpated⁷ or not?

A.—Nowhere is it manifest in the Avesta that the sin affecting the accusers can be uprooted by⁷ (the performance of) any meritorious deed except that the antagonist is satisfied but there is no good deed (which can compensate for it), or there is no other remedy (which will uproot the sin). Just as a person is responsible⁸ for one *diram* to another person and orders Yashts and Yasna-services worth a thousand *dirams* for that one *diram* and performs various kinds of duties and good works, still the sin is not uprooted. About the ceremonial recital of the Avesta, it is declared in the revelation that it will not remove the sin of *margarzan* or the sin affecting the accusers, but the performance of Khvedyodath⁹ (only) can remove the *margarzan* sin¹⁰

¹ *It*, remains with

جدد یمنی HF. — حدو یمن MU. 2

3 8) = offspring, child-birth.

⁴ Because the sin is very grievous.

5 *let.*, by his own hands.

⁶ HF. adds **و خويديودت فرمايد** (referring to marriage among relations).

—از بن وی نشود for ازین وی نشود 7

8 دارد *dar* on his neck & *de*, who has contracted a loan of one *diram*, and has not returned it, or who has stolen one *diram*.

⁹ i.e., marriage among relatives.

10 Cf. Sls VIII § 1.—

וועגן דעם פארגלעבן וואס איז געווען אין דער שטאט און דער שולדענדיקער האט זיך נישט געפונען צו קומען צו די ריכטיקע ארבעט.

i.e., The sin of *hamemdl* i.e., the sin affecting the accusers can be atoned for among the accusers; that relating to the soul can be atoned for among the *rad* or high priests.

MU. I, p. 202, ll 6-16—H. F f. 119, f. 158

Kama Bohra and Kaus Kama :—Q.—If a person performs *Khvedyodath*, or orders Yasna-services (to be performed), then which crimes will be extirpated¹ thereby and which not ?

A.—(The performance of) *Khvedyodath* will not uproot the sin affecting the accusers, and the Yasna-services will not extirpate² the sin of *margarzan* ; because in many places it is manifest from the religion that if a person is responsible for one *diram* to another, then in no case will that sin depart from his neck, although he may perform many duties and good works, and performs *Khvedyodath* or orders Yasna-services (to be performed) except that he satisfies the antagonist. There is no other remedy for the sin affecting the accusers than that he should satisfy his antagonist. The sin affecting the accusers is this :—a person takes away something from a person, or that a person commits adultery with another's wife. *Khvedyodath* will remove³ the sin of *Margarzan*, neither more nor less ; but a Yasna-service will not remove⁴ the *margarzan* sin.

About menstruous women and the Davâzda-Homâst ceremony performed for the expiation of sins committed by them.

MU. I. p. 205 ll. 18-19 to 207 ll. 1-3 —H. F. 248.

Kamdin Shapur :—Q.—In what way should a woman in her periods act ?

A.—When a woman is in doubt that she is in menses, she should strip her clothes off the body and watch herself. If menstruation occurs, she should wear the garments (set apart) for menstruation and should sit in a place which is far from water, fire, vegetation and from a holy man : (as is said in the Avesta) —*âat mraot. Ahuro. Mazdâo. pancha-dasa. gâim. hacha âthrat, &c.* (Av. quoted). Ormazd said : “She should be 15 steps away from fire, 15 steps from water, 15 steps from the Barsom spread holily, and three steps from the holy man.” Again the gaze of a menstruous woman causes pollution as far as the eye can reach any place, and if she looks at the Barsom or Darun or any ceremonially purified apparatus⁵ (of the Yasna Gâh) as far as 1000 steps, she causes pollution.

At the time of taking meals, the food should be put in a (metallic) dish, and two clean hand-gloves⁶ should be given to her. First, a little pure *nirang* should be let in a receptacle⁷ and placed near her in such a way that there would be no contact with her. That woman should take up the *nirang* (i.e. bull's urine) and wash

¹ ازین ببرد for ازین ببرد (so in many places).

² نتواند برد (Kama Bohra)—Kaus Kama نتواند برد for نتواند برد

³ HF. ببرد — better MU. ببرد or Kaus Kama ببرد ازین ببرد

⁴ MU., HF. نتوان ببرد (Kama Bohra)—MU., HF. (Kaus Kama) نتواند ببرد for نتواند ببرد

⁵ پادیاپی generally means ceremonial purification ; technically, it is used with the Barsom for all the implements and sacred things used in the higher liturgical services (See Fah Vd. and Epistles of Manushchehr.)

⁶ Kasa= bag here the *dastwâna*.

⁷ جای lit, place.

her hands and face with the *nirang*. She should take up the gloves in such a way that they may not touch her clothes. She should put them on. She should hold the end¹ of the spoon (at the time of eating) in such a way that the gloves may not come in contact with the water or bread. When she has finished her meal, the (metallic) dish should be put in a large bag and the two hand-gloves should thereafter be placed over it and this should be laid (aside) in such a place that as long as the hands are again not washed (with *gomez*, at the time of another meal), there should be no contact with it. Again, when she wishes to eat her meals, some one should pour a little pure *nirang*² in a cup (and place it near her) in such a way that the person should not come in contact with the menstruous woman or her clothes. If that person comes in contact with the menstruous woman or the clothes of the menstruous woman, that person should wash himself and his clothes with *nirang*³ and water. If the (metallic) dish or the hand-gloves touch the garments of the menstruous woman or comes in contact with any member of the body of the menstruous woman or with any other thing (pertaining to her), they are impure, and before she cleanses herself (of the impurity) of menstruation, another person should denude herself so that she may wash that dish or the garments (made impure), with *nirang* and water and thereafter she should wash herself with *nirang* and water in order that she may be cleansed. When the menstruous woman perceives herself clean, it is necessary for her to stay for another day, and should wash herself the next day. (Washing) should not be effected before this period, if she washes her head (before the stated period), and if water reaches any member of her body or her clothes, then for every drop of rain or³ water there is a sin of one *tanāvīr*, and if she drenches her body with water, it is (a sin of) 15 *tanāvīrs*, which is a *margarzan* sin. She should most assuredly abstain from (applying) water to the body or the clothes defiled with *dash-tān* (i.e. menses). If she does not abstain herself (from doing this) she is *margarzan* and fit for hell. When a menstruous woman (finding herself free from menses) washes her head, she should be given *nirang* (to be applied to her body) at two places⁴ and then some distance away from this (place), she should bathe and wash herself thoroughly well in such a way that (at the place) where she had rubbed *nirang* (on her body), the water may not pass on there. If the garments or any impure thing of a menstruous woman have been taken in the mouth or (bitten with) the teeth by that menstruous woman, then when she perceives herself clean, she should not wash her head (at once to purify herself) and should not go to her house; but when she is free from menses, she should (first) wash herself and her clothes with *nirang* and should not apply any water (to her body). She should necessarily undergo the Bareshnum purification⁵

¹ ذنب *lit.*, the tail.

² Technically used for *gomez* or urine of the bull or cow, so called because the *nirang-i dīn* i.e. the sacred formulas of the religion, i.e., the Vendidad Ceremony is performed in the preparation thereof.

³ ل for ل

⁴ As in the administration of Bareshnum, on stones reserved for this process.

⁵ as, by taking the impure things belonging to her in her mouth, she has become *riman*, who is always purified with the lesser purificatory process called *si-shum* (*lit.*, 30 washings) or according to some Rivayets, with the greater purification called Bareshnum.

MU. I, p. 207, ll. 3-19 to p. 209, ll. 1-18—HF. f. 379

[*Bahman Punjyā*]:—Propitiation of Ormazd, the radiant and glorious and of the Amshaspands and of all the spiritual angels and terrestrial angels.

Q. About *Dashtān* (i.e., a woman in menses).

Dātār ! yat. ahmya. nmāne. yat. Māzdayasnoish. nāirika. chithravanti. dakhshta-vaiti. vohunavanti nishidhāt (Vd 16).¹

May the priests, warriors, husbandmen and the artizans, and the Mobeds and Dasturs and Hirbads and the leaders (of the congregations) of Hindustan, viz. those of the religion of Ormazd and Zartosht,—condescend to accept the salutations and supplications of these humble ones (of Persia) sincerely attached to them by way of petition and may their precious visit (here) be consummated with goodness and excellence. After the indication of our good pleasure, some words about a woman in menses, i.e., about the ceremonial impurity of women¹ are written :

The holy Zartosht asked of Ormazd : “ O Creator of the material world. Thou holy one ! If there is a woman in her period, then first of all a *dashtānistān*² should be prepared, i.e., a place should be prepared for the women in menses, 30 steps away from water, 30 steps away from fire, 30 steps away from Barsam and the Yazashna-gāh, and 3 steps away from a pious man, i.e. (away from) the place frequented by men. If suspicion arises in the mind of a woman as regards her period and if she is (at that time) engaged in any work, e.g., if she makes her bread, or cooks her food, she should leave off that work, come out of the house, go to the *dashtānistān*³, strip off her clothes, put them far off and wash herself. If she is in menses, she should wear her old garments (reserved for this purpose) and with these (clothes) on go to the *dashtānistān*, should not talk with any pious man, should not throw her gaze on fire, and should not look at the sun.⁴ When food is carried to her, (it should be given to her in) a metallic vessel, viz., a tray of brass and a spoon of brass or of copper and another vessel for water and a solid linen fabric should be made into two folds and three bags sewn therefrom; two thereof⁵ should be put on, one on the right hand and one on the left hand and one⁶ should be (reserved) as a receptacle for the metallic trays (i.e., vessels for eating). When the menstruous woman is on the point of eating her food, she should take the urine of the bull and wash her hands three times with it and wash her face three times with the urine of the bull, then she should place both her hands in the bags (i.e., hand-gloves) and take up her food in such a way that the gloves may not come in contact with the food. If the food comes in contact with the gloves, it becomes impure and should not be eaten. The metallic tray also becomes unclean and the

¹ *دمازی* ceremonial impurity in women disqualifying them from engaging in prayers—Steingass.

² *dashtān* used for *dashtānistān*.

³ *دشتانستان* for *دشتانستان*

⁴ *دشت*, should look less at the sun.

two bags in the form of hand-gloves called *دستوانم* (*dastvāna*).

⁶ which should be a larger one than the two preceding.

food should be thrown to the dog. Some (other) person should denude herself,¹ make the tray (clean) dried², apply the urine of the bull and wash it therewith and cleanse it with dust and (then) wash it with running water.³ If the hands and the hand-gloves are so applied to the food that it does not become impure, she may (with due precaution) take up the food and place (the dish or tray) on the palm of the left hand and eat it (with the spoon). Again, she should so eat it that the spoon may not strike the nose, if the spoon strikes the nose, it becomes unclean, and she should take up another spoon and the (unclean) spoon should be purified with the bull's urine and dried clean and washed with water so that it may be pure. Again, the gloves worn on both the hands should be so kept that they may not come in contact with garments worn on the body.

When she has finished eating the food, the tray in which bread is eaten and the vessel in which water is drunk should be inserted and put in the larger bag. It should be (then) so placed in a neat place that any dog or creature may not thrust its snout into it,⁴ and the two gloves of the hands should (also) be placed in the larger bag.

Again Kusti and the garment underneath the Kusti, *i.e.*, the *Sādra* should be worn and every day and night, (the Kusti) should be performed 7 times. If, during the first night, she sees herself clean, then so long as three nights have not passed, she should not bathe,⁵ but when three days and nights pass away and if she is clean, she should sleep one night more in that state of cleanliness⁶. Again, during (the period of) 9 nights, if she finds herself clean (from the 3rd night) onwards, (*i.e.*, if she finds that she is free from the pollution of menstruation on the 3rd or the 4th or the 5th or the 6th or the 7th or the 8th day), she should sleep for one night more in that state of cleanliness and then bathe herself. If 9 nights are passed (in menses), then she should bathe at the very moment she becomes free from it. When she washes herself, she becomes free from impurity and pollution. She should go to a place far away from the *dashtānistān*⁷, bull's urine should be taken there and she should apply, and wash herself with, bull's urine three times, and every time she should make herself clean dry; every three times she should make her body wet with bull's urine and the hair of the head should be so drenched that when it is squeezed, (the drops of) the bull's urine may trickle through it. Every time she should dry her body and then the gloves put on the hand and the tray in which food is eaten should be washed three times with bull's urine and when they are clean dried with dust, there should be no moisture thereon. The gloves should be placed aside and she should sit on another stone.⁸ Three⁹ vessels of water

¹ necessarily a woman.

² *i.e.*, take out the remainder of the food therefrom.

³ *i.e.*, pure water.

⁴ دم نکند *dm* *niknd*, may not blow it with its breath.

⁵ *i.e.*, the least period for a menstruous woman to confine herself in that state is three days.

⁶ and then wash and purify herself with water.

⁷ دشتانستان *for* دشتان *shan*

⁸ *i.e.*, the stone or the seat kept apart for bathing with pure water.

⁹ سه *for* سه

should be placed near that woman so that she may bathe and purify herself and put on clean garments and when she purifies the vessel of water, the bag, if it has become dry, should also be washed with water and should be placed (apart) in a place until they may be taken (and used) the next time during menstruation.

The Avesta (recited before purification with *gomez* and water is —

(here the *Srosh-bāj*; upto *ashahe* is given). (When she has purified herself with *gomez* and water in the manner indicated above), she should finish off the *vāj* (i.e. *nemaschā. yā. armaitish. izhāchā. &c*) twice and then she should put on the Kusti anew and the Avesta (for tying on the Kusti) should be again repeated.

When a woman is in her period for three times, the garments she puts on during menses should be so drenched with bull's urine (at the 3rd time) that no portion thereof remains dry and so that when they are squeezed, the urine of the bull trickles down (through them), then they should be strewn (in a place) until they become dry. She should take up water, be away from the (other) pure water (for bathing) and wash those clothes and strew them so that they may be dried and then they should be taken up and placed in a neat spot in such a way that they do not touch any other thing, until the period of menses again commence, (when they should be taken into use).

Again, when there are (many) women in menses, if two, or three, or four, as many as there may be, they should not come in contact with one another,¹ i.e. they should not strike their hands or feet one with the other; and if they do so, they are *riman* and they should undergo the Bareshnum purification. If the garments worn by a woman in menses are moistened with (the contact with) the teeth, or with the saliva of the month, then the woman becomes *riman* and she should undergo the Bareshnum. If any part of her body comes in contact with her teeth or become wet with saliva, she becomes *riman*. If a woman in menses talks with a man, then for every word (she utters), there is a *farmān* sin. If a menstruous woman throws her gaze on fire, it is a *tanāvir* sin. If a menstruous woman goes near the fire in such a way that the heat² of the fire reaches her, she is *margarzān*. If water is poured on a menstruous woman, for every drop she becomes *margarzān*, i.e. it is necessary to kill her.³ When it rains and she knows that it is raining and goes out when it is raining then for every drop which falls on the menstruous woman, she is *margarzān*. A menstruous woman should not pass over a bridge or throw her gaze on the running water. Again when women are in menses, it does not behove them to place any member of their bodies, i.e., either (bare) hands or feet, on the ground, and if they lay their bare members on the ground, it is a *tanāvir* sin. If they walk with bare feet, it is a *margarzān*. It is necessary that every woman, when she cleanses herself by washing should kill 200 corn-carrying ants. It is necessary that every woman should cause 33 Vendidads to be consecrated with the *Khshnumans* (i.e.

¹ *let*, strike their bodies one with another.

² گرمیش

³ *margarzān* is thus literally explained.

the dedicatory formulas) of the 33 Amshaspands¹ and when she perceives herself free from menses and washes her head, she should perform *patet* for the expiation of her sins.²

¹ i. e., all the Aushaspands and Yazads; referring to the consecration of the Hamāyasht

۱۱۰۰ - ۱۱۰۱ Pah. ونا و جارش ۲

Throughout this Rivayat, the words *gomez-i gāv* are written in Avesta characters. For the reason thereof see MU. I. p. 192 ll. 17-19.

Cf. the following passages : from Sls. and Pah. Vend:—

Sls Ch III:—

(1) If a menstruous woman takes new clothes for her use, they are *riman* (i.e., polluted), but those which are (already) in use are not *riman*.

(i.e., the garments kept apart for use by a woman when she is in menses do not further become polluted, when so used at the different periods. But if new clothes are provided for a menstruous woman, they are polluted and therefore should be kept once for all for a similar use and they should not be worn ordinarily, although they may be washed with *gomez* and water).

(4) No sooner does she know that she is menstruous, than at the place where she is occupied in work, first the necklace, then the ear-rings, and then the head-fillet (*chamber*) and then the garments should be put off. (5) When she is in a place where she is occupied in work, even though she may have been a long time occupied in that work (without her being aware that she is in menses and if thereafter she comes to know of it) yet, then, the garments (she wears) are clean (but must be put off at once). (१०६) १५, ५५३५, १५५५ Perhaps १५५५ is for

५७९ the word which explains -*ṣṭhāṣṭhā* i.e., *daḥtavanā* in Vd. 16 § 2. If this interpretation be correct, then the meaning of this last clause may be: There is nothing the matter (*Kār lūt*) with the menses (*taḡāḥ*) and the privy parts (*sharm-gūh*)—See § 14 for ५७९

ᠰᠡᠭᠡᠨᠠᠨᠨᠠᠭᠤᠨ (6) When she knows for certain that it is menstruation, then she should change all her garments and should sit in the place for menstruation (i.e., in *dashtanistan*).

(10) Hands put over ceremonial apparatus (*pādyāvāh*) used jointly (*am-bāṅṅak* Cf. ام باڻگي
joint company, partnership) (in the Yasna-Gah or other liturgical service) when a menstruous
woman sees them, become unclean, and if she sees the Zōti (i.e., the officiating priest only)
and does not see the Barsom (and other ceremonial apparatus), it is the same (i.e., the ceremony
is vitiated)

(11) In a house where a menstruous woman is on the upper (floor) and the Barsom (i.e. the ceremonies conducted with the Barsom) ceremony is going on right below (on the ground floor), if even (it is conducted) full 15 steps (right) below, even then the Barsom (ceremony) is vitiated, but if not right (below), 15 steps are plenty. (i.e., the ceremony is not vitiated).

(12) Food which is cooked within three steps of a menstruous woman is impure and food which she leaves off (eating) from her morning meal is not fit for the evening meal, nor that which she leaves off (eating) from her evening meal, for the morning meal.

(13) If any one touches the clothes and garments (of a menstruous woman), Sashyos said that so much space should be washed with *gomez* and water ; her bedding which touches the bedding of any one does (not) make it *ryan*.

(14) A menstruous woman who becomes clean in three nights should not wash herself till the 5th day (i.e., she should wait for one night more to be quite certain whether she is clean or not); from the 5th day onwards to the 9th day, whenever she becomes clean, she should wait for one day for cleanliness lest *tagūk* (i.e., menses) (should issue again) and she should wash herself after 9 nights when *tagūk* does not matter (i.e., she should at once bathe after 9 nights passed in menstruation).

(16) If a menstruous woman has sat for one month in *dashīnastān* and if she becomes clean on the 30th day and when at the time she perceives herself clean, she again becomes menstruous, then her *tagdik* (i.e., period of the flow of menses) should (be counted) from the beginning and washing is not allowable till the 5th day.

(17) When she has washed herself of (the impurity of) menstruation and has sat for 3 days in cleanliness and becomes again menstruous, then she should wait for 4 days from the beginning (of the second period), and she should wash herself on the 5th day.

(18) When, for her being (free) from the second menstruous period, nine days and nights are not (required) (i.e., if she is free within this period), then on her being clean (from menstruation either on the 3rd, 4th, up to the 8th day) she should wait for one day and then wash herself. If she passes completely nine days and nights (in menstruation) (and then is free from it), she should wash herself on the same day, (i.e., there is no need of her waiting for one night more).

(21) On account of severe cold, it is allowable for her to sit near fire, and when she washes herself, she ought to take the *ḍāḡ* (of Sarosh). The washing of her hands, except with *gomez*, is not proper. When she washes herself (with pure water), 200 noxious creatures should be killed by her for the atonement of sin.

(25) Again, if a person comes in contact with a menstruous woman, or with any person for whom it is necessary to wash with *gomez* and water, it is the root of a sin of 60 *stirs*.

(26) If one knowingly has sexual intercourse with a menstruous woman, it is the origin of a sin of 15 *tanāfurs* and 60 *stirs*.

(27) If a menstruous woman sees a fire, it is a *farmān* sin, if she goes within 3 steps (of such fire), it is one *tanāfur*. If she puts her hand on the body of a fire, it is a sin of 15 *tanāfurs*. The same is the case (if she puts her hand) on the ashes (of a fire) and of dried cow-dung (*gōbarak*, *ḡat*, the produce of the cow).

(28) If she looks at water, it is a *farmān* sin; if she sits in water, it is a sin of 15 *tanāfurs*; if she walks out in the rain through contemptuous disregard, then for every drop, there is a sin of 15 *tanāfurs*.

(29) She should not look at the sun and other luminaries, she should not look at animals and plants, she should not converse with a righteous man; for so violent a fiend is the fiend of menstruation that where another *drug* does not smite with her look, that (i.e., the *drug* of *dashtān*) strikes (a person or a thing) with her look.

(31) The tray of food, if apart from the lip (*lahav* = لاه) and contact with it does not occur, is proper.

(32) When one wishes to consecrate the Darun, and one holds up the Barsam from the Barsam-stand and if (a woman) is in menses, then as soon as it comes to one's knowledge and one puts down the Barsam and goes out, the Barsam is not *riman*.

(33) In menstruation, she is to be so seated that there should be 15 steps of 3 feet each from the water apart from her body, 15 steps from the fire, 15 steps from the Barsam, and 3 steps from a righteous man.

(34) They should carry food for her in iron or leaden vessels and he who carries the food should stand three steps away from her.

Cf. Pah. Vd. 16 § 2 :—

If fire is seen away from 3 steps, water from 3 steps and a well (چاه) away from 3 steps there is no sin committed When she is engaged in work at a place, the clothes which she wears on her body (before the commencement of menses) do not become *riman* When (a woman becomes menstruous and) she goes out at once (from the place) and if one has his hand on the Barsom (i.e., one has been conducting any ceremony with the Barsom) it is not *riman*, if she can go away in the manner (prescribed) (i.e., with all proper precautions such that everything in her way should be removed and the ground should be strewn with dust), but if she again goes to the ceremonial apparatus (*patmānak*: Cf. *Patmānak* = *Pādyaṇi*) (or, if she goes within the measured distance (پیمانه, i.e., within 15 steps), then she makes it polluted (i.e., the ceremony is vitiated).

Pah. Vd 16 § 4 Comm :—

These following things are *riman* on account of her gaze :—Barsam, Arwānghān, Zor and *Jiv* (i.e., *Jivām*=milk).

Everything, if at the right distance (*lit*, measure i.e., the measure of 15 steps, &c), is proper, except that one when the uncleanness is above (i.e., when the *dashtān* woman is on the upper floor) and the ceremonial apparatus (which are arranged for conducting ceremonies) are right below. For even if it is much below, even then it is not proper (i.e., the given distance is not sufficient for the purpose), no ceremony in such a case should be conducted below.

Pah. Vd 16 § 7 Comm.—

It is proper that every one should sit, eat and sleep in one (secluded) place. At the time of (eating) food, she should wash her hands with *gomez* and with the *khehnuman* of Srosh should recite the *vāj* for taking meals (*darun*). Some say that (she should recite only) *Yathā* and *Ashem*.

The food left over by a menstruous woman (is of no use whatever) and it is not proper (to eat it) The food should be (eaten) separately (by every menstruous woman) it is not proper (for more menstruous women) to eat it together

Nishapur has said : “ In our house if any (other) woman sits (as menstruous) and if she has to take her food, then the food-tray of the menstruous woman (who has already eaten in it) should be washed with *gomez* after she has dined (and then the other *dashtān* women should eat from it)

When she comes out (free) from menstruation, and if there is no fear of her being purified from menstruation, she should wash herself If there is fear of the menstruation (appearing again), she should not wash herself and she should not disengage herself.

If a person comes in contact with a menstruous woman, he should wash his body and clothes with *gomez* and water

There is nothing the matter with one whose body (comes in contact) with the clothes (of a menstruous woman) or, one whose clothes (come in contact) with the clothes (of a menstruous woman) except that the teaching of Soshyos (says otherwise).

If menstruous discharge flows from the body on to the clothes, then as much space (as is spoiled should be washed). Some say that if menstruous discharge falls from the body on to the clothes, then the whole body should be washed.

Pah Vd 16 § 11 Comm.—

Kushtan-bujet said that if after three nights she does not see (menses) and if she is very clean, she should wash herself (thus).—She should watch it on the fourth day, if she is clean, she should at once wash herself on the 5th day Soshyos has said that *tajāk* (i.e., the impurity arising through *dashtān*) should be taken into account (and therefore she should not wash herself within the period). If in the course of 9 days and nights, she is clean, then she should wait for a day for the sake of *tajāk* (menstrual flow) and then she should wash herself After 9 nights, *tajāk* should not be taken into account, for whenever she is clean, after that period, she should at once wash herself (without waiting for one day more); except in this other (new) case (𐭥𐭪𐭭𐭩𐭥𐭭𐭩) when after three nights she sits in cleanliness and the *dashtān* discharge again begins, then that *dashtān* is *tajāk* from the beginning and everything should be regarded as is the case with a new menstruous period.

(Pahlavi gives three stages of menstrual flow :— 𐭥𐭪𐭭𐭩𐭥𐭭𐭩 (*lit*, yellow flow), 𐭥𐭪𐭭𐭩𐭥𐭭𐭩 (*tajāk*) i.e., symptoms of menstruation, or, secretions preceding the menstrual flow and 𐭥𐭪𐭭𐭩𐭥𐭭𐭩).

Pah. Vd. 16 § 12 Comm :—

She should (in expiation of her sins) kill noxious creatures—like the corn-carrying ants, which, if it is summer, should be 200; or, she should kill anynoxious creatures of Ganā-Minu, if it is winter.

Bahman Punjya. (in Verse) *Firashas* to be invoked in the ceremony of *Davāz-dah-Hāmāst* :—The reason assigned for the consecration of the *Davāz-dah-Hāmāst* to be ordered by a woman is that during her period she afflicts and injures, knowingly or unknowingly, all the good creatures and creations of Ormazd and for 12 such good creations, she must cause 12 Vendidads (with 12 × 12 Yasnas) to be consecrated for the expiation of her sins :—

These 12 Vendidads according to Bahman Punjya's Rivayet are the following:—

- (1) Ardibehesht = Adar, representing fire.
- (2) Khordād, representing آب روان i.e. running water.
- (3) Asfandār „ the earth.
- (4) Bahman „ cattle. ♀
- (5) Amardad „ vegetation.
- (6) Farvardin „ a pious man.
- (7) Avan „ water.
- (8) Teshtar „ the rain (the Rivayat gives 'the stars in the sky').
- (9) Māh „ the moon.
- (10) Bād or Govād „ the wind.
- (11) Khorshed „ the sun.
- (12) Anārām „ the stars in the sky.

These 12 Vendidads represent the least number. According to all Rivayets, 33 Vendidads should be consecrated for the propitiation of all the 33 Amshaspands and Yazads. If this is not possible, then 18 should be performed, if not, 12 must be consecrated. This accounts for the greater or the lesser ceremonies of the *Davāz-dah Hāmāst*. (cf. MU. p. 211, l. 1 and p. 215, ll. 15-16).

MU. I, p. 212 & p. 219.

Saddar Nazm :—According to the *Saddar Nazm*, the following 12 Yazads and Amshaspands should be propitiated in the *Davāz-dah Hāmāst* :—

- (1) Khorshed, (2) Adar, (3) Aban, (4) Asfandarmad, (5) Farvardin, (6) Khordad, (7) Amerdad, (8) Dadar Hormazd, (9) Sarosh,¹ (10) Māh, (11) Bād, (12) Teshtar.

Again, according to the *Saddar Nazm* (MU. I, p. 219,) originally 12 *Davāz-dah Hamāyast Nasks*, in full, were recited and consecrated chiefly for the propitiation of Abān (i.e. the Yazad presiding over water) for the expiation of the sins committed by a menstruous woman. But this is impracticable now-a-days and therefore 12 *Hamāyast ayyām* (همایست ایام) i.e. (12 different periods when 12 Yazads and Amshaspands) are propitiated consecutively in that ceremony i.e. 12 Vendidads in their honour are consecrated.

¹ called خورده (See MU. I p. 212 l. 7) This is the same as خورده of *Saddar Nasr*, Ch. 41 (see below).

MU I, p 220.

Saddar Nasr —Ch. 41 —According to the *Saddar Nasr*, the following 12 *Yazads* and *Amshaspands* should be propitiated in the *Davazda-Hamast Ceremony* :—

- (1) *Dadar Hormazd* representing the *minu* i.e., the spiritual world.
- (2) *Teshhtar*, representing rain and the stars.
- (3) *Khorshed*.
- (4) *Māh*.
- (5) *Adar*.
- (6) *Aban*.
- (7) *Asfandarmad*.
- (8) *Bād*.
- (9) *Khordad*.
- (10) *Amerdad*.
- (11) *Sarosh* (in order that the sins arising against *ساروش خورده*¹ may be uprooted).
- (12) *Farvardin* (in order that the sins with regard to *nasā* may be uprooted).

MU. I, p 216, ll. 7-9=H. F. f. 388.

Bahman Punjya :—If a menstruous woman puts her bare feet on the ground, it is a *tanāvir* sin. If she goes within three steps of water or fire, the same is the case. If she speaks to a man, (it is a *tanāvir* sin). Hence she should sit in seclusion² so that she may not see any one and so that she may not distress³ water, fire, a holy man and the land of *Sapandarmad*⁴. If an impure⁵ woman strikes her hands or garments with her teeth, she is *riman*, and should undergo the *Bareshnum*. She should not place her hand on anything.

MU I, p 216, ll 9-13 (MU. II, pp. 452-53.)

Kaus Mahyar :—Q.—How is it if a menstruous woman sees water, fire, the sun⁶, the moon, or the holy man ?

A —If she looks at them, then for every time it is a *farmān* sin. If she places her bare feet on the ground, it is a *farmān* sin. She ought to expiate (for that sin).

Q.—If there are two menstruous women in a place, how is it ?

¹ *ساروش خورده* here and *خورده* in *Saddar-i Nazm* (see above) refers to *Srosh*. West explains it as meal-time, but says in a note that this is doubtful. Perhaps this *khurdak-gāh* is a corruption of *Khorah-Khuda*, (*خوراه خودا*) by which name *Sarosh* is mentioned in *Dadistan*, pursesh 29 § 3, and again as *farkhō khudāsh* (*فركه خوداش*) in the *Pahlavi* and *Pazend Setayesh* of *Sarosh* (See *Pahlavi Khorda-Avesta*, edited by me, p. 243 (last line)).

² گوشه گیری for گوشه کاری.

⁴ *Spenta-Armaiti*, the angel presiding over the Earth.

⁵ i.e., menstruous.

⁶ for خورشید نبایش read خورشید (See MU. II p. 452 l. 9).

³ نی آزارد می آزارد.

A.—If it is not practicable for them (to sit apart during menstruation) then two persons who may be in one place should not strike the bodies or the members thereof, one with the other. When they eat their meals, their garments should not come into contact with each other.

MU. I, p. 216, ll. 15-16.

Shapur Bharuchi. — If a person is in menses, then during the period of one day and night, it is necessary that she should untie and retie the Kusti seven times (only). It is not proper to do this more than seven times

MU. I, p. 219 ll. 12-19 to p. 220, l. 1

Shapur Bharuchi :—Consecrating 12 Homāst in honour of *Abān*.¹ The meaning (of this clause as given in Saddar Nazm, Ch. 73 see MU. p. 219 l. 1) is this that the Nask called *Abān*² should be celebrated 12 times. Secondly the *Davājda Hāmāst* which is consecrated should be thus consecrated (i.e. in the following order) which gives the names of (the 12 Yazatas and Amshaspands to be consecrated in) the *Davajda Hāmāst* ceremony (1) Dadar Hormazd, (2) Tishtar, (3) Khorshed, (4) Māh, (5) Adar, (6) Aban, (7) Asfandarnad, (8) Bād, (9) Khordad, (10) Amerdiad, (11) Sarosh, (12) Farrardin.

The meaning of this is that the *Davājda Hāmāst* Nask should be certainly consecrated with the Khshnuman of *Abān* Arduisur, and again it is said in the commentary of the Vendidad that if a person celebrates the days (*ayyām*) of the *Davājda-Hāmāst*, then just as a great wind comes on at harvest time and carries off (the harvest), the sin is extirpated³ just like this and the person becomes clean and pure. For women there is no duty more indispensable than this, for it is declared in the religion that when *Davajda-Hāmāst* is celebrated, it is a merit of a 100000 *tanvirs* and when they celebrate it by day,⁴ there is as much merit therein. Again Zartosht Asfantaman ordered Arduisur Bānu (i.e. *Abān*) first to be celebrated, and (hence) this Yasna-service should be performed during the day, and it is not allowable at night and it ought to be celebrated for this reason that the sin which is committed against water would depart from that person in addition to this that Arduisur Bānu would intercede for him with the Amshaspands.

MU I, p. 220 ll 16-19. (MU II, pp. 478-79)

Suratya Adhyaru :—Q.—About a menstruous woman Should *Davāzda Hāmāst* be performed by her or how many Yasnas (in place thereof) should be celebrated ?

A.—It is necessary to celebrate the *Davāzda-Hāmāst*, but in these times there is no (Nask called) *Davāzda Hāmāst*, (therefore) it is incumbent on every woman to order 12 Vendidads to be celebrated⁵

¹ *هوون lit*, declaring i.e., celebrating (See Saddar Nazm, ch. 73—MU. p. 219 l. 1). This is a quotation from Saddar Nazm

² There is no Nask of this name, but there is the Nask called *Hāmāst* which, as here said, is celebrated chiefly for the expiation of sins committed by a menstruous woman against *Abān* (i.e., the spirit of water) among other sins.

³ *از دن بشود* for *ازین بشود*

⁴ Water (*Abān*) should be consecrated by day and not at night.

⁵ A distinction is made, in these Rivayats between *دوازده بهایست اسک* and *دوازده بهایست ایام*. See Saddar Nazm, Ch 73, MU I. p. 219 and MU. II. p. 16.

Q.—As regards the man who has sexual intercourse with his wife : If the wife has not washed her body¹ and is in her period then it is necessary that she should purify herself just as if at another (time) she were menstruous.

MU. I, p. 221, ll 2-3 (MU. II, p. 442).

Dastur Barzu :—If a menstruous woman is affected with the impurity of menstruation for 10 days or 30 days, more or less, she should observe precautions (about it), and if she is free from the impurity of menstruation, but affected with a disease, let it be known that she should wash her head²

MU. I, p. 221, l. 5.

Shapur Bharuchi :—If a garment is polluted with the impurity of menstruation, it is proper to tear off the portion of the garment which is polluted and reject it³. If not, it is not proper that one should sleep with such clothes on.

MU I, p. 221, ll 7-12 (MU. II, p. 378 & p. 384.)

Nariman Hoshang :—Again the chief⁴ of the Behdins of Anklesar and the leader and the head⁵ of the congregation, and Hirbad Homân should know that we put questions to Nariman Hoshang Bharuchi and he stated the circumstances of the case. We found out and knew that menstruous women eat their food with bare hands⁶ and do not observe precautions thereabout. If it is so, their bodies and clothes are impure. They should not enter the house⁷. Wherever they go—to water or to fire,—they are *margarzân*. If they do not observe precautions about this, the leaders and Hirbads are responsible for it⁸, and now that it is made known to them,⁹ they should not be remiss in the way of Ormazd's religion.

Again, when a menstruous woman sits in a house, she should go far off to a place and should sit in seclusion (or, a confined place),¹⁰ and should exercise precautions about water, fire and the holy man, just as it is manifest in the religion.

MU. I, p. 221, ll. 12-15. (MU. II, p. 449).

Maneck Changa and Jasa :—Again about a menstruous woman : they should lay out a place or a spot so that menstruous women may have their halting-place in such a spot¹¹ until they become pure. They should (then) wash themselves with *padyâb* (i.e. *gomez*) and water and return home.

¹ After sexual intercourse.

² i.e., purify herself by bathing.

³ *بریزیدن* = abstain from i.e., dispose of it ceremonially i.e., (here) reject it and bury it under the ground

⁴ *کد خدا* = the headman.

⁵ MU. *راکش* or T33 *راخسر*—so all. cf. *رئیس* or *رائی* chief, head. If it is a proper name, it is found thus in a corrupt form in all MSS. Darab Hormazdyar translates *રાનુ હરબાદ હોમા* = Rânû Herbad Hôma (See p. 410 of the Gujarati "Rivayat-i Dastur Darab Hormazdyar" by Ervad R. J. Dastur Meherjirana)

⁶ i.e., without putting on hand-gloves (*دستوانه*)

⁷ What is here meant is that menstruous women should sit apart in the *dashtânistan* i.e., a place reserved for menstruous women, and when they are free from menses, they might return home

⁸ *lit.*, is on the neck of—

⁹ i.e., the proper way of treating a menstruous woman.

¹⁰ i.e., the *dashtânistan*. MU. *کنجی*; MU II. p. 384 *در کنجی*

¹¹ *معلت* i.e., in the *dashtânistan*; HF. has *بجمله* for *معلت* i.e., all menstruous women may be in that spot.

MU. I, p 121, ll. 17-18=H F f. 209.

Kamdin Shapur —A woman who is in menses should put on separate clothes. When she is to purify herself after menstruation, then on the first stone¹ she should apply the *gomez* of the bull to her head and body and then on the two (other) stones she should pour three vessels² of water on her head and thereafter should put on pure garments. For three nights (her husband) should not consort with her³.

MU I, p 222, ll 1-7=H F. f. 82, f. 89.

Kama Bohra and Kaus Kama —Q—If a menstruous woman washes the clothing she uses in menstruation with *pādyāb* and dries them up in the sun-light, is it proper that she should wash them with water or not ?

A.—Until they are dried up (in the sun-light), it is not proper that they should be washed with water, and when she washes them with *gomez* (*pādyāb*) she ought to look⁴ to them well (so that they may not come in contact with water or any other thing.)

Q.—Is it proper that the garments used in menstruation be washed and regarded as pure or not ?

A.—The garments which are used in menstruation should also be washed when (the menstruous woman) washes her head⁵ If she is three times in menses and if she uses the same garments without washing them, then it is not proper to wash them, but if she washes them, they should be washed just in the same way as the garments made impure by dead matter and they are like those garments (polluted with dead matter).

Any garment which is used in menstruation three⁶ times and is not washed, or a garment in which dead matter is carried three times⁷ and is not washed, should be left apart for a similar purpose⁸, and it should not be washed, for it is not proper.

MU I, p 222, ll 10-16=H F f 83, f 111, f. 165.

Kama Bohra and Kaus Kama :—Q—Can a menstruous woman eat *darun* (i.e. the sacred cake) or *goshoda*⁹ (i.e. the produce of the cow, e.g. ghee or clarified butter placed on the Darun) and (other things placed) before the Darun (for consecration) or not ?

A.—If she is ill and if one cannot procure such things as are placed on the Darun at that time from any other place, then out of necessity she should eat thereof. If not, it is not proper that a menstruous woman should eat anything which is consecrated

¹ Three sets of stones should be arranged whereon she may purify herself with *gomez* and water, one stone or seat being reserved for *gomez* and two for water.

² MU., and H.F. آب و جامر و آب for آب جامر و آب as in T31 (آب و جامر و آب)

³ See MU. I. p. 190 ll. 9-11

⁴ MU. نگرید—better H F. نگرد

⁵ to purify herself from the menstruous pollution.

⁶ سر for سر

⁷ lit., three corpses are carried.

⁸ i.e., for being used in menses.

⁹ Av. *gāush-hudhāo*.

Q.—Can a menstruous woman eat *goshodā*¹ and (other things placed) before the Darun for consecration or not ?

If that woman has not been initiated a Navzud², is it not proper that she should eat it ? if she has been initiated a Navzud, can she eat it or not ?

A.—If that woman is not ill, it is better that she should eat nothing from the consecrated things³ because what has been consecrated would be such as has not been (consecrated).

MU. I, p. 222, ll. 18-19.

Kaus Kama (and not *Kaus Kamdin*)⁴ :—Q.—Can a menstruous woman eat *goshoda* and (other things placed) before the Darun for consecration, or not.

A.—If that woman has not been initiated a *Navzud*, it is not proper that she should eat anything thereof, but if she has been initiated a *Navazud* and if she is ill (at the time)—May God protect us—and if such things cannot be procured from any place, then they may be given to her out of necessity.⁵

Treatment of a woman after child-birth and still-birth, and about a woman who dies during her periods or in pregnancy.

MU I, p. 223 ll. 2-5=H F f 382

Bakman Punjya —When a pregnant woman gives birth (to a child), she should sit apart for 41 nights in a place of the house so that she may not come in contact with any one. Water and bread should be given to her as at (the time of) menstruation and hand-gloves⁶ (should be used by her) as described. She should not go near water. When the 41 nights pass away, she should purify herself of the pollution⁷ and impurity, and wash herself with the *gomez* of the bull so that she may moisten all her limbs and the hair of the head and so that when she squeezes (the hair) the *gomez* of the bull (applied to it) may trickle down it. She should (then) make her body dry and pour down three vessels of water on herself and wash herself clean and put on pure garments. then she is pure.

MU. I, p. 223, ll. 7-12=H. F. f. 129.

Kama Bohra —The 84th chapter is this. when a woman has given birth (to a child), she should not bathe⁸ for 21 days and should not place her hand on anything. She should not go to the upper-storey⁹ of her house and should not step out of the threshold of the door of the house. If, after 21 days, she sees herself in such a state

¹ Av. *gāush-hudhāo*

² i.e., if the Navjote (or the ceremony of the investiture with Sudreh and Kusti) is not performed. It should be borne in mind that the time of this Navazud is generally laid down by the Rivayat writers at 14 years and 3 months.

³ MU. چیز—better H.F. چیز یستم

⁴ This Rivayat is not found in E 60 which alone gives *Kaus Kamdin's* Collective Rivayat.

⁵ See note above.

⁶ کدسم = *lik*, a bag i.e., the دستوار or دستام = hand-gloves.* She should wear hand-gloves at the time of eating so that no bare part of the hands should come in contact with the water or food.

⁷ درمندی — Av. *hakhra*—bodily refuse.

⁸ *lik*, wash her head.

⁹ بام also means roof or terrace.

MU I, p. 224, ll 11-19—H. F. f 85, f. 114, f 150.

Kama Bohra and Kaus Kama.—Q.—If a clot¹ comes out of (the womb of) a woman and if she does not know whether it is *nasā* (i.e. the premature expulsion of the foetus) or *dashīān*, what is the decision ?

A.—Sagdid should be performed over that clot, and it should be taken up by two men united together with a *paiwand* and should be thrown into some *pādyāb* (i.e. bull's urine). If it turns white in the midst of the *pādyāb* and if it is not dissolved in it, it is *nasū* (i.e. foetus imperfectly formed) If it turns red and dissolves, it is menstruation.

.....(ll 18-19). If a woman dies at the time of child-birth,² sagdid should be first performed over the woman, and then over the (still-born) child.³

Pah Vend. 5 § 49 Comm (p. 191 ll. 6-10) :—

Within 40 days, if something (i.e., any discharge) is apparent, then, except that it is known for certain that it is not (the after-effect of) child-birth (دشآن), it should be regarded as (the after-effect of) child-birth (دشآن). After 40 days, except that it is known for certain that it is (the after effect of) child-birth (دشآن), it should be regarded as *dashān*.

Cf. Sls. III § 22.

[illegible]

(22) A woman who is free from menstruation (*lit*, whose menstruation goes out of its place) and then sees that she is again *riman*, then (at that time) if her pregnancy is certain, she should be washed with *gomez* and water except when her miscarriage is evident; but if her pregnancy is not certain, she should be regarded as menstruous.

Cf. *Vendidad* 7 §§ 60-72=Vd. 5 §§ 45-54.

¹ گسدم *let, knot, lump, i.e., clot, blood-clot or foetus imperfectly formed. Cf. Per گسدم = firm and گشتن = to twist.*

2 8; 2 e, child-birth.

³ Cf. Vd. 5 § 49 Comm. (p. 189 ll. 8-12).

[illegible]

Soshyos said that if in doubt, one should try this (experiment) :—If a clot (*gashtak*) comes out, a dog should be shown to it and two persons (united with a *pawwand*) should throw it into *gomez*, if it then turns white, it should be regarded as *nasū* (i.e., foetus imperfectly formed), (and if it turns red, it is *dasttān*)

This *gashtak* or *gashta* is thus explained in Bahman Punjya's Rivayat (MU. p. 227 ll. 3-7) :—

نہا شدہ ورا جان ایا نیک خواہ
 کہ در پردہ خون فسرده بود
 ندیدہ نمودن مگ اورا عیان
 ز پیش مہ ماہ از نداید چنان

i.e., If the *nasū* (i.e., foetus) is not more than 3 months old, then a dish full of urine should be brought and the clot should be put into it. If it turns white, it is *nasū*. The mother (therefore) should undergo the *Bareshnum*. If red, it is only blood (i.e., *dasthūn*).

MU. I, p. 227, l. 19 to p. 228, ll. 1-3=H F f 83.

Kama Bohra :—Q.—If a woman gives birth to a still-born child, what should she eat during the (first) three days and nights, how should she sit,¹ and what should be given to her (for food) ?

A.—It is proper that she should eat meat which is not salted and cereals not cooked with water² and vegetables and fruits which are not watery. She should not sit near fire, should not drink water except when there is fear of death or of a grievous malady ; and until it is the dawn of the fourth day (and over and above that period) one more hour passes *i e* , when the three days and nights pass by and one (more) hour on the fourth day, she should not drink water ; otherwise if she perishes³ then at the place whereon she dies, pollution will go down as far as the water (below)⁴.

MU. I, p. 228 ll. 4-5—H. F. f. 115.

Kama Bohra :—If a pregnant woman, *i e* . an *ainak*⁵, gives birth to a still-born child, what should she eat during the (first) three days and what (things) should not be given to her (as food) ?

A.—Bread⁶ which is not impregnated with water⁷ or salt should be baked on fire or should be boiled in milk wherewith no water is diluted or fruits which have not become watery (should be given to her for food).

MU. I, p. 228, ll. 5-19 to p. 229 l. 1—H. F. f. 130.

Kama Bohra :—The 85th chapter is this . If a woman gives birth to a still-born child, the first thing to be given her is *pādyāb* (*i e* urine of the bull)⁸ so that she may cleanse therewith her body and its inside ; thereafter (drinking)-water should not be given her for three days, as it is not permissible to do so in such an affair, except that there is fear of death. And these three days are from period to period in such a

¹ *i e.*, in what manner should she act and keep herself aloof.

² but cooked with milk or any other thing having no water.

³ بيمرد *i e.*, is dead. The Pah. word for "fall down" is رامیتان (ramituntan) and for 'to die' is يموتان (yemutanatan). These two words are confounded here, but cf. Per. افتادن to perish.

⁴ رین آب فرو شود . This is a phrase borrowed from the commentaries of Pah. Vend. The writer means that the pollution in such a case is so great that the space of ground whereon the impure woman lies will not only be made impure, but the water underneath that portion *i e.*, the sub-soil water, will also be affected by it.

Cf. with this Rivayat, Vd. 5 §§ 50-52.

⁵ اینک A woman who gives birth to a still-born child is here called *ainak* which is Pah. این which itself is a contraction of ائو بار (aevak-bar) An *aevak-bar* is *riman* and therefore should wash herself with the Bareshnum purification. Av. *aevō-barō* and Pah. این is one who carries the dead in an improper manner and therefore is a sinner.

⁶ لخمی—Pah. لخم (خم)

⁷ میا—Pah. می which is a non-aryan equivalent of *dp*.

⁸ Dr West in Chapter 77 of Saddar Nasr translates *pādyāb* as "something washed with ceremony" (S B E Vol 24 p. 240), but *pādyāb* in a technical sense is used for *gomez* or bull's urine in Vendidad, Shayast la-Shayast, Epistles of Manushchehr and the Persian Rivayets, as it is the chief purifying element recommended in the Vendidad.

manner that if this thing happens at (the time of) the mid-day prayer (of a certain day) then water should not be given her until (the time of) the mid-day prayer (on the fourth day and the lapse of one more hour), or if it is (the time of) any other prayer, until the time (of that prayer on the fourth day) and the lapse of one more hour (from that period) water should not be given her, and after that, till the lapse of 40 days, she should sit apart again, and then should undergo the Bareshnum purification. If the child (in the womb) from (the time of) its attaining to four months to any time (of the remaining five months) is (still)-born, it is a dead body¹ for the reason that so long as it does not attain to (the age of) four months, it is not animated with life. If, before the three months, this affair occurs, a dog should be shown to it and *pādyāb* (i.e., *gomez*) should be poured into a bowl. Two persons should take (the still-born child) up with a *paivand* and put it in the bowl; if it turns white, it is *nasā* (i.e. dead matter) and it is necessary for the mother to undergo the Bareshnum; but if it turns red, it is blood² and it is not necessary³ for the mother to wash herself with the Bareshnum. But if this affair occurs after three months, one is to exercise great caution and one should not have the hardihood, in this affair (to act as one likes, but should act in strict conformity with the prescribed rules about disposing of the dead); for our religion has confined itself with this affair⁴. If one be polluted, one should keep oneself pure; (if not), so long as one is living, one will never become clean from this pollution. If (thereafter) one washes one's head 10000 times with *pādyāb* (i.e. *gomez*) one will certainly not be purer on account of any (pollution) there may be with one; because this pollution is not from without, but this pollution mixes itself with every bone, vein, flesh and skin; and water cleanses (only) that thing that is on the outside and patent (to the eyes). Whatever of that impurity is within cannot be removed except by *nirang-i-dini* i.e., *gomez*⁵. Now the drift of it is that it is *nirang-i-dini* which is pure and the pollution can be removed (only) by that *nirang* (i.e. *gomez*). Any person who practises remissness in this affair will never be pure from that pollution and everything he lays his hands on he makes impure and whenever such things come in contact with water, fire and the food of men, sin upon sin settles upon him, and one sin (arising therefrom) will become tenfold and ten will be hundred, and a hundred will be thousand. The Darun (i.e. sacred cake)⁶ on which he (i.e. the impure person) lays his hands on becomes impure and unclean and everything from amongst the eatables with which he comes in contact is impure and unclean, until the time when he undergoes the Bareshnum and keeps (the retreat of) 9 nights when every three days he (or, she) should wash himself (or herself) with *pādyāb* and water. Then it is proper that he or she may apply his or her hands to anything because he or she is pure and not *riman* (i.e. impure).

¹ And therefore should be treated with all precautions as prescribed in the Vendidad, as it was animated with life


² i.e., it is *dashkān*.

³ نباید MU. & H. F.—better نباید

⁴ Practically, the major portion of the Vendidad treats of the care and precaution to be observed about *nasā*.

⁵ Cf. the following line of Noshervan Marrzban, MU. p. 227 l. 11 :—

بیرون را کد پاک آب ار یقین : درون را کد پاک بزرگ دین

⁶ And, for the matter of that, any food. Cf. Av.  = food.

MU. I, p. 229, ll. 3-8 & p. 230, ll. 3-7 = H. F. 114 & 150.

Karus Kama and Kama Bohra.—It is manifest in the religion that to any woman whose child perishes (in the womb) i.e. who gives birth to a still-born child, the first thing they should give her to eat should be *nurang* (i.e. urine of the bull), and upto the fourth day they should not give her water or (anything cooked with) salt and anything that may be impregnated with water or salt and the food which is cooked over fire with (the mixture of) water therein should not be given to her and any fruit which has not become watery should be given to her. It is proper that they should give her any (of the following) food, e.g., cereals which are cooked in milk, or watery fruits which are (as yet) not impregnated with water, and for those (first) three days and for one more hour which passes by on the fourth day¹, they should not give her water, for it is a *margqzūn* sin. If there is fear of death² and if they give her water, her husband should go to the high-priests and offer *patet* (i.e. penitence). If it is winter, or, if it is such a place where garments³ cannot be had and if there is fear of death², she may go near the fire⁴, but it is necessary for the husband to at once go to the high-priests and offer *patet*, for which reason he may be less sinful⁵.

MU. I, p. 229, ll. 10-15—H. F. ff. 207-208.

Kamdin Shapur.—If a still-born child has come out of the womb of the mother, they should not give her, for three days, these three⁶ (things), viz., water, and meat with salt (for consumption). On the fourth day, they should first give her *pādyāb* (i.e. *gomez*) so that she may wash herself entirely with *pādyāb*. Two persons should unite themselves with a *pairwand*, tie anew their *Kusti*, recite *Ashem Vohu* in a suppressed tone⁷, take a broken piece of bottle⁸ to hold *nurang* (therein) and the ashes of the *Adarān* (i.e. fire). The *nurang* or *gomez* should be collected from a bull and should be carried and given to her so that she may drink it, (mixed with) the ashes of the *Adaran* (fire). Thereafter, after the lapse of 41 days, she should wash her head with the *Bareshnum* and should keep (the retreat of) 9 nights. If (the period of) the first washing⁹ has not been passed over, and if she is in menses, she should tear off her garments and she should again undergo the *Bareshnum*. If she has passed over the period of the first washing,⁹ and if she is in menses, she should again undergo the *Bareshnum*, but should not tear off her garments: she should wash them. At the first and the second washing,¹⁰ the garments should first be sprinkled over with *nurang* and then washed with water. At every new washing, she should put on different sets of clothing.

¹ i.e., from the period when the term begins to the same period on the fourth day and one more hour in addition to it.

² i.e., if the woman is on the point of death or in a grievous malady.

³ To protect her from the severe cold.

⁴ To warm herself.

⁵ Cf. with this the following *Rivayats* and *Vd.* VII §§ 58-69.

⁶ *Lit.*, three-fold. ⁷ نواج

⁸ MU. *پارۀ شیشم*—HF. has only *بار* and keeps a blank for *شیشم*

⁹ *آوی یکم* first washing with water, called *nav-shu*. During the 9 days of the *Bareshnum* purification, the candidate should wash herself three times with water after the lapse of three days at a time.

¹⁰ i.e., on the 4th and the 7th day when she washes herself with water.

MU I, p 229, ll 17-18—H. F f. 85.

Kama Bohra —If, for (fear of) death or grievous malady, she has drunk water, as has been said before, her husband should go to a high-priest and offer *patet* (i.e., penitential prayer) for her sake.¹

MU I, p. 229 l. 19 to p. 230 l. 1—H. F. f. 151.

Kaus Kama —Q—What should be given as food to a pregnant woman, i.e., one who gives birth to a still-born child ?

A.—Meat which has not been mixed with water or salt should be roasted over fire or cooked in milk which has not been diluted in water, or fruits which have not (as yet) been impregnated with water. Any liquid² which may come in contact with her impure body³ within should not be given to her.

MU. I, p. 230, ll. 7-13 & p. 232 ll. 8-13 (MU. II, p. 447).

Maneck Changa and Jasa :—It is improper to allow a (pregnant) woman whose child perishes i. e. who gives birth to a still-born child, to remain in a house or a place where there is fire or a holy man. That woman should be taken to a piece of ground or a plot which is uncultivated and which is 30 steps away from water, 30 steps from fire, and 30 steps⁴ from a holy man and a consecrated (*Dar-i*)-Meher⁵. Two persons united with a *parwand* should give water and bread as food to her and from the time that the child perishes up till 4 days, they should not give her water, and should not give her food which has been cooked over fire with (the mixture of) water, except fruits⁶, thereafter, on the 4th day, she should wash herself with *pādyāb* and water and (other) food should be given to her until 41 days pass by. On the 42nd day, she should wash her head with the Bareshnum, and should be in the *nô-shaba* (retreat) for 9 nights⁷, and she should keep herself away from the contact of men and after (the lapse of) three nights, she should (first) wash herself with *pādyāb* and then wash her head and other limbs with water. On the 10th day she should wash herself with pure water and should go home as she is pure and clean.

MU I, p 230, ll. 15-19 to 232, ll. 1-6—H. F. f. 244.

Kamdin Shapur.—When a woman brings forth a still-born child of one month to 10 months old, the first food they should give her is *nvrang* (according to the following Avesta) —*āat*.....(Vd. 5 § 51).

i.e. Ormazd said to him. "The *gomez* of the bull and the ashes of the fire⁸ (should-

¹ جادة *lat*, path, road. Cf. with this passage Vd. 7 § 69.

² *ni* = moisture, liquid, i.e., water only, as the liquid *gomez* is given to her.

³ *nasā* *lit*, dead matter.

⁴ Avesta gives "three steps" for a holy man. *śāṇ* and *śā* are often confounded.

⁵ *for* See MU. I p. 232 l. 9 and II p. 447 l. 18.

⁶ Fruits which are not watery

⁷ The retreat of 9 nights observed in the Bareshnum purification.

⁸ Cf. *Pah Vd* 5 § 51.—

∴ $\frac{1}{\sqrt{1-x^2}} = \frac{1}{\sqrt{1-\frac{1}{4}}} = \frac{2}{\sqrt{3}}$

[illegible]

The first thing to be eaten, as appears from the Avesta is this :—until she washes herself, anything she eats is not proper, (but she should eat),—the ashes of Atash-Behrām (mixed) with the *gomez* of an uncastrated bull.

Yozdathragar) should recite the Avesta once again and the *ayubar* should wash thrice her hands and face and three spoonfuls of water should be again poured on her so that she may wash her whole body. Again the Yozdathragar should recite the Avesta twice and every time the *ayubar* should recite *nemaschā. yā. armaitish. izhāchā.* with the Yozdathragar. Then one vessel of water should be poured on the head of the *ayubar*, and then the *ayubar* should put on clothes.....¹ and the Yozdathragar and the *ayubar* should utter the *vāj* together. Then the *ayubar* should perform² the Kusti.

On the first day there is no need for her to uncover herself up to the time she goes to rest; for the rest everytime that she eats her meals, she should uncover herself, wash her hands and face with *nirang*, wrap up her (right) hand with a piece of cloth and hold therewith the end of the spoon, and she should so eat that her bare limbs may not come in contact with the plate or the spoon, and the piece of cloth (in which her hands are wrapped) should not come in contact with bread or water or the eatables; if they come in contact, they are impure. When three days and nights pass away, they should give her *pādyāb* and water so that she may wash herself³ and moisten her clothes with *nirang* and when (her limbs) become dry, she should wash herself with water and they should give her another set of clothes so that she may put them on. She should wash herself 3 times in 9 nights⁴ and then she is pure. If in the midst of (the retreat of) 9 nights she is menstruous⁵, but if (the time of) the first washing⁶ has passed away, she should not undergo the Bareshnum, but if (the time of) the first bath has not passed away, she is *riman* and she should wash herself and her clothes with *pādyāb* and water and the Yozdathragar (should also wash himself) and his clothes. If the clothes are not washed, they should be put in a place wherefrom they should be (taken up and) put on⁷ at the time of another administration of Bareshnum. Until the Yozdathragar purifies himself, he should not come in contact with any pure thing; and the water and *nirang* wherewith Bareshnum is administered should have a dilution of the consecrated (water and *nirang*)⁸.

MU. I, p. 232, ll. 15-16—H F. f. 388.

Bahman Punjyā :—If a pregnant woman gives birth to a still-born child,⁹ they should not give her drinking water nor baked bread for three days. At the same point of time on the fourth day¹⁰ (at which she had given birth to the child on the

¹ MU., HF. و چمچم ناستین گرفتن she should take the spoon on her sleeve (for eating)—this is an interpolation. (See below MU. p. 232 l. 1).

² افزودن = to fasten; to tie.

³ On the fourth day.

⁴ i.e., on the 4th, 7th and 10th days

⁵ بی‌باز *bi-bāz*, prayerless; i.e., a menstruous woman who is unclean and therefore cannot say her prayers.

⁶ آب یکم the first *nav-shu* i.e., the new bath after the lapse of 3 days.

⁷ MU. بپوشد *bi-pūshd* for بپوشد *bi-pūshd* — HF. om. بپوشد *bi-pūshd* for بپوشد *bi-pūshd* — S.D.B. بعد یوز داتر گرتا خودرا بشوید

⁸ It is a practice to pour a few drops of the consecrated *nirang* (*gomez*) and *āv* (water) in the quantity of water and *gomez* which is not consecrated.

⁹ بهم بد زبان *behm bad zaban* for بهم بد زبان *behm bad zaban* — MU. بد — HF. بد — S.D.B. بعد

first day)¹, she may throw off² her garments³ and wash herself with *pādyāb*, eat her food and put on new garments and when 41 nights pass away, they should administer Bareshnum to her.

MU. I, 232, ll. 18-19 to p. 233, ll. 1-9. (MU. II, p. 381.)

Nariman Hoshang :—Changa Shah and all the Hirbads should know that as regards an impure⁴ woman who brings forth a still-born child, they do not exercise precautions for the first 3 days about her drinking water and her eating food and viands cooked in water. Of course, they should be informed of it and should abstain therefrom. Those three days, no water or (food) cooked in water is allowable until the given hour on the fourth day and one more hour pass by and then it is allowable (to give her water).

We have indited some of these facts in the *Dari* and *Parsi* language so that its decipherment would be easier. Enclosed⁵ (herewith) are some leaves of paper whereon are (written) some decisions of the religion so that the Hirbads may read them and attend properly to them.

Again as regards such impure⁶ woman they have come to know that the woman who gives birth to a still-born child eats food and drinks water and indulges in eating and drinking for the first 3 days. We have been so informed as has been represented.⁷ This is not praiseworthy ; it is a sin and it is not proper according to the religion of Ormazd.

Again, when a woman is *nasāmand*, i e., if a woman brings forth a still-born child, *sagdād* should be first performed over that child and (two persons) united with a *parwand* should carry it to a desert place and they should bury in the earth the clothes they have put on and wear new clothes. Again, when they return, they should first wash their bodies with the *gomez* of the bull ; and then they should mix some *gomez* of the bull with (a pinch of) the ashes of the (sacred) fire in an (empty) shell of an egg and give it (to the woman) so that she may swallow it, and thereafter, till the fourth day, she should not drink water nor eat bread or salt⁸ till that point of time (on the fourth day at which she had given birth to the child on the first day)⁹ passes by and then she should go to a desert place and bury down the ground the garments she has on her body and then return and wash the body with *gomez* and then she should swallow the *gomez* of the bull (mixed) with the

¹ i.e., she is to wait from the given hour on the first day when she has given birth, to the same hour on the 4th day and one hour more, and then she is allowed to drink water, etc.

² فرتار کند—*Cf. Per.* پرتاب کردن to throw aside.

³ MU., HF. چومها—S D.B (No 235). جامها

⁴ زن نسامند : a woman who gives birth to a still-born child is called *nasā* or *nasāmand*, as she brings forth *nasā* or dead matter :—also called *ayubar*.

⁵ اندگی—better اندرگی : *Pah.* سردل

⁶ نسامند

⁷ MU. معلوم شد اگر چنانست که نمودند—MU. II. p. 390 معلوم چنانست که نمودند

⁸ نمک شور *ist*, salt and brackish.

⁹ See note 1 above.

ashes of fire and put on other garments. Then she may drink water and eat bread and anything she likes and for 40 nights she should sleep (in a secluded place). Then if she is found clean, she should undergo Bareshnum. If not, i.e., if the Bareshnum cannot be administered, she should undergo (the purification of) *si-shur*¹. During the first three days I have spoken of, for (removing) the anguish of thirst, it is proper (to give her) the milk of the cow or the goat and whey and fruits which are not juicy, inasmuch as there would be fear of death² for (such) women.

MU. I, p. 233, ll. 11-15. (MU II, p. 375.)

Kamdin Shapur and Nariman Hoshang —Q.—Can a still-born child, from 3 months old to 10 months old, to which a woman has given birth be carried to (and put in) the Dakhma?

A —In this quarter (i.e., in Persia), they carry a still-born child from one month old to 4 months³ old to the foot of the Dakhma or to a dry place in a desert, and they carry (such a child) from 4 months and 10 days old to 10 months old to the Dakhma (and dispose it there), for the reason that the soul has animated it.

MU. I, p. 233, ll. 17-19—H. F. f. 216 & f. 222.

Kamdin Shapur :—In a sea where there is a ship-wreck and a woman gives birth (to a still-born child), it may be thrown into the sea; thereafter when they come out of the sea⁴, they should expiate for a margazan crime.⁵

If a woman after travelling 80 cubits⁶ in the sea gives birth (to a still-born child) then, if they can, they may carry the child away from the sea (on the dry land); if not, it should be confined for a time⁷ in a corner of the boat so that it may fall⁸ of itself into the sea. Thereafter when the woman comes out (of the sea) she should undergo the expiation of a Margarzan sin.⁹

MU. I, p. 234 to p. 235, l. 1.

Shapur Bharuchi :—If a woman gives birth to a still-born child from one month to four months old, then that still-born child should be carried to the foot of the Dakhma. The Yasht-i-Gāhān⁹ should not be recited over it and its Sarosh ceremony should not be performed and the (sacred) clothes should not be consecrated on the dawn of the fourth day¹⁰, for that child is not¹¹ animated with life. For

¹ *ist*, 30 washings. a kind of lesser purificatory ceremony.

² مردن for مردان

³ 4 months and 10 days (see below)

⁴ i.e., when they alight on land

⁵ As the water of the sea has been polluted with *nasā*.

⁶ آرش for آرش = cubit or fathom.

⁷ اندکی *ist.*, a little.

⁸ ایرید —H F. بویند —Paz. *بویند* or *بویند* = *نشد* —washed away by the waves.

⁹ The Gāh-Sārna ceremony, i.e., the recitation of the 7 *hds* of the Ahunavairi Gāthā over the dead

¹⁰ The ceremonies which are prescribed for the grown-up dead should not be performed for such a child.

¹¹ for *نیوست* read *نیوست*

the still-born child from 4 months and 10 days up to 9 months old, which any woman brings forth, the *Yasht-i-Gāhān* should be recited and carried to the Dakhma and the clothes (on the dawn of the fourth day) should be consecrated for the sake of that child, and it is necessary to perform the Sarosh ceremony; and if the still-born child is polluted with blood and impurity, it should not be washed with the *gomez* of the bull. Then the woman who has brought forth the still-born child should wrap it up in a pure shroud and it should be put in a place enclosed by a furrow and *Sagdid* should be performed over it. Then the *Yasht-i-Gāhān* should be recited over it, and the *nasasalars* should carry it to the Dakhma in conformity with the tenets of the religion. Water should not be given for 3 days to that impure woman for there is fear of death and it will be a grievous sin. When 3 nights pass away, then on the fourth day she should wait for one or two hours (more) and the clothes which she has put on her body should be torn to pieces and should be disposed of:¹ those clothes are polluted for this reason because she has given birth to the still-born child with those clothes on. Thereafter, *nirang-din* (i.e., *gomez*) should be given to that impure woman so that she may drink it. She should put on other clothes and for 40 days she should observe precautions according to the tenets of the religion. If, on the first day they give *nirang* (*gomez*) and administer *si-shui*² (for the purification of her body), it is proper; but water, and meat with salt should not be given her for 4 days, and the food cooked over fire with water should not be given to her and anything prepared with water or salt should not be given to her (as food), but any fruit which is not juicy should be given to her. Any eatables, e.g., any cereals, which are cooked in milk and the watery fruits which are (as yet) not become juicy should be given to her. Meat which is not salted or cereals which are not cooked in water and fruits of trees which are (as yet) not juicy, should be given to her. The milk of the cattle and the kine may be given to her. During these 3 days and nights and on the fourth day until one (more) hour passes,³ water should not be given to her for it is a *margarzan* sin and there is fear of death. She should be far away from populated places for 40 days and when the 40 days are over, then on the 41st day the impure garments also should be torn to pieces and should be buried underneath the ground⁴. She should go to a desert place where fire is not admitted and she should comb the hair of her head and drink *nirang-din* and undergo the *Bareshnum*. If any woman brings forth a still-born child, whether one month old or two months old or 3 months or 4 months old, then that woman should not come in contact with anything for 41 days and she should abstain from everything according to the tenets of the religion. After 41 nights she should undergo the *Bareshnum*. In this matter they should study all strict injunctions.

¹ i.e., buried under the ground in a desert place.

² a kind of purification to be undergone by a person who is *riman*.

³ i.e., from the time she has brought forth the still-born child, they should wait for three days and nights, and one or two hours after the term begins on the fourth day, they should give her water.

⁴ Here S D R. (No. 235) adds.—وگر بی سایه باشد یعنی مجلسی نیس ناچار آن جامه را شش بار بشستن پس آن جامه را بپاکان داشتن یعنی آن جامه بپوسند اما آن جامه که ندان فرزند مرده زاده شد آن جامه ریختن باشد بهنج کار نباید بهنج کار بشود تا دادند و

No woman who gives birth to a still-born child is pure, until she passes completely (the retreat of) 9 nights and undergoes the Bareshnum. The *gomez* of the bull or anything which is given to that woman should be given to her every time with a *pawand*.

Again, if a woman brings forth a still-born child and if that woman dies, then those who put her (body) apart in the space enclosed by a furrow (*kash*) should dispose of (i.e., reject) the garments, or those clothes may be given to the *nasasalars*, for it is allowable if the *nasasalars* put on these garments.

MU. I, p 235, ll. 2-6—H. F. f. 212.

Kamdin Shapur.—If women who are in menses for one day or two days or three days and then die, then two men should proceed with the *vāj*¹ and carry a dog (with them) and place that woman in *kash* (i.e., a place set apart by drawing furrows) and then (both the persons) should clean wash their heads and clothes with *gomez* and water and carry the dead body according to custom (to the Dakhma). That menstruous (dead) woman should not be washed (with water) for it is a great sin. For those who have washed (with water) such as are dead, 7 Vendidads should be consecrated for the expiation of sins in regard to water.² The seven (Vendidads) should be recited (in honour) of Ormazd, Ardibehesht, Shehrivar, Asfandarmad, Khordad, Amerdad and Aban, so that the sin may be extirpated and the soul of that person may be free from that sin. If (the Vendidads) are not consecrated, 1000 frogs, 2000 tortoises³ and 100 blind moles⁴ (should be killed for the expiation of the crime). At the resurrection, the man who has washed with water and the man who has ordered (the washing) will draw grievous sins (on themselves).

MU I, p. 235, ll 8-11—H. F. f. 452.

Shapur Bharuchi.—If a woman has been in menses and if during the first day she is in throes of death, her body should be clearly washed with *gomez* of the bull and Sudreh and Kusti should be put on her body. Water should not be poured on the body of the woman in menses, she should be purified with the *gomez* of the bull and if they do not get such an opportunity as to make (her body) clean with *gomez*⁵ then they should certainly⁶ cover (her body) with Sudreh and Kusti and cover it with a clean shroud and dispose it of in accordance with the tenets of religion. Then the person who has clothed her with the shroud must wash himself with *pādyāb* and water and should wash his clothes with *pādyāb* and water.

¹ Recite the Srosh Bāj, united with a *pawand*.

² After توجش H. F. adds آو (Pazend adds سوا)

³ کامب

⁴ بزموجیمی کول (کول is for کور — بزموجیمی is generally written بزمج and explained in Gujarati as વાલગાંભી (i.e., the iguana),

⁵ MU. آب—better H.F., S.D.B. آب زر.

⁶ MU., S.D.B. نهمور — H.F. ناچار = out of helplessness.

MU I, p. 235 ll. 13-15=H F f. 85.

Kama Bohra :—Q.—How should a woman who has died in pregnancy be disposed of ?

A.—Sagdid should be performed (over the dead body). Four persons should unite themselves (in pairs) with a *parwand* and dispose it of (ceremoniously). If she dies just at the time of giving birth, first *sagdid* should be performed over the woman and then *sagdid* should be performed over the womb¹ in which is the child, and the body should be taken up by four persons, because if two² persons take her up, both are *riman*³.

MU. I, p. 235 ll. 16-17=H F f. 207.

Kamdin Shapur :—If a pregnant woman⁴ dies, then four *nasāsālars* should take her up (to carry her to the Dakhma) and other persons should shoulder the bier⁵. In such a way, such dead bodies (should be carried) by four *nasāsālars*. They need not undergo the Bareshnum.

MU I, p. 235 l. 19 to p. 236, l. 1=H F. f. 107.

Kama Bohra.—If a woman who is pregnant dies, 4 persons should carry (the corpse) uniting themselves (in two pairs) with a *parwand*. If (only) two persons take her up and carry it to the *dād-gāh* (i.e. the *dakhma*), both must undergo the Bareshnum, because the child is in the womb of the mother⁶. No means can be devised to perform *sagdid* over it (as it is confined in the womb) · then, as has been described, it would be better if (they act up to) what has been said.

¹ پوره Cf. موره = womb.

² MU. ٤٠٠٠—better H F. بدو٢٠٠٠

³ and therefore should purify themselves with the Bareshnum.

Cf. Sls. II § 6 and Sls X § 10

١١٥٠٠٠ (Ch. 2 § 6.)

١١٥٠٠٠

١١٥٠٠٠ (Ch. X § 10)

١١٥٠٠٠
١١٥٠٠٠
١١٥٠٠٠
١١٥٠٠٠

(Ch. 2 § 6).—Vand-Hormazd said that if two men carry a pregnant woman, both are to be cleansed by the Bareshnum purification.

(Ch. 10 § 10) When a pregnant woman dies, she is not to be carried away (to the Dakhma) by less than four men who should be always united with a *parwand* (*ham-zurik*=*ham-parwand*) ; for if, after a dog's gaze, other corpses are carried along by two men united with a *parwand*, they do not become *riman*. But two dogs are necessary for a pregnant woman, to whom, being united with *parwand*, the corpse should be shown and she should be carried by four men united with a *parwand*, who do not (thereby) become *riman*, but if two men carry her, then they are to be washed with the Bareshnum ceremony (*pishak*=*pikhak*—Cf. ١١٥٠٠٠, ceremony with *navgareh*)

⁴ *lit*, a woman who has the child in her womb.

⁵ *lit*, should go under the bier i.e., act as the assistants of the *nasāsālars*. The former are called *Khandhras* in Gujarati : *lit*, who take the bier on their shoulders,

⁶ and therefore there are two *nasas* or dead bodies.

MU. I, p. 236, l 3=H. F f. 382.

Bahman Punjya :—A woman who dies in pregnancy should be carried (to the Dakhma) by four persons, united (in pairs) with a *paicand*.

MU. I, p. 236 ll. 5-9=H. F. f. 452 & f. 462.

Shapur Bharuchi :—Q.—A woman is pregnant and dies—(what is the decision about her) !

A.—If a pregnant woman dies, *sagdud* should first be performed (over the dead body). Four persons should take her up to carry her (to the Dakhma), united (in pairs) with a *paicand*. If two persons only take her up and carry her to the *dād-gāh*, both are *riman* and they should undergo the Bareshnum. Since the child is in the womb of the mother no means can be devised to perform *sagdud* over it—then let it be known that it would be better if they act according to what has been said. The *gāhān* (i.e. the bier) should be purified six times with dust, and if the *gāhān* is besmeared with the blood or any discharge¹ of the *nasā* (i.e. the dead body), it should be washed six times with *pādyāb* (i.e. urine of the bull), and the bags² i.e. the twofold cloth which the *nasāsālārs* have wound round their hands³ should be torn to pieces, and should be buried in the vicinity of the Dakhma. For the sake of carrying other dead bodies, new hand-coverings⁴ should be provided.

About purifying the clothes of the carriers of the dead and those who have become *riman* otherwise.

MU. I, 237 ll. 3-5=H. F f. 89.

Kama Bohra :—If persons⁴ putting on a certain suit of clothes carry a dead body (to the Dakhma) and if they carry three dead bodies with the same suit on and do not wash it, then (those garments) should be (reserved) for this work, viz., that dead bodies should be carried (to the Dakhma) with the same (clothes) on. If these (garments) are washed, they are to be washed in the same way as the garments which have been polluted with dead matter. It is proper that (after being washed), they should be (reserved) for women in menses or women who have given birth to a still-born child.⁵ If it is so,⁶ then it is better that these clothes should be washed every time that they are used (for carrying a corpse to the Dakhma), or may be left just as they are and may be used for one and the same work.

¹ *ٻٻ* *lit.*, moisture.

² *ٻٻٻٻ* : *ٻٻ* or *ٻٻٻ* = a bag · a hand-glove in the form of a bag.

³ The bare hands should not come in contact with the *nasā*, hence it is necessary to cover them up with a kind of hand-gloves (*biḥāḥ*), or wrap them up in a piece of cloth folded several times.

⁴ i.e., the *Khandhiās* i.e., those who assist the principal carriers of the corpse called *nasāsālārs*. Different rules are prescribed for the clothes of *nasāsālārs* (the principal carriers) and the *khāndhiās* (the assistant carriers). See just below (*Kamdm Shapur's Rivayat*).

⁵ *ارمشتی*—an *armesht* is a woman who gives birth to a still-born child.

⁶ i.e., if these clothes are to be reserved for women in menses or for an *armesht*.

MU. I, p. 237 ll. 7-8=H. F. f. 263.

Kamān Shapur :—The clothes (put on) by nasāsālārs should be (kept) separate, and they should not be washed. They should be kept apart¹ in a place far away from the abodes of Behdīns. Then (the Nasāsālārs) should procure *pādyāb* and wash themselves therewith according to the tenets of the religion and then wash themselves with water and go home. Of course, they should leave nothing undone² (in this matter), as in our³ religion, there is nothing better⁴ (prescribed) than this.

MU. I, p. 237, ll. 10-14=H. F. f. 80.

Kama Bohra :—If a garment has been polluted⁵, then the (polluted) part should be torn off by two persons united with a *paiwand*⁶. First *sagdid* should be performed over it and it should be torn off and disposed of⁷ and then the rest should be washed with *pādyāb*⁸ (i.e. *gomez*) six times. Every time it is (thus) washed, it should be dried up with dust till it is thus washed six times and then it should be washed six times with water and thereafter it should be placed for six months in a place where the wind blows over it and the sun and the moon shine over it. Afterwards it is suitable (only) for a woman in menses or an *armesht*⁹ who cannot (let) perform (for herself) the Yasht-i-Navazud. It is not even fit for the Sudreh¹⁰. If

¹ *lit.*, hidden

² or, fail to do.

³ *مان* for *مهان* : or *مهان* = *مزدیسپندان* Mazdayasnian. For *مهان*—HF. *مهانور*. *مهانور* *نور*. If this last reading is preferred, then the translation would be.—In the religion of the Manthras, there is nothing better than this.

⁴ *نور* for *بهر*

⁵ *گمیشد* : *Pah* ۱۱۳۵۶۲.

⁶ *ham-zur lit.*, united in strength (for mutual help). *Hikhra* and *nasā* and all things polluted with *hikhra* and *nasā* should be disposed of by a couple of persons at the least. Two men holding a piece of string, with each end of the string tied to the palm of each other's hands are said to be *ham-zur* or *ham-parwand*.

⁷ *parhukhtan lit.*, to abstain from. This is a technical word used in every case when *hikhra* or *nasā* or any article coming in contact with it is to be disposed of ceremonially, according to the injunctions laid down by the law.

⁸ *Av partyāpa*, technically used for the urine of the bull.

⁹ According to the Rivayats, an *armesht* is a woman who has given birth to a still-born child. According to Vend 5 § 59, an *armesht* is *narika*, *dakhshtavaiti skendo aspi-jato-pishtro*, *aspi-rito gatush* i.e., a *dashtān* woman injured or wounded in the body, bruised, and fixed in an allotted place (on account of her being in menses). An *armesht*, therefore, is one who on account of her uncleanness has rendered herself unable to move about and should therefore confine herself in an *armesht-gāh* (*aspi-ereto-gātush* fr. *Av* ۱۳ = to fasten). An *armesht* or a woman in menses is unable to offer an *Yasht* or prayers, and therefore in neo-Persian even, such women are called *نی نازی* and in the passage of the Vendidad in question it is said of her *Yat hāmcha zasto frīnā nīzharāt* i.e., till she brings out her hands in prayer i.e., till she is quite clean. Here, in this Rivayat, mention is made of *Yasht-i Navazud*. The Pahlavi gloss to Vd 5 § 59 says that it is an *armesht* who cannot perform an *Yasht* (Cf. Per. *نی نازی*).

¹⁰ *Zir-Kusti* i.e., the (sacred) garment underneath the *Kusti* i.e., the *Sudreh*.

it is made into a Sudreh (zir-Kusti) and if the Kusti is tied over it, the Kusti is said to be *gushāda*¹ i.e. untied².

MU I, p. 237, ll. 15-19 to p. 239 ll. 1-2=H F. f. 104, f. 146.

Kama Bohra and Kaus Kama.:—Q.—Which are those garments which become *riman* (i.e. polluted by coming in contact with dead body) and which can never be pure by being washed? and which are those (impure garments) which can be purified? and if they wash them, how should they be washed?

A—One is that which is besmeared³ with the urine or spittle of the mouth of the dead. When they wash it, that (soiled) piece should be torn off and thrown away and the rest should be washed with *pādyāb* and water so that it may be pure.

The second is that which is soiled with the impurity⁴ of a menstruous woman. When they wash it with water and the stain thereon cannot be removed, then that much piece should be torn off and thrown away and the rest should be washed with *pādyāb* and water and it will be pure. The third is that which is permeated with the blood or exudation (issuing from the dead body). (In such a case), *sagdid* should be performed over it⁵ (by two persons) united by a *parwand*, then that much portion which is soiled should be cut off and thrown away⁶ and the rest should be washed 6 times with *pādyāb* and (then) dried with dust and (then) washed 6 times with water and thereafter it should be exposed for six months in a place where the light of the sun or the moon falls on it and where the wind blows over it. Afterwards this garment should be (reserved) for a menstruous woman, or an *armesht* (i.e., a woman who gives birth to a still-born child) who cannot perform any Yasht,⁷ and it is not proper that *Kusti* should be tied on it⁸. If any (*armesht* or *dashtān*) woman (who uses such garments) binds the *Kusti* thereon, it is such as if they go without the *Kusti* tied on and let it be known that it is a sin of *Kushadeh-davarashnih* (lit., running about uncovered i.e. without Sudreh and Kusti on).

The garment used by a menstruous woman and those garments which are worn by a person⁹ (i.e. a woman) who has been made *riman* by (giving birth to) a still-born child¹⁰ and which are put on by her just before¹¹ she becomes an *armesht* (i.e.

¹ i.e., it is a sin of *Kushāda-davarashnih* i.e., walking about uncovered with Sudreh or Kusti, (See Comm to Pah Vd 5 § 59), because the Kusti is not tied on the proper Sudreh.

² In Vd 5 §§ 57-62 and Vd 7 §§ 17-22, it is said that nothing whatever of God's gifts that can be properly utilized should be needlessly thrown away. Hence it is enjoined that impure clothes which have come in contact with *nasā*, after being thoroughly washed and disinfected as indicated here should be used by women in menses (*nāvrīka dakhshatavanti*), or wounded and sick persons (*skendo. aspi-jatō. pishtrō*) or *armesht* persons, who should remain in an *armesht-gāh* or confined in a place of seclusion (*aspi-ereto-gātu=armesht-gāh*). If *aspi-irto* is read for *aspi-ereto*, according to some MSS., then it is the same as Per بلند impure i.e., a place where impure persons (like a woman in menses or an *armesht* or a lying-in-woman) should sit. In any case the Pah gloss to Vd. 5 § 59 uses *armesht* for persons who are incapacitated for work through any cause.

³ رسد lit., reaches.

⁴ بحر Av *hakhra*.

⁵ As part of the *nasā* has passed through that garment.

⁶ نیفگندن or نوریزیدن (as in *Kaus Kama*) i.e., disposed of i.e., buried in the ground.

⁷ i.e., who cannot say her prayers in such an impure state. cf. نی نمازی i.e., ceremonial impurity in women disqualifying them from engaging in prayer.

⁸ i.e., such garments should not be made into a Sudreh (or sacred shirt).

⁹ کسی for کستی

¹⁰ here زنا=still-born child. Cf. زن ارمشت=زن زنا.

¹¹ MU., HF. کم پیش از آن پوشید (Kama Bohra)—better Kaus Kama کم پیش از آن پوشید

gives birth to a still-born child)—both these (kinds of) garments are alike, and when they are washed, they should be washed well once with *padyāb* and should be exposed to the sun for making them dry and then they should be washed with water, and until they are dried up in the sun, let it be known that it is not the rule to wash them with water, and one should not overstep the usual bounds.¹ Any garment that is used in menstruation 3 times and is not washed, or a garment in which dead matter is carried 3 times² and is not washed [and the garment which is worn by a woman who gives birth to a still-born child] should be left (apart) for the same purpose,³ and it should not be washed for it is not proper. Garments worn by a woman who gives birth to a still-born child are the same as are made *rman* by dead matter.⁴

¹ دلیری نہ کرو do not be intrepid or bold.

² *lit.* 3 dead matters are carried.

³ i.e., for being used by a *dashtán* woman or an *armesht* or for carrying *nasd*.

⁴ Cf. Sls II §§ 95-96.—

(85) ונחלד מנהג ז"ל: כד אין ונחלד שטענדיג ב' ונחלד , כד ש' ונחלד שטענדיג מנהג ז"ל: ,
 , כד אין ז' ונחלד ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל ,
 מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל ,
 (86) כד אין ונחלד ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל ,
 מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל ,
 מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל , כד אין מנהג ז"ל ,

(95) Clothing which is useless is this —that in which they carry a corpse, that even which is underneath is mostly (*kabed*) or altogether useless (or, that which is mostly or entirely unfit for all use), that with which they wash (the corpse) (شودن—to wash, or, reading *شودن*—that on which the *nasd* decomposes); that on which the excretions of the dead come, so much space should be torn off and the rest to be washed with 6 months' process.*

(96) That which a menstruous woman uses should be left for the same work (i.e., it should be used by that woman again in menses).

Cf. *Pah* Vd. 7 § 13 Comm.:— (p. 247 ll. 7-16 to p. 248 ll. 1-2)

The clothes which are useless are the following —

That on which one dies, that on which they carry (a corpse); that with which (the corpse) is washed (Cf Per **شودن**) [or, that on which the corpse decomposes], that which is mixed up with secretions (*charpashna*) (or exudations); that on which *hikhra* (refuse) of the dead spreads, that which is soiled with the *dashân* and stains (**۱۲** *guna*) thereon are not removed, that which a menstruous woman keeps in use and makes a bed thereof (cf. Per. **ویشیدن** to make a bed, to spread a cloth), or, that on which dead matter has come, that on which exudations from the dead occur · so much space (as has been spoiled) should be torn off (and rejected) and the remainder is pure (but not fit for ordinary use: it should be used by a *dashân* or *armesht*) As for that which is soiled with *dashân* and the stains (**۱۲**) whereon cannot be removed, as much space (as has been soiled) should be torn off and the remainder is pure As for that which is permeated with secretions, so much space (as has been soiled) should be torn off and the rest will be pure with the six-months' process: but the remainder is all useless

* Cf. Vd. 7 § 15.—If the clothing is woven, it should be washed 6 times with bull's urine, should be scoured 6 times with earth, washed 6 times with water and should be fumigated and exposed for six months at the window of the house.

(97) The clothing which should be washed by the six-months' process is such as is declared in the Avesta (98) If the clothing is of leather, it should be washed 3 times with *gomez* and should be made dry with dust every time and should be washed 3 times with water, and should be exposed for 3 months in a place in the open sun-light (*lit*, as can be viewed by the sun) and then it is proper for an *armesht* who cannot perform prayers (in that state), or it is proper for a menstruous woman

Cf. *Pah Vd* 5 § 59 Comm.—(p 200 ll 9 10)—

Those (garments) which are polluted with *hukhra* (or impurities) of this world (e.g., of *dashūt, armesht*)—(if they are put on and *Kusti* tied over them!)—both these (garments)—of a *dashūt* woman or of an *ayukbar* (i.e., of an *armesht*) cause (the sin of *vashāt-dubārashun*). About *dashūtān* (garments) nothing is said otherwise (Cf. MU 238 l. 4 پاڻو ڇوڻ زم باشه).

Cf Vd 7 §§ 12-15 —

(12) Can the garments be purified, which have come in contact with the *nasâ* of a dead dog or a dead man ?

(13) . . . They can be made clean . How ? Thus If they be of leather or woven and if they be (soiled) with pus or perspiration or excrement or vomit, then the Mazdayasniyans shall tear off the cloth and bury it (as much as is soiled)

(14) But if they be not (soiled) with pus or perspiration or excrement or vomit, then the Mazdayasnians shall wash these clothes with *gomez*

(15) If they be of leather, they should be washed 3 times with *gomez*, they shall rub them with earth thrice, and wash them with water thrice, and expose them for 3 months at the window of the house. If they be woven, they should wash it 6 times with *gomez*, shall rub them with earth 6 times, shall wash them with water 6 times and expose them for 6 months at the window of the house.

Cf Vd 7 §§ 17-21 and Vd 5 §§ 57-60.—

(17) Can the clothes (which have come in contact with the dead or used by a lying-in woman) be used, after being washed and purified, by the Hāvanān &c, . . . or by a priest or a warrior or a husbandman

(18) These clothes after being washed and cleansed cannot be used by the Hâvanân, &c.

(19) If there be, in the house of a Mazdayasnan, a menstruous woman or any one who is wounded or lacerated or bruised and who is (therefore) in a place of infirmity, then their clothes shall serve for their bedding or covering, until they can withdraw their hands for prayer.

(30) For Ahura Mazda does not allow us to waste such things as clothing, not even so much as an Asperena (i.e., of the value of one *drām*) nor anything of any the least worth (avachinō),* such as a spinster lets fall in spinning

(21) If a Mazdayasnian throws (any clothing) on a dead body of such a measure as a spinster lets fall in spinning, then he is not holy when alive and he does not get the Best Existence when dead

† or, thus — Sudreh should not be made of it, i e, not one of such washed garments should be made into Sudreh

† or, *Sudreh* (*ayabāsashnih*) is made of such garments

* *Av. vach* to speak, *lit*, contemptible, small.

MU. I, p 239, ll. 4-5—H F f 209.

Kamdin Shapur :—A child dies and if its urine or blood besmeared any garment then that portion of the garment should be cut off and disposed of (i.e., rejected), and the rest of the garment should be washed 6 times with *gomez* and 3 times with water and it is pure.¹

MU I, p 239, l. 6—H. F. f. 80.

Kama Bohra :—A garment which is polluted with the bodily refuse of the living should be washed with *pādyāb* and water and if it is (besmeared) with blood whose stain cannot be removed on being washed, that much portion should be cut off (and rejected).

On the purification of metals, stones, etc., which are defiled.

H F. f. 132.

Kama Bohra :—Chapter 90 —In what mode is it necessary to wash everything that becomes polluted by dead matter Gold which is polluted by dead matter should be washed with *gomez* once, should be made dry with dust once and washed once with water so that it may be pure.

Silver (vessels) should be washed in this manner twice so that they may be pure. Copper, tin, brass and lead (vessels) should be washed three times; steel, four times; stone (articles), six times, turquoise, ruby, jewels, amber, carbuncle and cornelian and like these, whatever arises from mines and pits should be washed six times with *pādyāb* (i.e., *gomez*), and should be made dry with dust.

For pearls, the Dasturs have spoken of two modes, but the conclusion is this and it is such that they should be washed like stone (articles) Wooden and earthenware should be thrown away. It is requisite to wash the clothing also six times as I have mentioned, and after that to put them for six months in a place where the moon and sun may shine on them and after that they should be removed and are fit for a menstruous woman.²

MU I, p 239, ll 8-10—H F f 222

Kamdin Shapur :—Q.—How should metals which are become evidently *riman* with *nasā* be washed?

A.—Gold (should be washed) once with *gomez*, once with dust and once with water and it shall be pure Silver (should be thus washed) twice with *gomez*, &c. Iron, 3 times; steel, crystal, ambergris, agate, turquoise and (vessels made of)

¹ See MU I, p. 161, ll 2-3 and p 253, l 18

² This Rivayat is found in H F only —

باب ۹۰ اینکه هرچیزی که بنساریم شده باشد چگونه نباید شستن و ر که بنساریم
 باشد یکبار بنیادیاب نباید شستن و یکبار نکاک خشک کردن و یکبار آب شستن که پاک باشد
 و سیمین دوار بران نسق شستن که پاک باشد و بریدن و ارزین و روئین و سرین
 سم نار شستن و بولاد چهار نار و سنگین شش نار و فیرورة و یاقوت و گوهر و گهرنا و شفق
 و عقیق و مادده اینها هرچم از آنها و معدنها خیزد شش نار بنیادیاب شستن و نکاک خشک
 کردن و سروارید دسواران دوگونه گفته اند ولیکن قرار برآوست و چنانست که چون سنگ
 بشوند و چوبین و سفالین هم نباید افکندن و جامه نیز هم نباید شستن شش نار چنانکه
 گندم و بس شش ماه بر جایگاه نهادن که ماه و خورشید بران می تابد و بعد از آن شاید
 بردن و بدشدان شاید

stone—all (should be washed) 6 times with *gomez*, 6 times with dust and 6 times with water and they shall be pure.

Diamond should be (thus) washed 3 times. (Vessels of) brass or copper (should be washed) 6 times as described.¹

MU. I, p 239, ll 18-19 to p. 240, l. 1.

Shapur Bharuch.—If a dog dies and anything of metal becomes *riman* (by coming in contact) with that dog, then after disposing of (the carcase of) the dog, a Behdın should wash that metallic vessel in conformity with the tenets of the religion with *ab-i-zar* (*gomez*) and (then) wash it with water and then he should also wash

¹ Cf. *Saddar Nasr*, Ch. 91 and Vd VII §§ 73-75 —

(73) Can the eating vessels be purified . . . that have come in contact with the *nasā* of a dead man or dog ?

(74) They can be purified How ? Thus —If they be of gold, they shall be washed once with *gomez*, they shall be rubbed once with earth, they shall be washed thrice with water and they shall be clean If they be of silver twice . . .

(75) If they be of iron (or of brass) thrice . .

If they be of steel . . . four times . . .

If they be of stone . . . six times . . .

If they be of earth or of wood or of clay, they are unclean for ever

Cf Pah Vend 7 § 75 Comm —

All jewels should be thrown in (the category of) iron, and crystal is just like gold. Ambergis, jewels, agate, black coral and white (coral), diamond (*avāṭas=almās*) and ebony (are like) wood. About pearls they have been of different opinions. Some say, they are like gold. Some say they are like other jewels. Some say they have no washing.

Cf Sl₈ II §§ 112-117

(112) כִּסְוַת הַכֹּהֵן וְהַלְוִיִּם וְהָעָם בְּיָמֵינוּ

[illegible][illegible][illegible]

১৯৫৬ সালের ১ জানুয়ারি থেকে ৩১ ডিসেম্বর পর্যন্ত

[illegible][illegible]

וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן (117) וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן וְנִסְיָאן

לפי ויטאלי נבואה נכונה שיש להם חיים טובים.

(112) Gold, when dead matter comes on it, should be washed once with *gomez*, should be made dry with dust once and should be washed with water once, and it is clean (113) Silver, (if dead matter comes on it) should be washed twice with *gomez*, should be dried with dust (twice) and washed with water twice, and it is clean. (114) Iron (should be thus cleansed) thrice, steel, four times, and stone, six times (115) Afrag has said that glass or crystal (or, quicksilver) is the same as gold, and ambergris is the same as stone, and all (other) jewels are the same as iron (116) Pearls, ambergris, ruby, gems, turquoise (نُزْرَة طَلَق), agate, coral stone (*vasadin-sang*) and things made of bones and other precious stones which have not been specially mentioned are to be washed like wood. When they are (once) taken into use, there is no washing for them (if they come in contact with *nasā*), but if (they are not (at all) taken into use, then their washing is once (if they come in contact with *nasā*). (117) Things made of earth and horn have no washing, other gems which have not been taken into use (at all) are to be washed once, and are declared out of use (when once they are used and if they come in contact with *nasā*).

himself with the *gomez* of the bull and water and he would be pure. The garments that are put on (at the time) should be washed. These garments should also be washed with *pādyāb* and water and then they should wash themselves with *pādyāb* and water and make themselves pure.

On cooking and drinking vessels.

MU. I, p. 240, ll 1-2=H. F. f. 440, (MU. II, p. 453.)

Kaus Mahyar : Q.—Can food be cooked in a pot (manufactured) by a *darvand*¹ or not ?

A.—If a pot manufactured by a *darvand* is scoured² and tinned, it will do out of helplessness.

MU. I, p. 241, ll 1-2. (MU. II, p. 385.)

Nariman Hoshang —Q —Can they cook food in an earthen vessel ?

A.—If the pot is brought in a clean state (*pādyāb*) from the potter (who is a *darvand*) and until that pure state (*pādyāb*) of the pot is preserved, it is proper ; but if it becomes impure,³ it can never be fit for the Behdins eating their food therein in any case.

MU. I, p. 241, ll. 4-5=H. F. f. 440. (MU. II, p. 453.)

Kaus Mahyar —How is it about an earthen pot baked in an oven and manufactured by *darvands* ?

A.—If water has not been poured into it⁴ (by the *darvands*), the Behdins may use it. They may wash it (themselves) and keep it free from pollution, but it is not fit for the *dasturs* (i.e., the priestly class).

MU. I, p. 241, ll 7-8

Kaus Kamdin —Q —Is it allowable to eat food in china-ware or not ?

A.—In this quarter (i.e., in Persia), one cannot eat food in anything other than metallic vessels.

MU. I, p. 241, l. 8=H. F. f. 218.

Kamdin Shapur :—China-ware (or porcelain) is not pure⁵.

MU. I, p. 241, ll 10-13 (MU. II, p. 386.)

Nariman Hoshang —From the religion of the Behdins, nothing is known about china-ware,⁶ but if from quarries of pure stones (vessels are made, they can be used). Except metallic vessels, (no other vessels) are allowed⁷ On this side (i.e., in Persia), when (a vessel) is broken, and if the same vessel is taken to a furnace⁸ and forged

¹ Now technically used for one of a foreign faith

² ساود —Cf Per ساويد=to polish, furbish ; or this may be باود= to the pot or culinary vessel

³ وادياب antonym of پادياب—Cf. Pah. लुल (Nirangastan). = लुलल .

⁴ *hi*, if it has not seen water, i.e., if the *darvand* has not washed it with water after manufacturing it

⁵ i.e., eating in such wares is not allowed.

⁶ And therefore we cannot pronounce an opinion on it.

⁷ مدخل باشد ⁸ for كوزة read كورة

anew therefrom, just as is (the case with) glass, it is allowable in the religion of the Behdins to eat food therein and it is proper, if not, i.e., if the least earth has entered into it and if it cannot be taken to the furnace and cannot be melted, it is not proper according to the religion of the Behdins to eat food therein.

MU I, 241, ll. 13-15 (MU. II, p. 476)

Suratya Adhyārus —Q—Is it proper for the Behdins to eat food in glazed vessels or vessels of porcelain, in which those of a foreign faith or of another religion have eaten their food, after making them pure and washing them (with water) ?

A—Those which are made of stone or those which can be melted in fire are allowed, but those manufactured from clay are not allowed.

About the pollution of a piece of wood.

MU. I, p. 241, ll. 17-19 to p. 242, ll. 1-4=H. F f. 101, f. 144.

Kama Bohra and Kaus Kama —If a person is hanged on the gallows and he remains suspended on it in such a way that no part of his (limbs) comes in contact with the gibbet,¹ then the impurity (of the corpse) does not descend to the ground, but when they take him down from the gibbet and if any bare member of his comes in contact with (the gibbet), then the pollution goes down to the water underneath (the ground)², or when they place (the body) on the ground, and if any bare (member) of his (body) strikes the ground, then (also) the pollution descends³ to (the water under) the ground

Kaus Kama If he remains suspended in air and he is let down in such a way that (his body) does not come in contact with it (i.e., the gibbet) or if any bare part of his body is not allowed to come in contact with the ground, then the pollution does not descend to the ground⁴

MU. I, p. 242, ll. 4-7—H F f. 127.

Kama Bohra —The 76th chapter is this —A wooden board or plank⁵ whereon they carry a corpse, one whereon a dead person is washed, one which is polluted with the blood and impurities (issuing) from the dead, that which a menstruous woman touches with her bare feet or any uncovered member of her body, that

¹ درخت = wood, gibbet. ² because the gibbet touches the ground and as the former has come in contact with *nasā*, the latter also is polluted.

³ MU فرو شود—better HF. فرو شود (as in *Kaus Kama*).

⁴ Cf SIs II § 23 —

(23) When one dies by strangulation, and (is suspended) by the rope on the neck, and if there is fear of his falling down, he should not be carried down (to the ground, lest it should be polluted) When there is fear of his falling down and when that fear is as regards one side of him, then he should be carried down on that side (only, as thereby a small portion of ground will be polluted, if not, by falling flat on the ground, he will pollute a much larger space) But if he is on the point of falling down, then they should carry him down (and the corpse placed over) as much space as he has fallen on

{23} When one dies by strangulation, and (is suspended) by the rope on the neck, and if there is fear of his falling down, he should not be carried down (to the ground, lest it should be polluted) When there is fear of his falling down and when that fear is as regards one side of him, then he should be carried down on that side (only, as thereby a small portion of ground will be polluted, if not, by falling flat on the ground, he will pollute a much larger space) But if he is on the point of falling down, then they should carry him down (and the corpse placed over) as much space as he has fallen on

⁵ Wooden biers for carrying a corpse are not allowed The biers or *gāhān* should be made of iron.

(piece of wood) on which a man is hanged—all these pieces of wood should not be used¹ and one should not come in contact with them again. If the clothing is polluted,² it ought not to be burnt but should be carried to a place whence no one can carry them off and burn them or bring them back for the use of men, because it is so said in the religion.

MU. I, p. 242, ll. 9-10 & ll. 15-16.

Shapur Bharuchi and Kaus Kamdin.—Q.—If there be a large or a small piece of wood and on one side thereof, any impurity adheres, can that much space be scratched³ a little with an axe and the rest (of the wood) regarded as pure or not ?

A —Except (the impurity of) menstruation, and of the dead matter of a dog or of a man, whatever there may be thereon of the impurity⁴ of the living, may be scratched away and it will be pure after 4 months and 10 days.

MU. I, 242, ll 18-19.

Shapur Bharuchi :—If fire-wood⁵ is soiled and besmeared with the bodily refuse⁶, then what has been besmeared should be disposed of (i.e., rejected) and what has not been polluted is pure

A comb which has been polluted or which has such teeth⁷ as inflict any wound is of no use and should not be used.

MU. I, p. 243, ll 1-8—H. F f 88, f. 118, f 154.

Kama Bohra and Kaus Kama.—Q —If a piece of fire-wood or a comb has inflicted a wound on the head or the hand and if it is carried to the water or fire, does the sin arise just as in the case of (allowing wood to come in contact with) bodily refuse or with dead matter ?

A —If the fire-wood inflicts a wound on a member of the body,⁸ then that portion thereof which has inflicted the wound on the member and what has been besmeared with blood should be cut off (*burand*) and thrown away, and the rest will be pure.

¹ حذر کردن *lit*, to avoid, shun.

² MU پوشیده—better H.F. پوشیده

³ MU. = تراشید—better B K. = تراشید

⁴ حذر *Av. hakhra*.

⁵ سوختنی = fuel, fire-wood.

⁶ حذر *Av hakhra*.

⁷ جای *lit*, a place, i.e., the tooth (which raises a sore).

⁸ جای *lit*, a place.

It is said about a comb that when it is polluted and when it has inflicted any wound on any member of the body, it cannot be of use again, it should be rejected.

Kaus Kama —Q —If a piece of fire-wood inflicts a wound on any member of the body and if it is carried to water or fire, what is the decision ?

A —That portion which has been polluted should be cut off and the rest is pure, and when they cut it off and it reaches water or fire, it is the same as the *nasā* of the dead has been taken to water or fire.

When they dress the hair with a comb and if it raises a sore at a place, then it is not to be used again, for (if it is used again) it is a *margarjan* sin.¹

On trimming or shaving the hair and the ceremonial disposal of it.

MU I, p. 243, ll 9-12

Kaus Kamdān —Can Behdins dress the hair of the head and the beard with a comb ?

A.—When they have combed the hair of the head, they should wash their body with the *pādyāb* (i.e., *gomez*) of the bull, then make it dry, and thereafter wash it with water and it will be proper.

Q.—Can a comb with which the hair of the head is dressed be again used for (dressing the hair of) the beard or not ?

A —The comb with which the hair of the head is dressed should not be used for (dressing the hair of) the beard. (The combs for dressing the hair of) the head and of the beard should be kept separate.

¹ Cf. SIs II § 118 —

(118) Fire-wood, when green, should be cut off the length of a span, one by one, as many (sticks) as there are, if dry, one span and two finger-breadths, they should be deposited in some place for the length of a year and water should not be sprinkled over it, it should be taken out after the length of a year Soshyos has said that it is proper as fire-wood for fires and Kushtan-bujit has said that it is just as is declared in the Avesta, i.e., when it is washed (i.e., purified), then even it is fit for the *dakhma*¹ of a forest (i.e., it should not be used in ordinary cases)

(118) Fire-wood, when green, should be cut off the length of a span, one by one, as many (sticks) as there are, if dry, one span and two finger-breadths, they should be deposited in some place for the length of a year and water should not be sprinkled over it, it should be taken out after the length of a year Soshyos has said that it is proper as fire-wood for fires and Kushtan-bujit has said that it is just as is declared in the Avesta, i.e., when it is washed (i.e., purified), then even it is fit for the *dakhma*¹ of a forest (i.e., it should not be used in ordinary cases)

Cf. Pah. Vd 7 § 31 Comm (p 259 11.13-16)

When it (i.e., the wood) is thus washed, then even it should never be used for water or fire. Mah-Ormazd said it may be used for the work of the foundation of a wall (*tagarg* : Cf. Per. نگری) Parik has said that it should not be used as an apparatus for the Yasna.

¹ i.e., taken to such a place as is far away from human habitation A *dakhma* is always impure, therefore an impure thing may be used in connection with another impure thing.

MU. I. p. 243, ll. 12-13—H. F. f. 91.

Kama Bohra :—Q.—If one gets his hair (of the head) trimmed (or, shaved)¹, then can one wash it with water during the (first) three days or not ?

A.—If any matter or blood or pus does not issue from it, it should be (first) washed with *pādyāb* so that it may be (finally) washed with water.

MU. I, p. 243, ll. 14-18—H. F. f. 121, f. 160.

Kama Bohra and Kaus Kama :—Q.—If one gets the hair (of the head) trimmed or shaved, can one wash it during the (first) three nights² with water or not ?

A.—Whenever there does not issue any matter or blood, or pus or exudation, then one may (first) wash it with *pādyāb* and leave it (for a time) till the matter (issuing) is dried up, then one should look to it again and if there does not issue any (fresh) matter, it is proper if one washes it with water. The work of a barber means trimming or shaving the hair.

MU. I. p. 244, ll. 1-2.

Jāsd :—A Behdīn should not trim the hair from above the navel and should never pluck it off (therefrom). He who trims it (so) or, plucks it off is *riman* ; he should wash his head with the Bareshnum. The hair from below the navel may be trimmed but should not be plucked off.

MU I, p. 244, ll. 4-6 (MU II, p. 386).

Nariman Hoshang :—Q.—Is it proper to shave the hair of a young child of 5 to 7 years old or not ?

A.—On this side (*i.e.* in Persia), the hair of a little child from 3 to 4 years old is trimmed with scissors used for paring the nails³, but it is not known whether it is permitted to shave it (with a razor) but, of the child from 5 to 7 years old, (the hair) cannot be (shaved) except when there is a necessity or if it has any disease—may God forbid.

MU. I, p. 244, ll. 7-11—H. F. f. 265.

Kamdin Shapur :—Disposing of the hair ceremoniously—It is so necessary that (the hair trimmed) should be taken up and carried to a place in such a manner as described⁴ and placed underneath the ground and (then) *Srosh Vāj* should be recited :—*Yatha-ahv-Vairyo-Zaota*—should be recited (up to *vidhvāo mraotu*) and the hair should be placed in the ground and this *Vāj* (or, *nurang*) should be recited over it :—*At-akhyāo-ashā-Mazda-urvarāo-vakhshat*.⁵ (Three) *Yathas* should be recited and at every *Yatha*, a furrow should be drawn round it and the *Vāj* (of *Srosh*) should be finished ; then one more *Yatha* should be recited and *Kem-nā-Mazdā* with the *vāj* should be recited.⁶

¹ گرا or گرای = a barber and کارگرای = trimming, or shaving the hair.

² شوی = شوی = night

³ T33 and S D. B add می چینند

⁴ *i.e.*, to a place where there is no water or fire or away from human habitations.

⁵ Y. 48 § 6.

⁶ Cf. Vd. 17.

MU. I, p. 244, l. 12—H. F. f. 388.

Bahman Punjya :—About disposing of the hair ceremonially :—It should be collected in a place (free from water, &c) and nails should (also) be taken to a desert place where it may not reach water or fire.

MU. I, p. 244 l. 14=H. F. f. 440. (MU. II, p. 453).

Kaus Mahyar :—Q.—How is it for the hair trimmed (or, shaved) ?

A.—The hair (trimmed) or the nails (pared off) should be taken to a desert spot, but should not be buried under the ground¹

On nail-paring.

MU. I, p. 246, ll. 13-19 to p. 247 ll. 1-11—H. F. f. 41.

Kama Bohra :—Q.—How should nails be pared and where should they be placed ?

A.—While paring the nails, first² that (of the finger) next to the last³ should be pared ; then one next to the thumb⁴ i. e. of the fore-finger, and then of the last finger and (fourthly) of the thumb⁵ and (5thly) of the middle finger.⁶ They should be pared in this order.⁷ When the nails are cut, one Yathâ Ahu Vairyo should be recited on cutting each nail into (two) pieces and should be placed in a piece of paper on a dry piece of ground and the ends of the nails should be turned towards the northern direction, (and then the *vâj* recited) —*Khshnaothra-Ahurahe-Mazdâo Ashem* 3, *Fravarâne* (with the *gâh*) *Sraoshahe*.....*mraotu*, and on reciting 3 Yathâs, three furrows should be drawn round⁸ the nail-parings, i. e., at every (drawing of) the furrow, one Yathâ, i. e. for 3 furrows,⁹ 3 Yathâs should be recited (and then the following *nurang* should be recited).—*paiti-tê-meregha*¹⁰..... With the end of the nail-cutter, a pinch of dust should be thrown on the nail-parings three times. From every furrow (or enclosed space) a little dust should be taken up (on to the end of the nail-cutter) and thrown over the nails. Then (the *Vâj* should be finished).

MU. I, p. 247, ll. 13-19—H. F. f. 264.

Kamdin Shapur :—Q.—How should one act while paring the nails and disposing¹¹ of the hair ?

A.—For paring the nails, the rule is this that when they pare off (the nails), then for every one (paring), one Yatha should be recited, and at the recital of (each) *Shyaothenanâm*, the nail paring should be cut into (two) pieces and then they should be wrapped up in an old piece of paper. They should take the *vâj* of Srosh and recite

¹ See above other Rivayats say that they should be buried.

² *دردوم* = Paz. *دردوم*.

³ *کم* = small i. e. last finger.

⁴ *م* = (انگشت بزرگ) = thumb

⁵ After *م* H.F. correctly adds *دردوم*.

⁶ *انگشت میانه* middle finger (also = *انگشت میانی*)

⁷ MU. *چنین چیدن*—better H. F. *چنین* (written in Avesta characters)

⁸ MU. *گرد*; H.F. *گرد گرد*. ⁹ H.F. adds. *م*

¹⁰ For this *nurang* and its translation, see Saddar Nasr Ch. 14 and S. B. E. Vol. 24 p. 275.

¹¹ *پریختن* disposing of the hair (after clipping).

MU. I, p. 248, ll. 1-2—H. F. f. 440 (MU. II. p. 453).

A —The nails of (the fingers of) the hand should be separately disposed of and those of the feet should be separately disposed of.

48. ll. 18-19 to p. 249 ll. 4-5—H. F. f. 82.

na Bohra & Kaus Kama.—Q—A tooth of the mouth suddenly disap-

A.—When there is a doubt (about it) and one knows not with certainty whe-

MU. I. p. 249. ll. 1-2—H F f 388

-If a person swallows a tooth (extra

1. the circle should be completely drawn

² i.e., the *nirang*. MU. سواج بحواندن

³ Cf. Bd. 19 §§ 19-20.—

(19) Regarding the bird

Cf also Vend 17 §§ 1-8 and its Pahlavī version

Cf SIS. XII § 6.—

5. 1. 5. 2

ot leave nail-parings unprayed over, for if they are not

⁴ **سروتن** i.e., the head and the body

On a sore mouth and about the soreness of any member of the body.

MU. I, p 249, ll. 7-19 to p 250 ll. 1-11=H. F. f. 110, f. 156.

*Kama Bohra, Kaus Kama, [Kaus Kamdin]*¹:—Q.—A sore is raised by a tooth (in the mouth) and a piece of flesh in the mouth is ruptured, but does not become separated, but as (the person) cannot throw it out of the mouth, he leaves it as it is, and when (after a time) he looks for it, it is not such as has been left (in the mouth at the beginning), or, it is (perhaps) swallowed, or he does not know for certain whether it is healed up², what is the decision ?

A.—When it is said that when a sore is raised in the mouth and a piece of flesh thereof is ruptured and one leaves it (as it is) in the hope of its being healed up³ again but that, thereafter, such is not the case, and one does not know whether it is healed up³ again or has been swallowed and one is (therefore) in doubt (about it); but if (that piece of flesh) is left (as it is) in the hope of its being healed up, then it may be left to be healed up³ and if proper care is brought to bear on it, it should be left (thus) in the hope that when it is separated, one should throw it out (of the mouth), but if one is in doubt that it has not been thrown out, one should undergo the Bareshnum.

MU I, p. 250, ll. 11-13=H. F f 49. (cf. MU. I, p. 607, ll 2-4).

Kama Bohra :—If one swallows the blood (issuing) from the mouth, one should undergo the Bareshnum

If one swallows a tooth of the mouth, one should undergo the Bareshnum after three nights have passed.

If one pulls out a tooth or takes blood (from any member of the body) by opening a vein, then one is a sinner, one should undergo the Bareshnum.

MU. I, p 250 ll 15-19 to p 251, ll 1-4=H. F f 122, f. 161.

Kama Bohra and Kaus Kama :—Q.—If any member of the body⁴ is lacerated or a wound has been made in it and the flesh comes out of it (i.e. of the skin) and on account of pain, one leaves it as it is so that it may be dried up (i.e. so that the wound may be healed up), but if water is applied⁵ (to such a wound), what is the decision ?

A.—If matter issues from the wound,⁶ that much portion of the member should not be washed, and one should be careful so that water may not reach it and (in such a state) if he recites any Nyaish or consecrates (Darun-) Bāj, it will do.

When it is dried up, it should be first washed with *pādyāb*, till it is cleansed of the blood and till there does not issue any matter. Then if water reaches it, there is no sin inasmuch as it has been healed up with that member of the body⁷.

¹ E 80 does not give this Ravayat attributed to Kaus Kamdin

² *lit*, grown up i.e., healed up

³ After *نار رسدن* add as in H F *گذاشته بود نرسدن* (See Kaus Kama, &c).

⁴ *جای lit*, a place

⁵ *lit*, reaches

⁶ *چون تر باشد lit*, if it (i.e., the wound or ulcer, or sore or boil) is moist.

⁷ *تا بدان وقت که در تن رسد است lit*, upto the time when it appears again (or grows) with that member of the body i.e., when that member which is affected is cured of the boil or sore.

But if (any part of the flesh) is separated from the body, it should be away from water and fire¹ and should be properly guarded from (its being mixed with) water and it should be kept three steps away from other hallowed things (*pādyābhā*) (such as Barsom, Hom, Darun, &c.)

MU. I, p 251, ll. 5-10=II. F. f. 91

Kama Bohra .—Q —If any member of the body of a person is ruptured or if a sore is raised in it and some flesh thereon has been lacerated which inflicts severe pain and on account of pain, it cannot be torn off but it is left as it is so that it is dried up, and if there is fear of blood or bodily refuse (issuing from it), can one pour water over it or not ?

A.—If matter issues³ from the skin, then that portion which has the sore should be left so that no water reaches it, and the place (round about) where there is no blood or any bodily impurity may be washed (with water) and (in such a state) if a Nyaish is offered, it is proper. When it is dried up, and if there is no fear of any matter or⁴ impurity (issuing therefrom) and if it has been healed up with the member of the body⁵, then if water reaches it, there is no sin. When (any part of the flesh) becomes separate from the body and if it reaches water or fire, then it is the same as if the bodily refuse of the living has reached water or fire⁶.

Blood-letting

MU. I, p. 251, ll. 10-11=H F. f. 439. (MU II. p 10, l. 6 and p. 452).

Kaus Mahyar .—Q —Can one take blood (from any member of his body) by opening a vein or not ?

A.—It is not proper for the Behdins (to do so). If this happens, one should undergo the Bareshnum; but it is not proper for the Dasturs (i.e., those of the priestly class) to take blood

MU p 251, l 13.=H F. f. 207. (MU. II, p. 10, l. 8).

Kamdin Shapur :—It is not proper for an Herbad to let blood from his hands or belly, or back (If so), he should wash his head with the Bareshnum and keep (the retreat of) 9 nights and then should perform other ceremonials.

MU. I, p 251, l 15

Shapur Bharuch :—If a person lets blood from his body and causes a vein to be opened or bleeds the body in any way, it is proper for him to undergo the Bareshnum.

¹ H F (Kama Bohra) باید بریزیدن از آب و آتش—Kaus Kama (H.F. & M.U.) have only باید بریزیدن

² MU یاد بها (Kaus Kama)—better H F and (Kama Bohra) یاد بها .

³ تر باشد *lit*, is moist.

⁴ یا for یا

⁵ در اندام رسد *lit*, it appears again or grows with the member, i.e., when the member is cured of the sore or boil.

⁶ And therefore he is *riman*.

MU. I, p. 251, l. 17.=H. F. f. 49 (See MU. p. 607, ll. 2-3 = MU. II, p. 10, l. 10)

Kama Bohra :—If one lets blood (from his body)¹, or pulls out a tooth, or opens a vein, then one is a sinner and one should undergo the Bareshnum.

A child who has bitten another child.

MU. I, p. 251, l. 19 to 252, ll. 1-11=H. F. f. 156.

Kaus Kama and Kaus Kamdin :—Q.—A boy is not yet 8 years old and he bites another boy with his teeth, what is the decision? How is it if the boy who bites shall make his teeth and mouth pure instantly and rub off (the impurity) and throw out the spittle? How is it? What is the decision² about a child (more than) 8 years old but under 15 years of age and what about the child who has completed 15 years? Shall all these be (regarded) as alike or not?

A.—If (the child) has attained to 8 years, it is like a *riman* and it is not enjoined that its clothes on being washed are to be (regarded) as pure. Again it and its clothes are *riman*.

If a suckling child who is nourished by the mother's milk ruptures her breast (with the teeth) and if its mouth is cleansed and washed with *pādyāb*, it is not *riman* but let it be known that if it is not freed from impurity and swallows (its spittle mixed with the blood issuing from the breast), it is *riman*, because our religion claims relationship with purity³.

About burns and brands.

MU. I, p. 252, ll. 13-15—H. F. f. 212.

Kamdin Shapur :—If a child from 3 to 7 years old is branded with hot iron, then the plate of its food should be kept separate till it attains to 10 years and thereafter it should undergo the Bareshnum. If it is one year old or less⁴ than two years old, its parents should purify themselves with the Bareshnum; and (then) it is pure, or he who nourishes the child should undergo the Bareshnum and when (the child) attains to 10 years, it should undergo the Bareshnum.

MU I, p. 252, ll. 17-18 and p. 253 ll. 8-9. (MU. II p. 467).

Shapur Bharuchi :—If a child is burnt in fire and if a blister is raised (on any member of the body), it is a sin incurred by the mother: she is *riman*, and it is proper that she should undergo Bareshnum. If she is pregnant, the father of the child is *riman*, and that father should undergo the Bareshnum.

MU I, p. 253, l. 1.—H. F. f. 388.

Bakman Punjya :—If a suckling babe is burnt in fire, its mother is *riman*.

¹ 1 حورمت، better حورمت = cupping or bleeding.

² 2 MU., H F. دازسدان چون و چون آن چونست —S.D.B

³ 3 باز رستم (or as elsewhere باز رستم) = is bound up with; i.e., claims relationship. *lit.*, grows, waxes, or advances. Cf. Vd. 5 § 21.

⁴ 4 MU. کم —H.F., T₃₃ ٤٩ —T₃₁ ٤٩.

MU. I. p. 253, ll. 1-4—H. F. f. 439. (MU. II. p. 452.)

Kaus Mahyar :—Q.—If the hands or any members of the body of a person are burnt in fire, how is it ?

A.—When three days and nights pass and if no sore is raised, then after 3 nights, his garments and clothes should be washed 6 times with *pādyāb*, should be dried up with dust 6 times and should be washed 6 times with water and they shall (then) be pure. If a sore is raised before the (first) three nights, then the clothes should be interred in the ground and he should keep himself away (from men and things) till his wound is healed up and then he should undergo the Bareshnum.

MU. I, p 253, l. 6.—H. F. f. 388.

Bakman Punjya .—If a person is burnt in fire, and if before the (first) three nights pass away he is well,¹ he is pure. If any blood-poisoning² matter issues, he is *riman*. he should undergo the Bareshnum.

MU. I. p. 253, ll. 9-10.

Shapur Bharuchi :—If a person has a brand on his body, then he cannot convey a corpse on a bier.³ If he conveys the dead on the bier³ (*gāhān*), he is *riman*.⁴

About a child falling in water.

MU p. 253, ll. 14-16.—H. F. f. 156.

Kaus Kama and Kaus Kamdin —Q.—If a child falls into water and is brought out of the water and if it is brought out with this supposition that it is alive, but it is not so, what is the decision ?

A.—From the very first (in such doubtful cases), it should not be regarded as alive.⁵

About a child defiled by coming in contact with *nasā*.

MU. I. p. 254, l. 7—H. F. f. 207.

Bakman Punjya :—If (a child) three years old or four years old has come in contact with⁶ *nasā*, its garments are *riman* and the child should be washed 3 times with *pādyāb* and water.⁷

¹ i.e., if there is no sore or blister raised.

² نَسَادِي خُون *lit*, bad state of the blood ; blood poisoning.

³ *lit.*, he cannot go underneath *gāhān*; i.e., he should not do the work of a *nasādsdār* or a *khāndhād*.

⁴ For MU. I. p 253 ll 10-12, see MU. II p. 9 ll 9-10.

⁵ i.e., they will exercise all precautions if they suppose from the very beginning that it is dead. (For MU. I p 253 l. 18, see MU I p. 161 and 239)

*Kaus Kamdin** gives a decision in this matter quite contrary to the above, thus :—“ From the very first, it should be regarded as alive ” i.e., Supposing that the child is not dead, it does not matter if any person comes in contact with it at the very beginning, but no sooner does one know that it is dead, than all precautions about a dead body should be taken.

⁶ نَاز رَسَد *lit*, retreats.

⁷ For MU I p 254 ll. 1-5 see MU I p 195 and p. 196

* This is not found in E 60 ; perhaps, then, it is another version of *Kaus Kama*.

Kinds of animals which are regarded as *nasā* when dead, or not:

MU. I p 254, ll. 9-10—H. F. f 213

Kamdīn Shapur :—Q —How many kinds of *nasā* are there ?

A.—These are the *nasā* —a man,¹ a dog, a fox, a crow, an ape,² a mole and ten sorts of moles (or cats) which are Ormazdian and which have their heads and tails white. All these are *nasā*. A *chimar*³ is *nasā*.

MU. I p. 254, ll 12-13

Shapur Bharuchi :—Q —How many kinds of *nasā* are there ?

A.—These are the *nasā* —a man, a dog, a weasel, a porcupine, a hedgehog,⁴ a water-dog, an owl,⁵ a vulture, a mountain-kite,⁶ a fox a crow, an ape, a mole, and ten sorts of moles (or, cats) which are Ormazdian and which have their heads and tails white. These are *nasā*. A *chemar*⁷ is *nasā*.

MU I p 254, ll 14-17 (MU II p 475)

Suratya Adhyarus :—Q —Which are the *Khrafstars*⁸ (i.e. noxious creatures) and which are those regarded as *nasā* from amongst the crow, the hare, the mole, the squirrel and the bat ?

A.—It is said in the religion that the black eagle, the mountain-kite⁹ and the carrion-eating birds are *nasā*. The bird called the bat is of the category of a dog (and therefore) it is *nasā*.¹⁰ The mole and the squirrels are not (to be found) in this quarter (i.e. in Persia) (Perhaps) they may be *khrafstars*.⁸ The two-footed rat¹¹ is (found) in this quarter. it is *nasā*. The four footed mouse is a *khrafstar*.⁸

MU I, p 254, l 19 to p 255 ll 1-8. (MU II p 441)

Dastur Barzuj :—Both the ape and the bear are *nasā*. If they die in a populated place, then *sagdud* should be performed over them by two persons (united with a *panwand*) and taken to a place which is not populated so that men may not become *rman* by coming in contact with them. because their dead bodies (*nasā*) are like the dead bodies of men.

Again, the mole and the two-footed rat which may be (found) in a desert should not be killed.

Again, among the species of flying creatures, there is no bird which is a *khrafstar*.¹² some of them are *nasā* and some of them are not. Of the flying-creatures, the gnat, the locust, the bee, the mosquito and those resembling them are *khrafstars*.¹³

¹ Of course, when all these die, their bodies are regarded as *nasā* and therefore should be disposed of in conformity with the tenets of religion.

² شادی an ape.

MU. چم مر; H F. چیمر = چیمر (?)

⁴ خارشت or چیمر Cf. Pah. کیمر; otherwise خارشت

چغد an owl ⁶ سار = ساری گر ⁷ چم مر for چیمر (?)

And therefore when dead, they should not be counted upon as *nasā*

وحرگوش گوسلند سرده رست نسایست ¹⁰ MU II p 475 adds ساری گر = سال گرد

¹¹ Called Jerboa

¹² The bird species generally is of Ormazdian creation and not Ahrimanian.

¹³ And therefore, when dead, are not regarded as *nasā*.

Again, the bird called an owl is called in religion the bird Asho-zusht.¹ If it dies in a populated place, it is a *nasā*. It should be disposed of and carried to a place which is not populated

Again, that species of bat called *khaffāsh* (in Arabic) is *nasā*; it is like the *nasā* of an owl

Again know that men are of ten kinds, those men who are engaged in occupation and trade and in the region of *Khanirath*,² the good and the illustrious and other species live on the peninsula of Hindustan and in the seas and on the mountains. The heads of some of them are like the horse's head and some of them have also the dog's head. Some have tails like the cattle and some are *nim-tan*³ (lit, half-bodied) but no one has seen these 10 species of men

MU I, p 255, ll 9-10 (MU II, p 384)

Narman Hoshang —No quadruped (i.e. the cattle) is (regarded as) *nasā* (when dead), so that it can be disposed of ceremonially (like a man or a dog, when dead).

Again, ten kinds of men are *nasā*, when dead

Again, there are 8 kinds of dogs and four or five kinds of birds which have been included in (the category of) *nasā*

A story of Jam and Jame and the different species of men and animals.

MU I, p 255, ll 12-19 to p 256, 1-4 (MU II, p 467)

Shapur Bharuchi —About the offspring of Jam and Jamê⁴. From Jam and the *pari*⁵ (arose) the ape and the bear and the lumber-legged ones and those having ears like a shield, and from the impure *Dev* and Jame (arose) alligators, tortoises, frogs and cats.⁶

Again first there were 10 kinds of men and their names are:—the breast-eyed, the three-eyed, the breast-eared,⁷ the elephant-eared, one-legged, lumber-legged, those having the head of panthers, those having the head of lions, those having the head of camels and those having the heads of dogs.⁸

2ndly.—15 species of ox—the white, the ash-coloured, red, yellow, black, dappled,⁹ the elk, the buffalo, the camel-leopard-ox (i.e. the giraffe)¹⁰, the ox having the nature (فرو) of a fish, the Frash-ox, *Kajāv* and other species of ox.¹¹

¹ See Saddar Naar Ch 14 §§ 8-9 and Bd Ch 19 § 19

² خدیرت —better ریشا (See MU II p. 441) for ریشا

³ See نیم چهره in Steingass' Dictionary

⁴ Sister of Jam. ⁵ Av. *pairikā*, a female evil being.

⁶ Cf. Bundelesh Ch 23. For Jamshid and Jamê, see the version of Noshurvan Marzban in verse, MU II pp 208-210 and MU I pp. 259-60

⁷ MU ورگوشان for S.D.B. (Pah. ورگوشان)

⁸ Cf. Bundelesh Ch 15 § 31.

⁹ بيسر (Pah. بيسر) Cf. Av. *paesa* = (lit, leprous).

¹⁰ پلنگ —افشنگاروپل ¹¹ for سردۀ S.D.B. = اورگاو : Pah. gives دلدل و دلدل

3rdly —Eight species of horse white, black, yellow, bay, the chestnut,¹ the wild-ass, the hippopotamus and other species of horse

4thly 10 kinds of dog —The shepherd's dog, the village-dog which is the house protector,² the blood-bound and the *taruk* (slender-hound), the water-beaver which is called the water-dog, the fox, the ichneumon,³ the hedgehog which has spines on the back, the *udra*,⁴ the civet-cat,⁵ of which two species are accustomed to burrows,⁶ one the fox and one, the ichneumon, and those accustomed to the forest are such as the *udrak*⁷ (porcupine ?) which has spines on its back and the hedgehog which is the same

5thly That having the form⁸ of a hare (i.e. the hare-species) is of 5 kinds :—two are wild species and one dwelling in a burrow⁹ and one dwelling in the forest

6thly Eight species of weasel one, marten, one, black marten, the ermine,¹⁰ the *béd*,¹¹ ermine, the white ermine and other species of weasel.

7thly Eight species of musk-animals one, is that which is known¹² by its musk, one is the musk-animal with a bag in which is a pleasant smell, the *bish*-¹³ musk which eats *bish*-plant, the black musk which is the antagonist of the serpents¹⁴ which are numerous¹⁵ in rivers and other species of musk-animals

8thly. Fish were created of 10 species first,¹⁶ the fish Ariz, the Arzuva, the Arzuka¹⁷ and of other Avesta¹⁸ names

Then, within each species, species within species are created, so, the total¹⁹ is 282 species²⁰

1 کبیت a bay horse with a black tail and mane.

2 رستی مابوان

3 راسو or رسو or, a weasel

4 اندر for سطر = the otter.

5 موشگان فرخ = Pah. موشگان

6 سور = Pah. سوره 7 اندر —S D B اندرک —Pah. سطر or سطر another form of سطر —(see the following remark)

8 زیای —simply a transcription of زیای (in Gr Bd). Cf. Per میان = form; figure, resemblance, K20 (Bundehesh) has میان = زیای

9 خو = Pah. خو. MU. خومانست —S D B 10 سحاب = Pah. سحاب

11 بید = رستم = white ermine (Justi)

12 آسا Pah. آسا

13 بیش a kind of plant.

14 گود for گوزه Pah. دلو —Paz. دلو

15 ویش بود for ویش بود

16 نزیست = Av. nazdista = Pah. نزیست

17 S.D.B. adds مرزکا

18 اویت ائی for اویت ائی

19 بوندی = بوندی or بوندی

20 Cf. Pah. Bundehesh Ch. 14 §§ 17-22 and § 26 and § 27.

The dog Zarrin-gosh.

MU I, p 256, ll 4-19 to p 257 ll 1-8

[*Shapur Bharuchi*]¹ —Once when the creator Ormazd moulded the body of Adam² on the Alburz mountain, he appointed the seven Amshaspands as guardians and protectors of that body The Omniscient (Creator) had from the first commanded them to beware and take care of the body and that they should see to it that the accursed Ahriman may not get the better of them and that he may not do any harm or injury to the body of Adam in order to destroy it (Thus) the Creator Ormazd had said to the Amshaspands from the very beginning and the Amshaspands also were cautious of it, but the accursed Ahriman was devising a remedy so that he might destroy that body Then once it so happened that the Amshaspands were overcome with stupor and the accursed one threw something on the body of Adam so that he might perish Then when the Amshaspands looked at it, they saw a most wonderful thing near the place of the navel of Adam whose body was perishing The Amshaspands were thunder-struck and went to the Omniscient Creator and stated their case The Creator Ormazd said "I had spoken to you about it from the very beginning and I was also aware of it" Then the Omniscient (Creator) ordered them to remove, with a spoon, what was thrown over their body and place it on one side of it and to take care that no harm might reach that thing too Thereafter the Amshaspands acted as enjoined by the Creator Ormazd. They removed that thing (lying) on the navel of Gayomard with a spoon and placed it on one side thereof Then the Omniscient (Creator), through His own power, shouted out invisibly to it thus "O Zarrin-gosh³! get up," and instantly there came into existence a dog who got up and barked, and flapped both his ears When the unclean Satan who was contriving some mean⁴ with the demons saw the horrible sight of that dog Zarringosh and heard his dreadful bark, he was afraid and rushed into hell with the demons Then the Creator Ormazd appointed that dog as a protector and guardian of the body of Gayomard and that dog alone guarded his body As the seven Amshaspands were not able to take care of the body, that dog alone took care of it That dog Zarringosh is keeping a watch near the bridge *Sirāt*⁵ i.e. the bridge Chinvad Now the Creator Ormazd has ordered his servants that it is necessary for them to treat, with consideration dogs who are their protectors inasmuch as in both the worlds such other (protectors) are fewer If any person who takes care of the dog in this world gives him his morsel of food and does not do him harm, then although the soul of that person be fit for hell, and just at the time when the demons inflict punishment on him, Zarringosh barks so dreadfully at the time that the demons withhold their hands from afflicting that soul and they do not inflict any punishment on it Then if the (proper) time of the punishment passes away, and if at another time, they (want to) inflict torture and punishment, then they cannot inflict punishment on the soul fit for hell out of fear for Haptorang⁶

1 See S D B (No 235)

2 The first man i.e., Gayomard

3 *lut*, of yellow ears

4 *مصلحت* for *مسلحت* or, as in S D B. *مسلحت*=overpowering.

5 *مراط* bridge across hell.

6 One of the four principal stars.

who guards the souls of those fit for hell with 10000 stars. Again, Meher of the wide pastures brandishes his club three times every day at the entrance of hell so that out of fear for that club of the angel Meher, they are unable to inflict punishment more or less on the souls of those fit for hell. Then that soul remains at rest and Zarringosh constantly watches that soul in this manner. If any person does harm to a dog in this world, Zarringosh intercepts his soul at the entrance of the Chinvat Bridge, harasses him and shows enmity towards him and does not allow that soul to pass the Bridge ¹

Animals, birds and fish which are fit to be eaten.

MU I, p 260, ll 13-15—H F f. 439 (MU II, p 452).

Kaus Mahyar —Q—What kinds of *gospand* (cattle) are allowed to be eaten ?

A—It is proper to eat (the flesh of) a male or a female *gospand*², the sheep, the goat, the deer and the mountain-goat

Q—What fowls should be eaten ?

A hen, except the cock; the pigeon, the partridge and the mountainous partridge, the water-bird³ and the watery duck, but the crow, the owl and other (birds of that species) should not be eaten ⁴

MU I, p 260, ll 17-18 (MU II, p 384.)

Nariman Hoshang —Q—What fowls or fish may be eaten ?

A—A fowl which eats cereals as food but which does not eat *nasâ* (dead matter) and does not feed on carrion (should be eaten) The fish which the Behdins should eat should not be large and hideous, for there may be the fear of its having eaten *nasâ*, it should not be hideous.

MU I, p. 261, ll 2-5.

Dastur Barzu —The pig is the creature of Bahman⁵ It is a species of *gaos-penta* (i.e. the cattle), but, because it eats foul matter⁶, its flesh should not be eaten. If a person binds it and gives it grass for food, then after the length⁷ of a year its flesh can be eaten

Again, in this quarter (i.e. in Persia), we have not seen the rhinoceros and have not read about it in any book whether it is the creature of Bahman or a *khar-vastar*⁸, but if it is in that quarter (of yours i.e. in India), this can be (properly) ascertained by the reasoning faculty if it has horns or hoofs and if the manner of⁹ its eating anything is like the (other) cattle, it is a creature of Bahman

¹ Cf. the account of this dog in the Arda-Viraf nâmesh composed by Noshirwan Marzban in verse (MU I pp 257-59).

² For MU, H.F. اشرو کاو بکنم better B.K. گوسپند and the Gujarati translator also omits the phrase

³ چغور = چغور = a sparrow, or water-bird

⁴ MU. II. p. 452 adds شاید خوردن

⁵ The Amshaspand who presides over cattle.

⁶ حواسنور i.e. vermin

⁷ درنا Pah. طهر

⁸ a noxious creature.

⁹ مدار = centre, goal.

MU I, p 261, ll 7-10 = H F f 440 (MU II, p 453 & p 476)

Bahman Punjyâ —Killing a hare is a *margarzan* sin, but if it is killed, its flesh¹ is like that of *gospends* i.e. it can be eaten It should be known that it is not impure

Kaus Mahyâr —Q —How should a hare be (regarded)²?

A —The flesh of the hare should not be eaten, because it is *nasâ*.

Suratyâ Adhyârus —A hare is a species of *gospend*, it is not *nasâ*³

On the lawful slaughter of *gospend* and fowl.

MU I, p 261, ll 12-18

Kaus Kamdin —Q —About the slaughter⁴ of the cattle (*gospend*) how one is slaughtered

A —While slaughtering a *gospend* for the *myazd* and *gâhâmbâr* (ceremonies) and for the *zur*⁵ (i.e. the offering of fat) to the Atash Behram, one born of a Herbad who is pure and fit (for the work) and who has undergone the Bareshnum and who has been initiated a *hurbad*⁶ should recite Khshnaothra Ahurahe Mazdâo. Ashem Vohu 1, and should recite in an undertone Be-nâm-1 Izad ... (i.e. in the name of God) and (then) should recite⁷ the Khshnuman of Bahman Amshaspand⁸ and recite onc Yatha up to Shyaothenanâm and then he may draw over⁹ it a pure and sharp knife He should not so¹⁰ manipulate¹¹ (the knife awkwardly) but he should fix his eyes on it and should retain his breath, so that the *gospend* may have less pain When the *gospend* is slaughtered, the hands and the knife should be washed and (the rest of) the Ahunvar should be completed 20 other Ahunvars should be thereafter recited and onc Ashem Vohu should be completely recited

On this side here (i.e. in Persia), (no *darvand* i.e. one of a foreign faith)¹² is allowed to slaughter a *gospend*, in order to consecrate the *Hom-darun*,¹³ it is (only) out of necessity¹⁴ that *darvands* (are allowed to) slaughter (the *gospend*)¹⁵

¹ چيز *lit.*, things i.e., members of the body S D B = چيز

² i.e., is it a *gospend* or a *hvarfaster*?

³ *Kaus Mahyar*'s statement differs from the other two

⁴ رور = حلال ⁵ رور for رور ⁶ روريشم i.e., has been initiated a Navar i.e. has become qualified for priesthood with the greater *Khub* ceremony.

⁷ خواستن for خواندن ⁸ because he is the Amshaspand presiding over cattle.

⁹ MU کشيدش—better کشدن

¹⁰ اوين = Pah ¹¹ thus, same as ايدون or چنين (چنين ودين in E60)

¹¹ آوردن و بردن *lit.*, bring and carry (the knife) i.e., there should be no awkward movement adopted in slaughtering the *gospend* and, as said below, it may not give it any pain.

¹² These words in brackets are necessary to complete the sense

¹³ i.e., Daruns in which the Khshnuman of Hom Izad is recited—مردون = مردون

¹⁴ i.e., if Parsees are not available

¹⁵ In some towns of Gujarat, when death occurred in a house, it is said that Parsees only were allowed to slaughter a *gospend* so that its fat may be offered to the fire on the dawn of the fourth day after death Such Parsees were surnamed *bokrâ-kâpu* i.e., killers of goats The practice has now fallen into disuetude

MU I, p 261, ll 18-19 to p 262, ll. 1-6

Kaus Kamdin —The *nirang* (i. e. religious formula) (to be recited) when slaughtering a gospend or the four-footed ones or fowl

It is necessary that a Hirbad who has undergone the Bareshnum and who has been initiated a *nāvar* should perform *pādyāb-kusti*,¹ and should put on the Penom (i.e. the month-veil). Then he may recite the following Avesta — He should first recite Khshnaothra Ahurahe Mazdāo Ashem Vohu 1. Then he should mutter in an undertone thus —

Benām-i . . . (see text) Then he should speak loudly—one Yatha . . . up to Shvaothenanām and then with a sharp knife he should cut the head (of the *gospend* or the fowl) When the *gospend* turns cold (*i e* dics), (the rest of) the Ahunvar should be completely recited Thereafter 21 Yathas . . . should be recited, and one Ashem Vohu should be recited and Ahmāi Raeshcha up to the end should be recited

MU I, p 262, ll 8-9—H F 221

Kamdin Shapur —It is said in the religion that a *gospend* which is under one year old should not be slaughtered, and the *chāshnū* (i.e. Myazd offering) thereof should not be consecrated. Eating the flesh (of such a *gospend*) is a grievous sin. It is permitted to eat (the flesh of) the *gospend* which is more than one year old.

MU 1, p 262, ll 9-10

Shapur Bharuchi —If a *gospend* whose *zur* (i.e. fat) is to be offered to the Atash Behram be a male or a female which is not big with young it is proper. It should not be unsound ². If it is under one year old, it should be known that that is also not allowable.

MU p 262, ll 12-19 to p 263 ll 1-10 & MU I, p 540, = H F 246

Kamdin Shapur —If one wishes to consecrate the head of a *gospend*, the whole head should be put (for consecration) , (if not), the *arvār* i.e. the left ear, the *hizvān* i.e. the tongue and the left eye (should be consecrated) The *goshodā*³ (to be placed with the Darun) should be (a piece of) flesh of that *gospend* The Khshnuman (for the consecration) of the Darun is (see text).

....The arvār (i.e. the left ear, the tongue and the eye) should not be used as *goshodā* (as according to the following passage of Ys 11) ⁴....(see text)....

¹ *He*, wash his hands and face ceremonially and untie and retie the Kusti

² See Nirangastan, 56

³ *lit*, cow's produce. Now-a-days the representative of *goshodā* is *ghee* or clarified butter (See Modi Religious Ceremonies and Customs of the Parsees p 299).

⁴ Cf. Sls. XI § 4 —

۱۴۱۹ هـ ۱۲ شعبان ۱۳۹۹ ق ۱۱۱۹ هـ ۱۲ شعبان ۱۳۹۹ ق ۱۱۱۹ هـ ۱۲ شعبان ۱۳۹۹ ق

מקדשם נבדל בלתי, ו תאמר שם שם ושלם ושלם.

When a goat is slaughtered and divided, its *gāushdāk* should be thus represented :—the tongue, jaw and left eye are for the angel Hom himself.

MU I, p 263, ll 2-10

Kamḍn Shapur —The Khshnuman for consecrating the heads of fowl is this First it should be recited in *yādī* (i.e. in a suppressed tone).—In *Khshnumarne*.....(see text)

This *Yād* should be finished and then *Kharethem*... ..(see text) should be recited

Eating unconsecrated flesh of cattle is unlawful.

MU I, p 263, ll 12-13

Shapur Bharuchī.—If one eats unconsecrated flesh, then *goshurang*² Amshaspand says thus :—Just as I bound Afrasyab and handed him over to king Kaikhosru, so I shall bind (the person eating unconsecrated meat) and hand him over to the demons.³

The text of Ys 11 *us-mē-pita* &c, which is quoted in support of this statement is thus rendered in Pahlavi —

כד ו א סע"ט פונעם פערטן זאל פארשטייט זיך אז ער האט געוואלט זיין
 כד ו א סע"ט פונעם פערטן זאל פארשטייט זיך אז ער האט געוואלט זיין

i e., (God), my father always dispensed that which is Hom's feast He, Ormazd, the Holy :
(He gave) the jaw-bone (*airvār*) with the tongue and also the left eye

¹ *let* remembrance (See *Modi op cit.*, pp 383-84)

² *Av geush-urva* or, Dravāspa who presides over cattle

3 It was a pious person named Hom who was chiefly instrumental in finding out the whereabouts of Afrāsyab who had concealed himself in an underground palace to be out of the reach of Kaikhusro (It is to be remembered here that the Khshnuman of Hom is recited for the consecration of the flesh of a gospend) See Pahlavī Rivāyat, p. 93

Cf Ys 11 § 7.—

Thwāshem geush fra-thweresō tanchishtāi Haomā draonō mā thwā Haomō bandayat.
yatha meirum bandayat ym. turim Frangrasyānem madhemē thrishwē ainghō zemō
parish-khakhtem avangahē

(i.e.) Cut off quickly the gift of flesh for doughty Haoma. May not Haoma bind thee as he bound the fell Turanian Fragrasyan close surrounded by an iron palace in the mid-third of this earth.

Cf the following Pahlavi version of the above —

[illegible]

Be quick so that you cut off that flesh (i.e., when you kill the cattle) and be energetic in this and (in the preparation of) the gift (𐬵𐬀 i.e., Draona) of Haoma (i.e., make manifest i.e., consecrate) the Hom-Dron ceremony so that Hom may not bind thee as he bound the murderous Turanian Frangrasyan in the middle of the 3rd division of this earth, who was surrounded by an enclosure of iron and silver (So Mäh-vindūt said, Dāt-Ormazd said. He was thus surrounded in Khanjast (i.e., Chachast) i.e., about him a fortress has been made).

Again, it is not proper to consecrate the eggs of the fowl (which are brought) from the houses of *darvands*.¹

On the use of silken clothes, honey and opium.

MU. I, p 268, ll 4-8.

Kaus Kamdin :—Q.—Can silks be worn and honey be eaten or not ?

A.—As the accursed Ahriman has produced² the silk-worm and the bee for doing harm to the creation of Ormazd and for the destruction of trees, so the Creator Ormazd has, through His wisdom, produced this advantage therefrom for the greatest good of His creatures, that when the silks are artificially wrought and prepared³ i.e. when they are dyed, they are proper for the embellishment of mankind if they are worn.

¹ Cf. *Palh. Vd.* 8 §§ 22 comm.—

[illegible]

For him (i.e., the dead), on the fourth day a *gospend* should be prepared (i.e., ceremoniously slaughtered) for the *zur-offering* (i.e., the fat to be offered to the fire), because it is necessary that meat should be prepared on the 3rd night for the 4th day.

Cf. Sls. XII § 5:—

[illegible]

i.e., One is this that when a person dies then after observing the (three) days of *Sedosh* (after death), the presentation of the *zur* (i.e., the fat of a *gospind*) to the abode of fire should be made (on the dawn of the fourth day). That *zur* should be first presented to the fire, for it is evident from the Damdād (Nask) that when consciousness (*bōd*) of men is severed (from the body) (i.e., when they die), it goes out to the nearest fire, then to the stars, then to the moon, then to the sun, and it is necessary that the nearest fire to which it goes first should become full of *zur* (i.e., fat) (or become stronger).

Cf. Dādīstān Ch. 88 § 6:—

[illegible]

(8) In the performance of the Hamâ-Dim ceremony with (the offering of) *zohar* (i.e., fat), four pure *gospends* should be taken (and killed) and just as the Dasturs have taught, one *zohar* from one *gospend* should be offered for every one of the (sacred) fires.

Cf. also Ch 86 §§ 15-17-20 and Ch 88 §§ 1-3-5.

Cf. also Epistle I, Ch. 8 § 3 where the *zohar* of the ass and the pig to be offered to the fires in the Gahambar ceremony is mentioned.

2 *Av. fra-kerentat.* فواز کرینید for فواج گزینید

³ عمل بوختن و کردن Cf. عملی = artificial, wrought: for بوختن read بوختن
as in B K.

The bee-hive should be purified and made ready by a Herbad for the priests and by a Behdın for the Behdins and (then) they should wash their hands and extract (honey) from the bee-hive and then it is proper, if it is eaten as medicine and for (effecting) a cure. On this side here (i.e. in Persia), we consecrate cotton clothes with the Darun on the dawn of the fourth day (after death), because cotton grows from the earth and is nourished by water. for this reason it is more precious (than silk) ¹

MU. I, p 268, ll 9-10—H F f 440 (MU II, p 453)

Kaus Mahyar —Q—Can honey be eaten ?

A.—If one extracts honey with one's hands from the bee-hive, (it can be eaten). If a Dastur (i.e. priest) or a Behdın (extracts it), then it may be eaten. A *darvand* should not (extract it for the Zoroastrians) ²

MU I, p 268, l 14

Dastur Barzu :—If a priest prepares opium with his own hands, and eats it, his Bareshnum remains valid, if not, it is not (valid).

MU I p 268 ll 16-18=H F f 115, f 151.

Kama Bohra and Kaus Kama :—Honey is highly beneficial, but if one is with *khub*³ and eats it, his *khub* is vitiated,⁴ because (honey) comes from a *kharrfastar* (i.e., the bee)

On drinking wine.

MU I p 270 ll 7-8 (MU. II p. 385).

Nariman Hoshang .—Q—What sort of wine or liquor is it lawful to drink ?

A.—Grape-wine or wine prepared from (the produce of) trees in your quarter (i.e., in India) which does not lead to any crime on being drunk,⁵ is allowed by the religion of the Behdins, and (if one thinks) that any disagreeable action may be done (on the consumption of wine), it is not allowed⁶.

¹ Cf Mino-Kherad, Ch 16 §§ 64-66 —

(64) Of the dress which men put on, silk is good for the body and cotton for the soul, (65) for this reason, because silk comes from a noxious creature, (66) and the nourishment of cotton is from water, its growth from earth and as a treasure of the soul, it is called great, good, and more precious

² For MU I, p. 268, ll 12-13, See MU II, p 10, l 4 and l 12.

³ *یشت و یواشتم* *ūt*, adorned with the Yasht, i.e. one who is a fully qualified priest, or, as said elsewhere, one who is *نابریشتم* (*nābar yashsta*), one having the *Khub*. A priest with the greater *Khub* is one who can perform higher liturgical services. There are two kinds of *Khub*—the greater and the smaller (cf Dr J J Modi's *Ceremonies and Customs of the Parsees*, p 147)

⁴ *ūt*, departs, i.e. he is disqualified from carrying on the function of a priest.

⁵ *ūt*, in intoxication

⁶ Cf Mino-Kherad Ch 16 §§ 20-63.

According to the Rivayat of Bahman Punjya (Verse · MU p 270 l 12) the maximum number of the cups of wine to be drunk is three, representing, *humata*, *hukhta*, *hvarshsta* i.e. good thoughts, words and deeds. This Rivayat quotes the instance of Gushtasp and Arda Viraf. The former after drinking the consecrated wine offered to him by Zartosht saw heaven in a vision and then administered justice and propagated the religion in this world. The latter through the drinking of consecrated wine saw the mysteries of that world and made them known to the people of the world.

On the consumption of ghee or clarified butter.

MU I p 271 ll 6-7=H F. f 440 (MU II p 453)

Kaus Mahyār.—Can *ghee* (i.e., clarified butter) prepared from (the produce of) a *gospend* by a *darvand* or by one who burns the dead, be eaten or not?

A—The *ghee* which reaches one from their hands makes one *riman*. (On eating it), one cannot be purified even by the Barëshnum purification

MU. I p 271 ll 7-13. (MU II p 446)

Dastur Barzu—It has been repeatedly dinned into our ears that the performers of the Yasna, and the devout of your quarter (i.e., of India) consume, with their food, the *ghee* prepared from (the produce of) a goat or a cow, which is supplied by *Juddins*; and again those who perform the function of a Yozdathragar and perform the Yasna think that such *ghee* is pure for the reason that it is melted by fire. If it is the case as has been represented (to us), it is quite contrary to the religion and it is inconsistent with their reason and religiousness, because there is nothing more contaminated and impure than *ghee* (prepared in this manner) as, of all the foods, this finds a place most in the marrow of the bones. It is necessary that they may employ some Behdins who may prepare it¹ so that there may be no need of the *ghee* prepared (by the *darvands*) When we were informed of your motives, it was fit and proper that (our views) should be expressed (thereon), and (we hope) nothing will thereby occur to the noble and precious minds of those dear ones,² as these statements were repeatedly made by the people of the good religion who had gone to that side (i.e., India).

Fruits and vegetables sold by *juddins*.

MU. I. p. 271 ll. 15-18 (MU II p. 386).

Narman Hoshang—*Q*—Can one take every kind of fruit brought by *Mahomedans* from their hands and eat it or not?

Can one sit with the *juddins* and the unworthy³ and eat with them or not?

A—Every kind of fruit from their hands, e.g., the fruits which have grown up from seeds (sown in the ground), should be eaten if it is washed (with water), but if it is a fruit which has not grown from a seed sown in the ground,⁴ it is not proper to eat it in accordance with the religion of the Behdins

Sitting with them (i.e., the *juddins*) and eating food in any way and of any kind is not proper, it is a sin

On Wine, See Dadistan, Chs 50 and 51 —

The selling of wine should be in the hands of those who encourage moderate drinking of it (Ch 50 § 3)

The immoderate drinker as well as one who sells wine to any one who becomes intoxicated thereby are both sinners Only three cups at the most taken in moderation and making the drinker virtuous are allowed (Ch 51).

¹ با مورو botter مورو (See M U II p 446)

² The writer means that his co-religionists in India will not take it ill on account of his outspoken remarks on this matter

³ نازا اربانان for نازا اربانان

⁴ e.g., dried fruits or preserves.

MU. I. p. 271 ll 18-19 to p 272 ll. 1-2-. (MU. II. p. 477).

Suratya Adhyārus :—Q—Is it lawful to eat the herbs brought for one's consumption from the garden, e.g., the brinjal or the radish,¹ &c, from amongst (a basketful) of which one has been picked up and half of it bitten (or, eaten), and the other half (again) thrown into the whole contents, or, (is it lawful to eat such vegetables) if a man who is an *anir* (i.e., one of a foreign faith) or a *darvand* puts his hand into the mouth or acts improperly (and thereby defiles the contents of the basket of vegetables) ?

A.—It is not allowable (to eat such herbs or vegetables)

Hot water will not remove druj-i-nasush.

MU I. p. 272 ll 2-3=H.F f. 440. (MU II. p. 453).

Kaus Mahyār :—Q—How is it if they boil water in a pot and then wash (therewith) their heads (i.e., their bodies) ?

A—The water which has been boiled will not remove the druj-i Nasush (i.e. the demon of decomposition), especially that of a menstruous woman.²

Hides tanned by juddins.

MU. I. p. 272 ll 5-6. (MU II. p. 466).

Shapur Bharuchi :—The hides of dead animals which have been tanned and coloured by *juddins* are impure. It is not proper (to use them). The hide or the leather which becomes polluted and defiled by anything is not pure. It cannot be made pure either by water or by *pādyāb* (i.e., *gomez*).

On killing noxious creatures.

MU. I p. 272 ll 7-12.

Kaus Kamdin :—Of what has been asked about killing the noxious creatures these six kinds (of *kharfastars*) are (mentioned) in the proper place³ and the laws⁴ about the reward and recompense for killing the noxious creatures are written in Zend and Pazend, as to what the merit is for (killing) each one. There are many other *kharfastars*, but it is not known how they are called. Faithful and select⁵ Behdins may find them out. Those which are wild are—the elephant, the lion the panther, the wolf, the hyena, the jackal,⁶ the cat, the lynx and the *Karkuza*,⁷ and there are others (of the kind).

There are many stinging creatures such as the snake, the scorpion, the wasp, which are called biting creatures and again, there are the black fly, the fly which produces worms⁸, the corn-carrying ant and many flies there are which it is proper to kill. And again, about the kinds of ants—It is proper to kill all kinds of ants which exist, particularly,⁹ the corn-carrying ant is in the category¹⁰ of a *kharfaster*

¹ M.U. طرب—H. F. نوب

² The warm water which has the heat of fire in it is defiled by coming in contact with such persons and fire is injured thereby, therefore cold water should be used. (See Ardaš Viraf).

³ i.e. in the Avesta ⁴ شرع ⁵ سند fr پسندن to approve. (Egō = سند) ⁶ نوره ⁷ کورکوز explained by شعل ⁸ کورکوز called مورچم an emmet, pismire (?) See p. 273 l. 10. cf. Saddar Nasr Ch. 43.

⁹ See Saddar Nasr. Ch. 43. ¹⁰ خواصاً for خواصا. ¹¹ بابت item.

which is also called *susak*¹. And there are many flying and biting creatures living in water and on the earth. Whatever kind of *kharfastars* there are, it is necessary to kill.

MU. I. p. 272 ll. 14-16.

Bahman Punjyā.—In your quarter (*i e*, in India), a wolf (when dead) is regarded as *nasā*, but it is not necessary that any person who comes in contact with it² should undergo the Bareshnum. If any person comes in contact with a dead wolf, he should wash his clothes with *pādyāb* and water and they will become pure. He should not undergo Bareshnum. To kill a wolf is a great meritorious deed. If its blood besmears the clothes, they should be washed with *pādyāb* and water.

MU I p 272 ll. 16-18.

Kaus Kamdin :—*Q*—Is it lawful to kill a spider or not ?

A. It is lawful to kill a spider. One should strive one's utmost in this affair, for it is a great merit.

Q.—If a serpent³ stings the body of a man and if the poison infects⁴ the body, what (incantation) should be recited ?

A—We have no knowledge of the incantation. We cannot pronounce any opinion on it⁵.

MU. I. p. 273 ll. 1-4=H.F. f. 115 and f. 151.

Kama Bohra and Kaus Kama :—*Q*.—Can the flesh⁶ of a hyena⁷ be taken as medicine or not ?

A.—No noxious creature's flesh should be eaten. If any the least quantity of the flesh of a noxious creature is put into the mouth⁸, it is a *tanāfur* sin.

Q.—If there is a large noxious creature whom it is impossible to kill, can it be burnt (alive) at the place where it remains in concealment⁹ ?

A.—If it does great harm, and if it is impossible to kill it, then out of necessity it must be burnt (alive).

Q.—There is a large noxious creature and it does harm to the Behdins. Can a Behdin go and kill it ?

A.—If the Behdins dissuade (that person) from going (near it), as it will do him harm, he should not be self-opinioned¹⁰, because opinionativeness is the law of Ahriman.

MU. I. p. 273 ll. 15-19 (MU II. p 464).

Shapur Bharuchi :—If a person kills a *bazmaj*¹¹, it is a merit of 33 *tanāfurs* and his sin worth 33 *tanāfurs* is cut off and he should know that he obtains as much merit as when a *Hirbad* performs a *Yasna* for him for one year. If one kills a tortoise

¹ سوسک an insect resembling a beetle, mostly found in baths (Stengass).

² i.e. a dead wolf. ³ مار for مار

⁴ بالا شود *lu.*, goes up (in the body).

⁵ On the contrary in the Books of Nirangs, a Nirang for snake—bite is given.

⁶ گوشت = لحم. ⁷ کفدار = صاع. ⁸ دهن = فم. ⁹ کدل *lu.* keeping bound as a prisoner hence, lying hidden or concealed ¹⁰ خود رای.

¹¹ بزماج in Guj. *pātāgō*—the iguana.

(*lāk-pusht*), it is a merit of 3 *tanāfurs* and it decreases a sin worth 3 *tanāfurs* and he should know that (he obtains as much merit as when) a *Hirbad* performs a *Yasna* for his soul for one month

The impure Ahriman who has created the lion has produced it for the reason that the Creator Ormazd has made the Constellation of Leo in the form of a lion and in accordance with this knowledge (or, contrivance), the accursed and destructive Ahriman created the lion

The smaller noxious creatures are again produced by Ahriman himself and several large noxious creatures which he has produced are also produced on observing the plan of Ormazd.

MU I p 274 ll 6

Bahman Punjyā :—If a person kills a tortoise,¹ it is a merit of 30 *tanāfurs* and it diminishes a sin worth 3 *tanāfurs*, which becomes uprooted.

Food gnawed by noxious creatures.

MU. I. p 276 ll. 16-19 to p 277 ll. 1-5=H F. f. 94, f. 124 and f. 137.

Kama Bohra and Kaus Kama :—Q.—Can the food in which a serpent, or a mouse or a cat or an ichneumon (or, a weasel) thrusts its snout be eaten or not?

A.—The food on which a serpent lays its mouth should not² be eaten. If a mouse or a cat thrusts its snout in the food, *e g*, a piece of bread, then that much portion whereon the snout is thrust and that much whereof one is in doubt should be thrown to a dog and that which is left over may be eaten. Let it be known that the snout of a weasel is like that of a dog³

Q.—(Same as above) :

A.—The snout of a serpent is fouler than that of a mouse or a cat and the mouths of other noxious creatures are fouler than that of the mouse. That much portion whereon the snout is thrust should be removed and the remainder is pure (and therefore may be eaten). One should abstain from (eating) the half-gnawed food of other wild animals. Let it be known that the snouts of a weasel and of a dog are alike⁴

MU. I p. 277 ll 5-6.

Shapur Bharuch :—If food is gnawed by a mouse or a cat or a weasel, then that portion whereof there is some doubt should be thrown to the dog and the rest may be eaten.

¹ گای پشت same as لاک پشت: all Rivayats give the word as گای پشت but Dastur Barzu Kamdin's Rivayat (Bk.) rightly gives it as گاسر پشت (Kāsa-pusht) of which *سر* is easily changed to *ک*. This word is used in opposition to حار پشت, *e*, a hedgehog. otherwise called زوزا or جهر or حمر. As the Avestic Vanghāpara, otherwise called Duzaka, is identified with the *zuza* or hedgehog, the *Kāk-pusht*, or still better, the *Kāsa-pusht*, *i.e.*, a tortoise, is identified with Avesta Zairumyanghura (as opposed to Vanghāpara)—See Vd.13.

(See MU. I p. 259 l. 5 where the *Kāk-pusht* is identified with زبر میاکس).

² for شاید read شاید

³ *i.e.* the food whereon an ichneumon thrusts its snout should not be eaten.

⁴ *i.e.* food gnawed by them should not be eaten.

Kamdin Shapur.—If a cow or a sheep eats *nasā*, then its dung or milk or anything is to be regarded as the worst form of bodily refuse¹ for a year.

Kama Bohra.—The 80th Chapter is this.—If a cow or a sheep eats dead matter from anywhere, then its flesh should not be eaten until the completion of a year, and (for that period) the milk, wool and dung (for fuel) should not be taken into use. If the cattle which has eaten dead matter become big with young after a year, the young one which is born is pure. If a domestic fowl has eaten² dead matter, its flesh and eggs are impure in the same manner upto the next year, i.e., for one (complete) year, but after a year it is to be considered pure³.

3 Cf. Vd VII §§ 76-77.

(77) . They can be purified (but) (their) cheese (i.e. milk, curds &c) shall not be used in religious ceremony (*zaothrā*), nor milk for the Barsam ceremony within a year's period, then after a year's period, they may be consumed as before by holy men as they like.

Cf Sls II §§ 109-111

[illegible]

(109) Whichever of the animal species has eaten dead matter, then its milk, dung, hair and wool are *riman* for the length of a year. If it is pregnant and eats it, then the child (in the womb) also eats it and (therefore) that child (becomes pure) after the length of a year from being born of its mother. (110) When a male eats it and it mounts a female, the female is not polluted. (111) When (an animal) eats dead matter, and even while it is not digested, it dies, then it is just like a leathern bag in which there is dead matter.

Cf *Pub Vend* 7 §§ 76-77 comm (p 293 II 6-16) —

This is the account of that *gospand* which has eaten *nasū*. During the period of the year, whatever (comes out of it) (e g , milk, wool, cowdung, urine &c) must be regarded as refuse of the worst sort (دلس *gerāi*), and the hair which is allowed to grow on the body becomes pure after the appointed time (*patinānah*—^{١٤} ١٤, one year). If it eats (*nasū*) in a pregnant state the young one and the mother will be pure in the stated time, but if it eats (*nasū*) before its pregnancy, it will be pure in the stated time. When it eats (*nasū*) before pregnancy and the young one is born, it is pure. If the male has eaten it, there is nothing the matter. As for eggs, when a fowl lays an egg (after eating it), it is pure (or, *adakhā* ١٤ impure).

A dead child (*rutak*) brought forth by *ayubarān* (ایوبار or ایو کبر = a woman who brings forth a still born child) should be washed with gomez and water.

Dead matter cannot be taken as medicine.

MU. I p 277 ll. 16-19 to p. 278 ll 1-2=H F. f 128.

Kama Bohra :—Ch. 77—If a person orders a Behdin to eat dead matter for the sake of (applying) a remedy or for (effecting) a cure, then certainly that order should not be obeyed ; as it is said in the commentary of the Vendidad that the punishment for any person who has eaten dead matter is that his abode and belongings should be extirpated and his heart should be plucked out of his body, —all these punishments should be inflicted on him, which he should undergo and his soul will be in hell for eternity except that he is brought before the religious heads and the Dasturs. The Dastur should order his head to be cut off : thus the punishment is inflicted on his soul and (thereafter) punishment is withheld from him

Couplets —Abstain from eating dead matter : do not (thereby) make your soul a prisoner in hell Take care ! Be heedful ! Beware ! Abstain from dead matter Abstain from dead matter, bodily impurity and pollution. On account of the pollution with dead matter, you will eternally despair of heaven.¹

MU I. p. 278 ll 8-9=H F. f. 128.

Kama Bohra :—The 79th chapter is this :—If, God forbid, a person gives a Behdin dead matter to be eaten under some pretence or throws dead matter on to a Behdin without (the latter's) desire or order, then the former should undergo the Bareshnum purification and he should repent (of his action) before the religious heads and Dasturs and he should undergo the punishment which the Dasturs order so that he will be released from hell

¹ Cf Vd VII pp. 23-24.

(23) Can the men be purified,.....who have eaten the *nasā* of a dead dog or of a dead man?

(24) . . They cannot be purified.

I Such men do harm to their stomachs and do harm to their hearts. Such men throw out *sputi-douthira* (flashes ?) from the eyes—Kanga

II Or, His burrow (i.e. house) shall be dug out, his heart shall be torn out, his bright eyes shall be put out . . . (Darmest—and Pah.)

III. Or, Such men cause destruction to their families and death among men. They take out the brightness of the eyes, & they bring blindness on themselves (Harlez)

IV. Or, Such, persons cause pestilence (मार्) among men and make them old and infirm (जरत) Such (persons) bring on men (the disease of) the removal of their white pupils....
(S. D. Bharucha)

V Or, Such men do harm to their gall-bladder (or, bile), and do harm to their hearts. They cause their eye-balls to come out of their eyes....(Bartholomae).

Cf. Sls II §§ 107-108 —

[illegible][illegible]

ראש השנה : (108) חג המזבח נחמד ונאה כפי שיש בו מן החיים והמיתה.

(107) Roshan said that every one, who has become *riman* by (eating) dead matter through sinfulness¹ is a *margaryan* his *riman* body never becomes pure because (that person) is more contemptible than a fox which is thrown into the water, alive, and dies in that water

(108) A *margayan* never becomes clean, and the *ayokbar*² should be kept 30 steps away from the ceremonial apparatus.

1 i.e., Knowingly.

² Here used for a woman who has brought forth a still-born child.

How should Bareshnum be administered to one of a foreign faith who has come in contact with *nasā* and who, therefore, wishes to be purified

MU I. p 279 ll 9-13 = H F f 83

Kama Bohra :—Q —An infidel (*anīri*) or one of a foreign faith has set his heart on the good religion,¹ and Bareshnum cannot be administered to him for fear of others. What is the decision ?

A.—It is said in the 8th fargard of the Vendidad that if any person who has become *riman* is 60 farsangs away from a Bareshnumgar² then he should proclaim (his case) aloud³ to a person (on the way) who should purify him with *gomez* and make (his body) dry (with dust)⁴ With a loud proclamation, he should take the *pādyāb* of the bull and with loud proclamation, it should also be poured on his head so that all parts (of the body) may be wet and then he should make himself dry with dust from the moisture of the *pādyāb*. He should wash himself with *pādyāb* for 30 times and dry himself with dust and then wash himself with water once : and he should yet abstain from whatever has been prepared or is being prepared for Yasht and Yasna⁵. One of a foreign faith who sets his heart on the religion and who is *riman* should be purified thus

MU. I. p 279 ll. 15-18 to p 280 ll 1-14 = H F f 115, f 151.

Kama Bohra and Kaus Kama —Q —If a person of a foreign faith who has his mind and speech set on to the good religion becomes *riman* by *nasā* and if they are unable to administer Bareshnum to him on account of some who are of bad nature⁶ i.e., on account of this that the wicked tyrannise over the virtuous, what is the decision ?

A⁷.—In the 8th fargard of the Vendidad, it is so enjoined that if (such) persons are away from a Bareshnumgar, i.e., between them and the Bareshnumgar there is (a distance of) 30 *farsangs* and if a person (from amongst them) becomes *riman* (*vādyāb*), then it is necessary that he should wash himself 15 times with *pādyāb* and make (his body) dry with dust, and then he should go to a Bareshnumgar who will administer Bareshnum to him. (He should wash himself) for these 15 times for the reason that if a stream or a river or plants come on his way, they are less afflicted.

¹ HF adds *ویدساریمن شد*

² i.e. the person who is polluted by coming in contact with dead matter is in a locality like a desert place far away from the habitations of men where he cannot come upon a Yozdāthragar or a Bareshnumgar i.e. a qualified purifier.

³ *دادای باید گرفت* for *دادای باید کرد* Cf. Vd 8 § 100... *.berezyaoget-vacho rāzayām* i.e. (a man to whom) he should cry aloud thus —

⁴ i.e. administer the temporary purification. See Epistles of Manushchehr—Introd. pp. 1-2.

⁵ i.e. he should not participate in higher ceremonies, as he is not properly purified with the ritualistic Bareshnum.

⁶ *دوام را* or *دوام را* as in T 33 and SDB (from *دوام* & *اوام* colour, i.e. nature) The writer refers to the ill-treatment by the Moslems Cf. also *فاسی* distressed ; unfortunate.

⁷ In H F and T 33 there is a dislocation here and the answer begins with *اینگم همانند* (See MU. II. p 25 l. 17).

If he is 60 *farsangs* away from a Bareshumgar¹, he should act 30 times as I have said,² and then he should engage himself in work, but should abstain from (the performance of) the Yasna-service until the time he comes upon a Bareshumgar who administers Bareshnum to him

And one should act in the same way in the case of one of a foreign faith who has set his heart on the good religion.³ Whatever has been ordered (to be done in such a case) by the Herbad *Pāyadār*⁴ from the religion has been enjoined in the 8th fargard of the Vendidad, and the evidence thereof has been manifest in the Avesta — *thrsatathwem. frasnātēe thrsatathwem upasnātēe* (Vd 8 § 98) i.e., he should wash himself 30 times i.e., with *pādyāb* (or *gomez*) and he should (thus) wash himself 30 times.⁵ The commentary (of the Avesta) is thus given. Let it be known that there is not manifest (herein) the evidence of the Avesta as regards drying the body with dust.⁶

1 MU ار در ششوم گر. — better H F. — نوسوم گر

2 i.e., apply *gomez* 30 times

3 e. Converts should be purified in this way

⁴ An unknown commentator - but see Saddar Nasr p. 1 and Intro p VIII where one Bahman Pavadar is stated to have transcribed the Saddar from a MS.

[illegible]

⁶ i.e., Nothing is said in this commentary about drying the body with dust after applying the *gomez*, but the commentary on this passage הוא יניח עליו "he should rub his hands over it" may be taken both ways

Cf. *Pah* Vd. 8 § 103 comm.—

When he goes as far as 3 *hāthras*, he should not, as far as possible, go within populated places (*matā*), until he addresses 3 persons (*patlāret*) (for cleansing him) (If they do not cleanse him), then all the sins which he commits helplessly (by washing himself with his own hands) is theirs at the origin. If he thus washes himself, then even he should act thus ' he should do his work and engage in business.' Some say that he may do all his work, but abstain from the *Yasna* service of God

Cf Vd 8, §§ 97-107 —

(97) Can the men be purified who have come in contact with *nasā* in a far off place in a wilderness?

(98) They can be purified . . . If the corpse has been eaten by corpse-eating dogs or corpse-eating birds, then he shall wash his body with *gomez*, he shall wash it (so) 30 times well (*frasnāṭee*), he shall wash it 30 times all over (*upasnāṭee*), beginning everytime with the head.

(99) If the *nasā* has not been eaten by corpse-eating dogs or corpse-eating birds, he shall wash it 15 times well, he shall wash it 15 times all over (with *gomez*)

(100) He shall run for the (distance of the) first *Hāthra*. He shall thence run until he meets any one of this material world, he shall declare with a loud voice to him thus "As I have here come in contact with the body of the dead, I am powerless in (i.e. cannot control) my mind, speech or deeds, and therefore give me purification." (Thus) running, he shall reach the first (*hāthra*). If no one purifies him, $\frac{1}{4}$ of his trespass is remitted

(101) He shall run for (the distance of) the second *hāthra* ... Thus running, he shall reach the second (*hāthra*) If no one punishes him, $\frac{1}{2}$ of his trespass is remitted.

(102) He shall run for (the distance of) a third *kāthra*. Thus running, he shall reach the third (*kāthra*). If no one purifies him, the whole of his trespass is remitted.

(103) Thence he should run onwards, until he comes across the nearest house, street, village or town and declare *with a loud voice* thus . " I have here come in contact " If they do not purify him, then he shall wash his body with *gomez* and water all round. Thus he shall be clean.

(104) If there is water in the midst of his way, the water makes him subject to a penalty. What is the penalty for it ?

(105) ...400 *upāśanas*.....

(106) If there are trees in the midst of his way, then fire makes him subject to a penalty. What is the penalty for it?

(107)400 *upāznas*.....

MU I. p 280 ll 16-19.

Shapur Bharuchi —Q—If one of a foreign faith who sets his heart on the good religion becomes *riman* and for fear of others, the Bareshnum cannot be administered to him, what is the decision ?

A.—It is said in the 8th fargard of the Vendidad that if that Behdin is 100 *farsangs* away from a Bareshnumgar and has become *riman*, then he should recite *patet* before another Behdin. Thereafter the (latter) Behdin may give him *pādyāb* so that he may wash his head and body clean therewith and then make them dry with dust for 30 times, then he should wash himself with pure water once. Then he should abstain from whatever has been prepared for Yashts and Yasnas¹. One of a foreign faith who sets his heart on to the good religion should thus be ceremonially treated (*parhikhtan*) and washed

On peaceful and forcible conversion.

MU. I p 281 ll 1-2=HF f 441 (MU. II. p 454).

Kaus Mahyar —Q.—Can a grave-digger², a corpse-burner and a *darvand* (one of a foreign faith) become Behdins (i.e., be converted to the Mazdayasnian religion) ?

A.—If they observe the rules of religion steadfastly and (keep) connection with the religion, and if no harm comes on the Behdins (thereby), it is proper and allowable.

MU I p. 281 ll 3-5 (MU II. p 387).

Narman Hoshang :—Q—A Behdin turns *darvand* (i.e., goes over to another faith) If he returns to the religion of the Behdins, is it allowed or not ?

A.—It is allowable. They should convert him to the religion in the way (prescribed). He should be advised and admonished, should perform a *patet* and (then) Bareshnum should be administered to him. He should again engage himself in performing penitential acts and should recant³ (his former deeds). Let it be known that he should be allowed (to be retaken) in this way

MU I. p 282 l 6.

Shapur Bharuchi —If a person (of a foreign faith) exercises tyranny over a man of the good religion and tells him to turn Musalman with his family, then out of helplessness he should commit suicide⁴ but he should not turn Musalman.

MU I p 282 ll 7-9 (MU II p 476)

Suratya Adhyarus —Q—Musalmans convert a Behdin by force to Muhamedanism but the latter's heart is not set on Muhamedanism.⁵ (What is the decision) ?

A.—Whenever (such a person) is converted by force to Muhamedanism and if his heart and mind are not set on Muhamedanism⁵, then it is no fault of his.

¹ i.e., he should not participate in higher ceremonies

² MU گور for B K گور کن

³ توبت = recantation, vowing to sin no more.

⁴ lit, take poison ⁵ The word is written in Avesta characters.

On the Treatment of juddins and on conversion.

MU I p 282 ll. 11-18 (MU II. p 387-88).

Nariman Hoshang —Q —If a Behdin kills *juddins*, does he become responsible for the murder¹ or not ?

A —If the *juddins* have been involved in *margarjan* sins and do not follow the advice of the Behdin and squabble with him, then if they are killed, the Behdin is not responsible (for the murder).

If a (Behdin) farmer² injures *juddins* (employed in his work) and if they become helpless (and are overcome), then indeed the Behdin³ is responsible for the deed.

Q —What is the retribution for taking away anything by force from the *juddins* and appropriating it ?

A —One should give four for one in the spiritual world for (what is taken away by) oppression and violence, but if (a *juddin*) shows enmity towards a Behdin, then it is allowable to take away the thing from him by force

Q —An innocent man is handed over to an unjust king so that the latter deprives him of his property by violence. What is the decision ?

A —For every harm and injury that (the king) does to him and his offspring that person who has handed him over to the king should be punished in the next world

Nariman Hoshang —If slave-boys and girls have faith in the good religion, then it is proper that Kusti should be (given to them to be) tied,⁴ and when they become intelligent, attentive to religion and steadfast, they should give them Bareshnum and it is also proper and allowable to eat anything out of their hands.

MU I. p 283 ll 1-2 = H F. f 213

Kamdin Shapur —A young (female) prisoner of war, bought (of another), if she has not been in menses, should be fed for three nights in a public place⁵ and then her head should be washed with the Bareshnum. If she has been in menses, she should be fed for 41 days in a public place,⁵ and then her head washed with Bareshnum and then she should be married.

Diseases and their remedies.

MU I p 283 ll 5-9 = H F f. 167.

Kaus Kama —There are a thousand kinds of disease in the world and a thousand kinds of drugs and medicines. The diseases are owing to the damage done by Ahurman and the drugs and medicines too are created by God. It is so ordained that these drugs grow up from the earth,⁶ and the diseases are owing to (the irregularity of)

¹ *lit.*, does the blood sit on the head of the Behdin ?

² *خویشگار* for *خویشگاه* ³ *به‌دین* for *به‌دین*

⁴ *i.e.*, they should be converted to Zoroastrianism.

⁵ *لرد* (*lard*), a public place, a race-course, as explained in Persian lexicons. but one *Rivayat* explains the word interlinearly as *چمچ* *i.e.* (fed with) a spoon (See Bartholomae's *catalogus* . . . p. 97 note, FSM. has *بگذرد* (=passes away) for *لرد*)

⁶ Cf. Vd. 22.

larity of) the stomach.¹ Then when such is (the case), it is better that the work (of healing) may be left to God and one should engage oneself in obeying the commands of God.² All the commandments³ which Ormazd has spoken about to Zartosht should be acted up to, so that by their study⁴ of them, they may be (called) Behdins (*i.e.*, followers of the good religion), but if they engage themselves in disobeying them, then let it be known that they are *darvands*

To avoid calamities and to ward off diseases, Amshaspands and Yazads should be propitiated.

MU I p 283 ll 10-19 to p 284 ll 1-5=HF f 135 (MU II p 65 l 18 et seq ,
and p 443)

Dastur Barzu —Then if a calamity befalls a person, it is necessary that he should give something in charity in the name of the Amshaspands and perform their Yasna so that the sinister aspect of a star may be removed from his horoscope, for virtue proceeds from Ormazd and the Amshaspands and vice from Ahriman and the demons, then it is evident that nothing should be given in charity in the name of the Ahrimanian planets⁵ These seven stars and the sun and the moon. are Ormazd's, in all nine, with the others⁶

Everything is regarded as the cause of another thing and no body can find the right path of existence and (wear) the robe of entity without cause or motive,⁷ and the state of every quality whose greatness and power comes into manifestation in this world of development and decay by the command of God cannot but be without⁸ a Causer or capable Agent But when the Causer of Causes has ordered that everything should have a cause, and every body, a motive it is necessary that one should make vows⁹ (unto God and the Amshaspands), and offer¹⁰ and give something in charities (in their names) Perhaps (by doing so), a favourable opportunity may arise and the (particular) star may leave off its sinister aspect, and assume a fortunate aspect And again, out of the (thirty) days, there is not a single day which is not (connected) with the name of an Amshaspand, and when they give something in charity and think of (doing) meritorious deeds, then that charity (offered) in the name of an Amshaspand in (the shape of) the consecration of Darun or (the performance of) a Nyaish is accepted and the wishes of Ormazd and the Amshaspands are accomplished. Our hopes lie in this that Ormazd and the Amshaspands may help us and the star which wears a sinister aspect may assume a favourable aspect. When God the most high sent Zartosht for the apostleship and conferred on us the good religion, Zartosht brought the 21 Nasks out of the sayings of Ormazd,

¹ *i.e.*, by eating and drinking immoderately, men are prone to disease

² *i.e.*, one should obey the laws of health so that one may not be in need of various remedies for various diseases.

³ *lit.*, these words and those words.

⁴ چندی = study.

⁵ ستاره for سیاره.

⁶ *i.e.*, 7 more than the sun and the moon (See below).

⁷ *i.e.*, everything has a cause ⁸ کون و فساد read کون و فساد after قابلی

add گریز بدود as in F S M

⁹ پذیردن of قبولات which is used in Pah and Pers in the sense of "to vow."

¹⁰ خیر for خیر

and of whatever was ordered by God, and made them manifest and explained¹ its import to the people of the world, *e g*, he showed us the way how to pass our lives in good thoughts, good words and good deeds and to keep ourselves away from bad thoughts, bad words and bad deeds, and he showed us the path of virtue and vice, saying · “Love virtue and abstain from vice” We obtain reward and punishment, in the other world, for the obedience and disobedience we practise.

MU I p 284 ll 4-5.

*Bahman Punjya*² --Seven Ahrimanan planets are enchained under the custody of the seven Ormazdian planets · and again, the Ormazdian planets have been made subject to, and are in custody of, the Amshaspands and they have been appointed in the manner as described below :—

(here the stars and planets are enumerated. MU. I p 284 ll 6-8).

MU I p 284 ll 11-19 to p 285 ll 1-3, = H F. f 243

Shapur Bharuchi.—According to the sayings of the Behdins of Samargand and (the people of) that quarter, water and *nurang* (*i e*, *gomez*) and every service they want to celebrate should be celebrated (in the name) of a different *firishte*³ (*i.e* an angel), just as I mention, so that advantage may accrue to a Behdin thereby :—

They should consecrate the Darun of Arda fravahar in the name of Rāghdast⁴ for repelling a powerful enemy from the Behdins. If an enemy makes an attempt at depriving a Behdin of his property, they should perform the Yasna of Ardafravahar in the name of Zartosht For (repelling) the affliction⁵ of an enemy, they should perform the Yasna of Ardafravahar, of another description in the name of Ghobaru⁶

In order to avoid famine, they should perform the Yasna of Hom in the name of Yami⁷ In order to avoid pestilence, the Yasna of Hom should be performed in the name of Faridun If one is bewitched by a demon, or a sorcerer or a fairy or an evil eye⁸ he should perform the Yasna of Hom in the name of Syavakhsh,⁹ In order to repel an enemy, one should perform, as an alternative, the Yasna of Hom in the name of Farshosht Khukh¹⁰ If one is frightened in a dream, the Yasna of Ardafravahar should be performed in the name of Faredun For repelling the tyranny of kings, the Yasna of Khashashbad¹¹ should be performed in the name of Gushtasp For the increase of wealth one should perform the Yasna of Khashashbad in the name of Yān Jasan Vivān Jashan¹² For fear of any disease, one

¹ *lit*, conferred on

² S D B. gives this as B P's Rivayat

³ M U. فریشت for B. K. فریشدم. ⁴ M U راعدشت and B. K راعدشت a corrupt form of اعرپرث (a brother of Afrāsyāb). ⁵ M U. پس and H. F. بسی—better B. K. پشی for پشی. ⁶ غوبرو.

⁷ یمی. ⁸ زشنی cf. چشم زدن or for رزشنی read, as in B K رجنی گزندی any harm from a *jinn*. ⁹ Aghriras, Gobru, Yemi, Syavakhsh are regarded as righteous persons and their names are invoked in the public ceremonies by the priests up to now

¹⁰ فرشوشت خوځ for فرشوشت خوځ compare Pah سرس (Hvova)

¹¹ خششد. B. K. خشبسد or خشسد It is not known who this is

¹² یان جشن دیوان جشن Bk. om. یان جشن دیوان جشن in this sentence and takes یان جشن دیوان جشن with the following sentence.

should perform the Yasna of Khashashbad in the name of Khumishna¹. For (avoiding the effects of) plunder² information whereof arrives later, the Yasna of Khashashbad should be performed in the name of Vanif³. For seeking kingship the Yasna of Khashashbad should be performed in the name of Arda⁴ and (also), in the name of Khush Shavand Farvard⁵. For serving a king, one should perform the Yasna of Khashashbad in the name of Ardbarī Farvāsh⁶. For the knowledge of penmanship, the Yasna of Khashashbad should be performed in the name of Shamīdan⁷. For the acceptance⁸ of anything, the Yasna of Ardafravahar should be performed in the name of Arghui⁹. For (avoiding) sickness, the Yasna of Ardafravahar should be performed in the name of Faridun. For the concord of husband and wife, the Yasna of Ardafravahar should be performed in the name of Syavakhsh. When the heart of a Behdīn inclines towards *darvandī* (i.e., to another faith), and if you wish that he may again revert to his faith, the Yasna of Ardafravahar should be performed in the name of the Amshaspands. For the consecration of *Darun-i Safar*,¹⁰ the Yasna of Ardafravahar should be performed in the name of Rāghdast¹¹.

MU I p 286 ll 4-8

Kama Bohra (?)—About praying for one's wants in sickness, it is thus enjoined in the religion : As many Meher Nyashes as are vowed for should be recited on the day Meher As many Hom Yashts as one has made a vow of reciting should be recited The Yasna of Ardafravahar should be performed in the name of Faridun ¹² 33 eggs or as many as are vowed for should be consecrated with the Hom-Darun ; or (the head of) a *gospend* should be consecrated in the name of the angel Meher ; or charities may be made on the day Adar for the court of the Atash Behrams or as many Ormazd Yashts as are solemnly undertaken should be recited on the day Ormazd , or as many Behram Yashts, as are solemnly vowed for should be recited on the day Behram ¹³.

¹ خرموش B. K. (?) خرموش

² so MU better Bk, یہ ایک شخص ہے جو غائب ہے۔۔۔۔۔ or, F S. M. یہ ایک شخص ہے جو کسی کام کے لئے، اس کی خاطر۔۔۔۔۔

3 دیف B K—(?) ویدف 4 (۶) اردا

5 خوش شوند فرورد (?) 6 B K فروش which is taken
with the next sentence

7 (2) شہیدن. 8 قبول جمہ. B K. قبول جمہ. 9 (2) ارعوی.

¹⁰ The Darun consecrated when going on a journey (*safar*).

¹¹ Generally this *Darun* is consecrated now-a-days in the name of the Yazad Behrām.

¹² According to Vd 20, *Thrita*, generally identified with Faridum, was the first person in this world who invented remedies from plants for various diseases, hence latterly many *nirangs* and *afsons* (i.e. charms) with the intermixture of certain Avesta texts are composed in the name of Faridum, to ward off fever, sickness, plague and the various evils man is heir to.

13 Cf. *Slis*, 12 §§ 8-10 (See *Sadder Bd*, ch. 22 : MU I p 286) —

[illegible]

The blind and the maimed should be content with their lot.

MU I. p. 286 ll. 13-15 (MU II p 463).

Shapur Bharuchi.—If, in this world a person is blind of his eyes, or lame in his legs, or has undergone sickness, he should offer thanksgiving and gratitude to (God),¹ and Ormazd the good and the propitious will give him recompense thereof at the Chinvat Bridge. But if he has practised unthankfulness, disease and trouble will befall him in both the worlds.

On being grateful to God on every occasion :—Adarbad Marespand's miracles.

MU. I pp 286-289

Bahman Punja (in verse) :—On the approach of any calamity, Adarbad Marespand would only offer thanks unto God and would never think of the Almighty as the author of evil. For one such calamity or misfortune befalling him, he would express his gratitude to God, ten times more. Under all such trying circumstances, he would say thus :—

(1) Thanks be to God that the affliction brought on me by Ahriman is not on the increase, for out of one evil there will always arise many (2) Thanks be to God that this evil is now endured by my body here in this world, but not by my soul (3) Thanks be to God that out of the many evils in store for me in this world, one calamity which has been borne has become extinct and this has made me fearless (4) Thanks be to God that the torture suffered on account of the evil and misfortune brought on by me is less (5) Thanks be to God that the worst evil befalls the good and the pious only, who should, in return therefor, offer thanks to the Almighty, but should never blaspheme him (6) Thanks be to God that the evil which has befallen me has not overwhelmed any other Behedin who would not have the power to endure it as patiently as myself (7) Thanks be to God that the calamity has fallen on me only and it has not descended on my children, for if any evil destined for one will not, for the time being, reach one, then one's children will have to undergo the trouble. (8) Thanks be to God that the affliction which was due on account of my sins has now come to an end and nothing further thereof is in store for me. (9) Thanks be to God that the evil which has reached me was not on account of Ahriman but on account of my own deeds (10) Thanks

עו ונד נדל רנד דקנסוסה נפוק לז יאסח ו אז דאלונג צו מזי פליטיו וסעסיו טעס לז
רנד דקנסוסה פ. עו ונד דלוו רנד דקנסוסה טעסח ו עו לז דקנסוסה פ. זכנסוס ו אז טע
טעססיו מנעסולשיל לז וננד זיסן פזח רנד נפוק וסח .:

One is this that while vowing for those gifts and favours for the sovereign moon and other angels, *e g*, (the gifts of) the eggs and other food, they should vow thus 'I shall consecrate so much food for such an angel and not that (I shall consecrate) one Darum with so much food'. The reason of it is that those who vow thus 'One Darum out of so much food' and if there is one thing less (therein), even though one consecrates it many times, still it is not repaid, and those who vow thus 'I shall consecrate so much food for such an angel' and though one consecrates it with many Darums, it is proper and in the 22 (sections) of the Sakadum (Nask) (it is said). Grievous things happen to those who do not make vows (*austofarud*) unto the angels.

¹ As, God is not the Author of evil, but every kind of antagonism (*pētyārah*) proceeds from Ahurman.

be to God that I understand the religion and know my Creator. For one evil, I would offer thanksgiving unto God ten times more¹.

I. Once Ahriman laid Adarbad Marespand low with a great malady, thinking that such a pious man who would express his gratitude to God on all occasions, even for any evil which came upon him, would once for all be ungrateful to the Almighty. It was such a fell disease that worms gnawed his body for seven long years. For this, Adarbad would not be ungrateful to the Creator, but on the contrary praised Him and expressed his gratitude to Him and thus, in season and out of season, would always take His name on his lips, and would simply say that the revolving sky had brought him to such a pass. By the grace of God, he was at last shown a remedy for the disease. He went to a fountain of water and on washing his body with the water thereof, he was all at once cured of the foul disease.

II. Once, when a shepherd saw Adarbad's wife, he at once fell in love with her. He was after her for three years. Once upon a time when she went out to fetch water, he waylaid her and made undue overtures to her. The woman who was as devout and God-fearing as her renowned husband turned away from the villain contemptuously and told him to beware of doomsday, adding that she would not yield even if he were to cut up her body to pieces. Being enraged at this, the shepherd at once drew out his knife, caught hold of her arms and cut off one of her ringlets. He went straight to Adarbad and told him that on his way he saw the woman with a stranger and that for her misdeed he had cut off one of her ringlets which he had brought to Adarbad as a proof of what he had seen with his own eyes. Adarbad felt a great shock on hearing this, but he kept the secret to himself and offered thanks unto God, only saying that the wicked would go to hell. He entreated the Almighty to keep him joyful and to have his wishes fulfilled in both worlds. When in the evening, the wife returned home, Adarbad was delighted on seeing her but was not at all disturbed in mind about what had been represented to him by the wily shepherd. When his wife sat by his side, Adarbad put his hand on her hair and felt the ringlets, but he found that all her hair was intact on the head. The wife asked of him the reason of his doing so. Adarbad laughed and said, "Thanks be to God that I have never molested any one in my life, the chief mischief-maker here is Ahriman." Thereupon the wife unbosomed herself and recounted all that had passed. When Adarbad heard this, he again praised God and expressed his gratitude for the great miracle which this truly great and pious personage had seen wrought by the Creator on his behalf.

How man brings on himself calamities: Prevention is better than cure.

MU. I p 290 ll 13-19 to p 291 ll. 1-13—H F f. 141.

Kaus Kama —Again, God has created cures for all diseases, yet if it so happens that all men act up to the commandments of God and learn wisdom, and make the most of their opportunities² in the region of this world and obtain, at least, their livelihood (by such means), then they can reach heaven and their maladies will be mostly lessened. But when those who are sinners³ are not released from trouble

¹ The writer of these verses, Dastur Noshirvan Mazban, says that this portion is extracted from *Kitāb-e bāstān* i.e. an ancient book, which is no other than the Dinkard. Cf. Dinkard, Vol. XII, Book VI (Darab Sanjana's ed.) p. 99 (text).

² فرصه‌های میکشد for BK فرصه‌های میکشد 2

³ After آن کم BK adds گناه کم

and indigence, and if they do not star themselves¹ (betimes) in (the removal of) them², they think that their salvation lies in this that one of them may get up and bestir himself³ so that he might, by chance, deprive a person of his things and then thinks that he will have support therefrom⁴, but he has no idea of this that he will be made a prisoner (for the theft which he has committed) and executed, and he has no idea of the anguish of the soul as to how they will behave towards it (in the next world) (Such a person) gambles in the profession of a thief in this world⁵ and thinks that his salvation lies in theft (Such being the case), although there is vigour of the body everywhere, they seek remedies for the infirm⁶ and they think that their salvation lies in that (direction) They do not know that the nourishment of the body is the destruction of the soul Now let it be known to you that those who are healthy are the (only) rich and the afflicted (only) are the poor and indigent, because giving bribes to the humble and the lowly and making them useless and idle is like this that these poor ones go out in (search of) the salvation for the rich and it is also like this that a sick person gets up and goes out in search of health⁷

Again, there are the traders who endeavour so that they may buy cheap⁸ (and sell dear) and all of them find their salvation in such (transactions). Again, there are kings who possess countries, armies and subject-peoples, and they are lost in amazement⁹ (when they see themselves masters of all they survey and of their own greatness) (They get up) and risk their lives and their armies and have no consideration for themselves They turn their attention to another king so that they may deprive him of his kingdom and thus they seek their own salvation in this. Now all this comes to this. If you look closely, such persons do not diagnose the disease nor find out a remedy¹⁰. Then you ought to know that the smiters of Ahrman are the pious and people bring on themselves¹¹ wrath and rage by drugs¹² but for the destruction of hatred, much wisdom is necessary so that they can annihilate it (outright), because hatred is such that when they allow it access to their bodies, the way of the religion is intercepted and that hatred would perhaps descend to the relatives and children. And perhaps there would be acute¹³ suffering¹⁴ in the world, just as the destruction wrought by the Turks has remained (in

1 H F بنکسپد or perhaps بنکسپد = lie down securely

2 M U وگر—better H F, BK وگردان ³ After BK adds. روی نهند

4 for MU., H F آب بستی better BK آن بستی

5 دردی BK has دردی for در گندی

6 i.e., although men are able to work honestly in this world, they think that they can get salvation by dishonest means, or by living in idleness, and thus they bring on themselves untold miseries.

7 i.e., the idle do themselves great harm in thinking that their salvation lies in idleness and theft. The rich are also to blame for their supineness in letting matters as they are and not reforming the idle. Thus, in place of health, men covet disease and indigence

8 ارزان for ارگان ⁹ or perhaps = بر میگزیند i.e., they get up . . .

10 The writer means that every one looks to his own good but forgets the maxim 'The greatest good of the greatest number.' If people, besides looking to their own welfare, were to turn their thoughts towards their neighbours, this world would be rid of many evils.

11 با خرید, they buy (for themselves)

12 MU داروان—better H F داروان ¹³ For ¹⁴ BK. substitutes و آتش (the pious) are the smiters of wrath and rage

13 BK. نیز—or MU بدتر = worse.

14 و نا = misfortune . suffering

the world). First there was the slaughter of Irach¹, and when hatred arose among the Musalmans, the calamity thereof befell 73² sects, and none of them pronounces the name (of the other sect), which may be taken as one belonging to the religious order³ (of the same religion) This hatred was all (due) to the slaughter of Hasan and Husain⁴ who have departed, but the hatred has been left in the world Then, it is better that no one should give access to hatred in their bodies since⁵ prevention is better than cure⁶. The drift (of it all) is this that the destroyer of every vice is virtue, the destroyer of hunger is bread, and the destroyer of thirst is water and the destroyer of nakedness is clothing, and these (things) are created by God, who has made this world, and (has created) these cures which grow up from the earth and the plants⁷ (whereof these drugs are made), but the blowing of the wind and the fire and the sun are of another mould Although one drug is the destroyer of one disease, yet there are many drugs which, when swallowed⁸, will make a disease more painful. If you are unacquainted with this saying, go to the physicians and ask them. I even know that you are aware of this much that when one is in the anguish of hunger, that anguish of his will be lessened if he eats three loaves of barley-bread and drink one cup⁹ of whey; but if (such a person) has a pain¹⁰ in the belly, his disease will be on the increase (although he eats and drinks to satisfy his hunger and thirst), therefore both these (considerations, one should have in mind)¹¹.

MU I p 291 ll. 13-15.

Maneck Changa.—Again, they should keep the water, the earth and the trees and plants pure and clean. There should be concord and peace amongst men and there should be no squabble, or strife or quarrel, because the Creator Ormazd and the Amshaspands will (thereby) be pleased and propitiated

¹ Cf. Minokherad Ch. 21 §§ 24-26 —

[illegible][illegible]

10. It is clearly declared in the pure religion that the origin of the estrangement of the Arumans and the Turks from the Iranians was owing to that hatred which arose from them through the slaughter of Irach and it will continue upto the renovation

² Properly, 72.

3 i.e., each sect although conforming to the same religion acts according to its own usages and doctrines and tries to avoid mentioning the other sects whose religious practices vary from their own.

* Referring to the two principal sects, viz, the Shi'as and the Sunnis.

6 MU. ایدوا = ایوا = BK. زیوا = since, therefore

⁶ *i.e.*, although there are cures for various diseases, yet Zoroastrianism teaches that it is better not to bring on oneself these diseases than try to remedy them after one is affected with them.

7 MU. آررو — BK اورور

8 MU. مور for BK مور.

8 MU —BK. ڪانس

10 MU —better H.F, BK

11 the clause ends abruptly, with **چو درو**—but BK substitutes instead **پس درو**
 12 **هنگامه کن تا دادا تر باشی** *ie*, then observe this well so that you may be the wiser

**On attaining to majority, Behedins should do various good works :—
Penalties prescribed for not doing them**

MU I p 291 ll 17-19 to p 292 ll 1-17

Shapur Bharuchi.—The Behdins have the following duties to do When they come of age, i.e., reach the age of 14 years and 3 months¹, then these are all their duties which I describe —

After 14 years of age they should tie on the Kusti, if they do not tie it on they are like *darvands*. Every day three times, they should recite the Khorshed and Meher Nyaishes. Every month, three times, they should perform the Mah Nyaish. 1st, when they see the new moon, 2ndly, on the 15th day (i.e., when it is full moon) and 3rdly when the moon becomes very indistinct (i.e., when it wanes on the Vishpataha). On all these three occasions, the Mah Nyaish should be performed. Every year, the six Gahambars should be celebrated and the 10 days of Farvardegan should be observed and Darun, Afringan and Myazd ceremonies should be performed. They should observe the *rozgār* (i.e., the anniversaries of the death), of fathers, mothers, relatives, wives and children. Every year they should consecrate the Rapithwan and during the Farvardegan, in the first 5 days, 1200 Ashem Vohus should be recited every day from the day Astad to the day Aniran, and during the 5 days of the Gāthābyō, 1200 Ahunvars should be recited every day. They should eat bread and drink water with (the recitation of) *Vāj* (i.e., the prayer of grace), and then (after eating) they should finish off the *Vāj*. They should make water² with (the recitation of) *Vāj* and (after making water) they should finish off the *Vāj*. They should accept a Dastur (for guidance in religious matters), and should do their work in accordance with the commands of the Dasturs and should not do any work without the order of the Dasturs. They should take, as their protection, one out of the Amshaspands and angels. They should contract friendship with a wise man. They should undergo the Bareshtnum and keep (the retreat of) 9 nights. They should have the Goti-khard consecrated, and should have their Zinda-Ravan (ceremony) consecrated. This is a great merit and in that ceremony, three Vendidads of Sarosh should be consecrated. Every day they should perform the Nyaish of Atash Behram, if one does not know (how to recite it), one should order it (to be recited) by others. If one cannot (recite it every day) then, out of necessity, one should offer the Atash Nyaish five times every month³ or order them (to be so recited). These duties the Behdins should do necessarily. There are many (other) meritorious deeds which one may be acquainted with on asking the Dastur.

It is manifest in the religion that he who believes in, and is steadfast on, these five duties should be chiefly regarded as the servant of the servants of God and his soul will indeed reach heaven. One is this that he should think in mind without doubt or suspicion that Zaratusht Asfantaman has brought the pure religion and

¹ Taking into consideration the nine months in the womb of the mother. According to the Avesta, a man comes of age at 15 years cf. *narsh pancha-dasangho*

² شاشد for شاش as in S D B

³ i. e., on the days Ormazd, Ardibehesht, Adar, Sarosh and Behram (as stated in F.S.M.)

that there arises no doubt or ambiguity or suspicion about this religion (in his mind). He should not raise any doubt (about it) in his mind and should be steadfast in it.

2ndly, every day and night, he should offer thanks unto God all times either in joy or in grief : in every work (of this kind) he should be grateful unto God

3rdly, he should know that Ormazd, the religion and Zartosht are true and unique He should be without doubt as to each of these three, *i e*, he should not think of anything except these three

4thly, he should utter truthful words, day and night, and should practise truthfulness every time, for Ormazd regards the truthful speaker as His friend

5thly, everything he eats, he should eat with (the recitation of) *Vāj*, and on every joyous occasion and in any other work he should frequently offer thanks and be grateful unto God.

He who believes in these five things will indeed go to heaven, and Ormazd will regard that person as His own friend. He who does not know these five things will be a *darvand*, fit for hell and *margarjān*

MU. I p 294 ll 8-9 (MU. II p. 468).

Shapur Bharuch :—Again, he is called generous who bestows (something in charity) to the pious and the good The second (good work) is the performance of Khetiodath, and speaking the truth ; the third is the consecration of the Gahambars, the fourth is the consecration of Hamadin, the fifth is the ceremonial of the sacred beings, the sixth is being the well-wisher of the whole world and the seventh is to confer benefits on the good *i e*, holy men¹

MU. I p 296 ll. 5-17—H F 123 and 162

Kama Bohra and Kaus Kama —There are six meritorious deeds and if any one desists from the performance of these six meritorious deeds, he is counted as a *margarjan*. For it is said in the religion that he who recognises virtue and recognises vice but practises virtue and does not practise vice, resembles the Amshaspands and he who recognises virtue and recognises vice, but practises vice and does not practise virtue resembles Ahriman Every one who recognises both virtue and vice but does not practise any one of the two does not obtain the reward of virtue which is not practised and does not receive punishment for vice also, which he does not practise, but inasmuch as he has not done (anyone of) those six meritorious deeds, he is intercepted (on his way to the Chinvat Bridge) and is counted a *margarjan*. If any one does not recognise virtue nor vice equally, he is even (one) of the whole creation of Ahriman These meritorious deeds are six-fold 1st, the Gahambar, 2nd, the performance of Khorshed Nyaish, 3rd, the performance of Mah Nyaish, 4th is the Rapithwan ; 5th, (the ceremonies for) the souls of the parents and also of the relatives, and the 6th is the observance of the Farvardegan. The Mah Nyaish is to be offered three times : at the beginning of the month, at the middle of the month and at the end of the month² The Rapithwan should be

¹ Cf MK Ch. 4.—the MK has also seven sorts of good works prescribed, but it includes, in the 5th division, the providing of lodging for traders.

² Cf Saddar Nasr. Ch 6 § 2.—

هر ماه سه بار ماه نيايش است يك بار كه نو شود و يك بار كه نيمه شود و يك بار كه باريك شود -

consecrated once during the year and the souls also should be propitiated and the Farvardegan should be observed—each one at its own (proper) time so that great and magnificent rewards may be obtained¹.

MU I p 296 l. 19 to p 297 ll 1-2

Shapur Bharuchi :—The six meritorious deeds mentioned in the religion :— Out of these six meritorious deeds, if one is left undone at the (proper) time and at any other time if it is done twice as much, it is not allowable, because although at another time when that meritorious deed is done twice as much, it has a merit twice as much, still the opportunity which has been missed cannot be compensated for by the atonement (undergone by the performance) of another meritorious deed. This is said to be the sin of the Bridge ²

MU I p 299 ll 1-2

Kamdin Shapur :—Every time that (a menstruous woman) takes her hand to the fire, it is a *farmān* sin, and if she blows the fire with the breath of the mouth, then every time (this is done) it is an *Yāt* sin which is 180 stars. If a menstruous woman sits over the fire, it is a *margaryān* sin; and every time that *nasā* and impure things are burnt in fire, it is a *margaryān* sin.

Crimes and *margarjan* sins : their degrees.

MU I p 299 ll 4-12 (MU II p 468).

Shapur Bharuchi —The greater crimes are these: (1) to commit unnatural intercourse, (2) to exchange one's wife for another's wife, (3) to dissuade one from practising Khvetudath, (4) to slay a righteous man, (5) to break off (the arrangement of) adoption, (6) to extinguish Behram fire, (7) to kill a water-dog,³ (8) to protect lions, panthers and noxious creatures, (9) to follow the religion of others, (10) to defraud one of anything given in trust, (11) one commits a crime and even tells a lie (to conceal it), (12) one undergoes less labour, but takes complete hire thereof, (13) to tell tales, (14) to practise sorcery, (15) one says one thing but practises another, (16) to worship *daevas* and idols, (17) to steal, (18) to break a contract and promise, (19) to practise vindictiveness, (20) to practise oppression, (21) to harass the pious, (22) to practise calumniation, dissembling and hypocrisy.

1 Cf Saddam Nasr Ch 6 §§ 1-2

2 The Chinvat Bridge where this sin will be finally taken into account Cf Sls. Ch 12 § 31 :

[illegible][illegible]

One is thus that these five ceremonies, when they perform them, are good works , if one does not perform them and its (proper) time is manifest and when he neglects to perform them at the proper time, the sin (thereof) goes to the Bridge. The ceremonies which (on their non-performance) go to the Bridge are these as said in the Hushparam Not celebrating the Gabambar, Rapithwin, Sedosh, Farvardegan and (the Nyashes of) the sun and the moon.

3 Av. *bawroish-upāpō*, created in opposition to a demon which is in water (Bd. Ch. 19 § 29).

(23) to practice arrogance, (24) to practise whoredom, (25) to practise ungratefulness, (26) to accuse falsely, (27) to speak ill of, revile and abuse the dead, (28) to practise magic, (29) one who practises misdeeds continually, but good deeds occasionally, (30) one does a good deed but-at last repents of it and is ashamed of it.¹

MU I. p 300 ll 3-16.

Kama Bohra :—This is also said that a criminal is he who does unto men what is not agreeable to him. He disobeys his superiors, he disputes (the truth of) the Mazdayasman religion, despises its power and abstains himself therefrom, he does not obey the orders of the high priests of the religion but acts with self-conceitedness, he tries to attach himself to the Daevas and the malefactors and severs the connection with the path (to the Chinvat Bridge, or, of the Religion), he spreads desolation in the world and does not try to do any good deed. Such criminals are called *margarjān* in the religion and they are fit to be killed.

Thereafter (are to be reckoned as criminals), the ungrateful, the miser, the liar, the enemy of man, the praiser of the malefactor and the help-mate of the Daevas. Such criminals are called *bulomand*² during their life-time i.e., fit for punishment. Again, (there are to be reckoned as criminals) the murderer, the *āshmogh*, i.e., the hypocrite who carries away men from the path of religion, the sodomite, the sorcerer, the bandit, the extirpator³ and the murderer and the pillager of the chiefs⁴ who are the landed gentry of Iran, the false judge, the false teacher, the breaker of adoption, i.e., the extirpator³ of the genealogy of men, the malevolent, one who renders a family leaderless, one who gives false evidence, he who assists in putting the *margarjān* sinners to flight, one who goes under the protection of an enemy, he who extinguishes the Behram fire, he who carries the *nasā* of the dead to water and fire or cooks it and eats it, he who carries the dead alone (i.e., without *panwand*), he who buries the dead underneath the earth, he who practises adultery, he who has intercourse with a woman in menses. These criminals are (called) *margarjān* whom it is proper to kill in accordance with the orders of the high-priests and kings. Thereafter (are to be reckoned as great crimes) the killing of dogs, especially the water-dog, stealing, giving money and presents to the unworthy, casting amorous glances, deceiving others, eating impure and unwholesome things or chattering while eating, and trying to pass urine (in well-water or other waters), uttering foolish words which disgraces those who are near relatives. Such criminals are *margarjān* owing to these (sins)⁵

¹ Cf Mino-Kherad Pursosh 15. Shapur Bharuchi gives a free paraphrase of this Pursosh :—

For the second item, MK. has 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (cf *Av vaepayō*) i.e., he who suffers or performs unnatural intercourse with men.

The 3rd and 4th items in the Rivayat are interchanged in MK. The 8th item of the Rivayat is omitted in MK., but MK substitutes 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 i.e., the worship of idols. For the 13th item MK. gives 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀—heresy.

² 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 = 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 = 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 i.e., fit for *pohal* i.e., punishment at the (Chinvat)

Bridge

³ 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 making non-existent.

⁴ 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 for 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀

⁵ See MU II p. 141.

MU I p 300 ll. 16-19 to p 301 ll 1-8

Kama Bohra —It is proper that deterrent punishment should be inflicted for those crimes which are (described) as under¹, viz, not engaging oneself in the work of the soul and this is harassing and disconsolating men, thereafter (comes the sin of) harassing the fire, thereafter, not repenting of one's sins, thereafter, to make land desolate, thereafter, making manifest new customs, through the novelty of which, perhaps the torment of the soul is daily on the increase; and it is said in the religion that there is a contest between opulence and poverty², and one's face is covered with shame (thereby); (then comes the sin incurred by) one who does not instruct his children or who does not wish to marry them. this is the height of all bitterness which will cause him to put on black and ugly clothes³.

He who practises hypocrisy will be miserable; a king who is tyrannical will be contemptible at the height of his power in this world, and this will send him to the next world in a hurry⁴ For him who is a miser, people will desire that he should have no access to them and he becomes extremely afflicted (thereby) He who fails to do good deeds will go to the depth⁵ of hell He who institutes bad customs so that they may be current and by which men are enslaved after him is held up to contempt, he remains naked and is afflicted in winter For him who practises sodomy, the *daevas* gather together and he receives the torture of hell in its entirety He who holds the religion in contempt and forgets God, eats poisons and impure things He who eats unlawfully is kept in a fell place He who administers false justice becomes ugly-faced and puts on foul clothes. He who is not grateful for benefits conferred will never attain to his goal He who is covetous will not get a (safe) passage He who nourishes the malefactors will become impotent, indigent and vile It should be known that these are the benefits and recompense of good deeds and the punishments of sins⁶

MU II p 304 ll 1-9—H F. f. 251, f. 382.

Kamdin Shapur and Bahman Punjya —It may be known that the following are 8 grades (of good deeds and sins)—(1) Farman, (2) Agerept, (3) Avarasht, (4) Arduš, (5) Khur, (6) Bazāi, (7) Yāt (8) Tanāvīr.

A *fārman* is (equal in value to) 7 *istīrs*⁷ and every *istīr* is 4 *dirams*, Agerept, 12 *istīrs*, Avarasht, 15 *istīrs*, Arduš, 30 *istīrs*, Khur, 60 *istīrs*, Bazāi, 90 *istīrs*; Yāta, 180 *istīrs*, Tanāvīr, 300 *istīrs* A *Margujān* is from 8 *tanāvīrs* to 15 *tanāvīrs*. 400 *dirams*⁸ is one maund (*man*)

MU I p 304 l 16

Kamdin Shapur In the chapter on Fire, it is said that a Farman is 8 *istīrs*⁷.

MU I p 304 l 18.

Bahman Punjya —A Farman is also equivalent to 8 *stīrs*, the weight (*vāzn*) laid down by the righteous for 32 *dirams*⁹. An Avīr (*asht*) is 50 *dirams*¹⁰.

¹ بعد از این —Antia's MS بعد از اکی (See *supra et infra*).—

بعد از این and بعد از وی

² دشواری *lu*, trouble, discomfort

³ i.e., as a sign of mourning, as there is no merriment accompanying the nuptial merry-making in his house

⁴ i.e., he will die prematurely

⁵ زرف (for زرف) See MU II p 145

⁶ See MU II p 145

⁷ This value as well as other values are differently given in different texts. MU p 301, 11 gives 8 *istīrs* for a Farman An *istīr* is 14 *misqāls* (MU p. 301, l 15) (a *misqāl* is 1½ *drāms*)

⁸ i.e., 100 *stīrs* See MU. I p 431 ll 13-14 where *bāzāi*=120 *stīrs*, MU I p 432 l 2. where *yāt*=240 *stīrs* and p. 432 l 12 where a *tanāvīr*=1120 *stīrs*. cf. Sls Ch. 11 §§ 1-2.

⁹ See MU p. 301 l 11

¹⁰ The value of an Avīrasht (Av. avōushta) is generally 15 *stīrs*, i.e., 60 *dirams* (See above).

Cf Sls. Ch. 11 § 1 :—

[illegible]

מל' ו געטע ו נאט ו צוועלף¹ : עטע קאק קאק קאק : (2) טעלעס ס 22 נאט ו נאט

۱. جدول سوم به شرح زیر است (۵۱ اس) : س جدول سوم به شرح زیر است ۲۲ و ۳۱ اس

ملفوظات آیت الله العظمیٰ الخلیفہ المسیح الرابعی رحمۃ اللہ علیہ جلد ۱۲ ص ۴۴ :۔

שְׁמִי בְּכָל־הָאָרֶץ : יְהוָה בְּכָל־הָאָרֶץ : יְהוָה בְּכָל־הָאָרֶץ :

(11) The degrees of sin are these Farman, Sroshocharnām, Agrept, Āvrasht, Ardush, Khur, Bāzā, Yāt and Tanāpuhar I will mention each of them one by one. (2) A Fārmān is 3 *jujans*' weight and 4 *mads* 1 A Sroshocharnām is one *jugan* and 2 *mads* and 3 Sroshocharnāms have the weight of 4 *jugans* and 2 *mads* An Agerept is 33 *stirs* Āvrasht, 33 *jugans*; Ardush 30 *stirs* (دو for ^{۱۰}۲۰), Khur, 60 *stirs*, Bāzā, 70 *stirs*, Yāt, 190 *stirs*, Tanāpuhar, 300 *stirs*.

Cf. Sls Ch I §§ 1-2 —

අනුප්‍රාප්තිකයාගේ අයිතිවාසිකම් සහ අනුප්‍රාප්තිකයාගේ අයිතිවාසිකම් (1)

[illegible][illegible][illegible]

לפי: \therefore $\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$, $\frac{1}{4} \cdot \frac{1}{4} = \frac{1}{16}$, $\frac{1}{16} \cdot \frac{1}{16} = \frac{1}{256}$, $\frac{1}{256} \cdot \frac{1}{256} = \frac{1}{65536}$.

(1) As manifest in the Avesta, it is said in the Vendidad that there are seven degrees of sin mentioned in the Religion they are Farman . etc .

(2) A Faïman is the weight of 4 *stirs* and each *stir*=4 *Juyan*

Agerept and Avrasht are those which have the least mulct (exacted) for them, about their special amount, some say that it is at most one *guzin*.

(This clause is involved, at least the values of Agerept and Avoirisht must be greater than that of a Farman), Ardush, 30 *stirs*, Khui, 60 *stirs*, Bāzā, 90 *stirs*, Yāt, 180 *stirs* and Tanāfur, 300 *stirs*

According to § 3, there are commentators who hold different opinions. In the *Avesta* (*Vendidad* 4), there is mention made of a graduated scale of assaults, from which these degrees of *sin* are derived, and punishment prescribed in the form of scourging, according to the number of times these assaults are made.

cf Sls ch 16 § 5

[illegible]

۱. $\frac{1}{x^2} = x^{-2}$ ۲. $\frac{1}{x^3} = x^{-3}$ ۳. $\frac{1}{x^4} = x^{-4}$ ۴. $\frac{1}{x^5} = x^{-5}$

سوال دہ :- زمیندار :- ۱۴۱۷ء لکھنؤ :-

(5) I write the degrees of sin —

A Sroshocharnām is 3 *mad*² and a half, a Fairman is a Sroshocharnām, Agerept, 16 *stirs*; Avirasht, 25 *stirs* Ardush, 30, Khur, 60, Bajāi, 90, Yāt, 180, Tanāpuhar, 300

(Ch 16 § 1) אדם בן חמש עשר שנה נשוא לאישה בת חמש עשר שנה.

١٤ سرائیوس - ٢٠١١

(13) The least sin is Farman , and a Farman is 3 *mads* (coins) of 5 annas (?), some say, 3 *mads* (coins)

1 *mad*—340 or $\frac{1}{4}$ of a diram (See P P G p 21) or, Dr West suggests *māyah* (weight and) quantity of.—The amount of a Farman differs from that given in Ch I. § 21 but agrees with that given in Ch 36 of SIs

2 Comparing the amount here mentioned with that of a Farman in § 1 (see below), the Sroshocharmam which is equal to a Farman appears to amount to $3\frac{1}{2}$ *dirams* which differs from that in Ch. XI (See above).

MU I p. 305 ll 1-19 to p 306 ll 1-12—H F f 120, f 159

Kama Bohra and Kaus Kama —Q—Can one become *riman* except by (coming in contact with) any thing other than *nasā* (i.e., the corpse of a man or the carcass of a dog)?¹

A—If a person comes in contact with *nasā* without being *ham-zur* (or, united with another man by a *pawwand*) and he himself is aware of it, he is *riman*¹. Again, he who knowingly eats *nasā* is as well a *riman* as *margarjān*, but if he eats it unknowingly, he is *riman* and not a *margarjān*. He who eats bodily refuse of the worst sort² knowingly, he is *riman* as well as a *margarjān* but if he eats it unknowingly, he is *riman* but not *margarjān*. He who takes *nasā* to water or fire and orders it (to be taken there) is a *riman* and a *margarjān* as well. He who swallows a tooth (extracted) from its root³ is a *riman*. If blood issues from one's mouth and the blood is swallowed down the throat, one is *riman*. If one swallows a portion of the mouth's skin, one is *riman*. If, except the blood (issuing) from the mouth, the blood from any other (member of the body) goes into one's mouth, one is *riman*. If one eats hot food and burns his mouth so that a blister is raised and the food is swallowed, one is *riman* and if one does not undergo the Bareshnum before a year, one is *margarjān*. If a person cohabits with his wife who is menstruous, that person is *riman*. If both do the deed knowingly, both are *riman*. If a person throws a stone on a quantity⁴ of blood so as to cause it to reach water or fire (by the splash) and if he causes water or fire to reach (any quantity of) blood knowingly he is *riman* and a *margarjān* as well, and it may be known that salt is⁵ (to be regarded as) equal to water⁶. If a person gives hot food to a dog and if he eats it so that a blister is raised in the dog's mouth, he is a *margarjān*. If one throws a piece of bone to a dog so that the dog's mouth is lacerated or if its mouth is torn, he is a *margarjān*. If a bitch is big with young and if a person cries out (to terrify her) or throws a stone at her so that she miscarries and dies, he is a *margarjān*. If a person kills a dog or a hedge-hog⁷ or a porcupine or a fox or a weasel or a beaver, he is a *riman* and a *margarjān*. If a person cohabits with his wife so that there is forcible coition and the child is still-born, he is a *margarjān*. If any one practises sodomy once after the age of 15, he is a *margarjān*. If any one goes near the wife of a *juddin*, four times, he is a *margarjān*. If a person appropriates the money laid apart for (doing) meritorious deeds, he is a *margarjān*, although (that money) is laid in trust by his own father. If a person does not perform the Gahambar ceremony during the year or does not participate in it or does not give (anything towards the expenses thereof), he is a *margarjān*.

1 i.e., he should purify himself with the Bareshnum

2 *خو گرائی* Pah. = *دلشد* (Av. *hllhīa*), e.g., any portion of the skin or blood

issuing from the mouth, etc. Pah. *دلشد* is connected with *دلشدن*—gravity, grievousness.

3 so that the blood issuing from it is also swallowed with it.

4 *پشتم* *lut*, a load

5 *باشد* for *باشد*.

6 H.F. adds — *و گوگرد نذر چو آب باشد تا داند*.

7 *حصر* or *حصه* cf. Pah. *کمد* which is generally called—*خار پشت*—called *وادیس* in Vendidad.

MU I p 306 ll 14-16—H F f. 226 and f 199.

Kamdin Shapur and Maneck Changa —If a person has committed the *margarjān* sin—*Margarjān* i.e., worthy of death—he should be killed. These are the *margarjān* (sins).—killing a pious man, extinguishing the Behram fire, conveying *nasā* to water or fire, impairing adoption, ordering sorcery to be practised, or practise it oneself, conveying the impurities of menstruation to water or fire, practising sodomy, committing highway robbery, and if a person intentionally eats any (poisonous) thing and dies i.e., commits suicide. (he is a *margarjān*)

MU I p 306 ll 16-17

Maneck Changa —If a person has been a *margarjān*, i.e., worthy of death, he should be killed.

MU I p 306 l 19 to p 307 l 1

Shapur Bharuchī —If one commits successively 15 *tanāval* sins in any work,¹ he becomes a *margarjān*. If one does a sin of one *tanāfur* upto 20 *tanāfurs* or 30 *tanāfurs*, then [this offence] is otherwise explained,

MU I p 307 ll 2-13—H F f. 210.

Kamdin Shapur —Q—If one practises sodomy and if it is a boy 8 years old, it is a *tanāvir* sin, but if it is a man, it is *margarjan*.

2ndly, if one consorts with a menstruous woman, it is two² *margarjāns*.

3rdly, if one practises sorcery, it is a *margarjan* sin. 4thly, it is a *margarjān* to kill a righteous man. 5thly, it is a *margarjān* to extinguish the Behram fire. 6thly, it is a *margarjān* to destroy (the arrangement of) an adopted son. 7thly, it is a *margarjān* sin to practise apostacy. 9thly,³ it is a *margarjān* sin to oppress or torture any draught-animal.⁴ 10thly, it is a *margarjān* sin to kill a water-dog. 11thly, If one having an eye to the main chance, archases⁵ corn for storing it up, so that it may be (sold) dear, it is a *margarjān* sin. 12thly, if one is converted to an evil religion from the laws of the good religion, it is a *margarjān*. Both Behdins (the converter and the converted) are *margarjān*. 13th, it is a *margarjān* to commit theft. 14th, it is a *margarjān* to commit *mchei-druj* (i.e. a breach of faith). 15th, it is a *margarjān* to harbour revenge. 16th if one harasses a righteous man,⁶ (it is a *margarjān*). 17th, he who practises slander (is a *margarjān*). 18th, he who is ungrateful (is a *margarjān*). The atonements of these⁷ (sins) are (thus) described.

¹ کامی (which is here properly explained by کار) is a Gujarati word (કાર) meaning 'work.' Pah. کار or, Pers کام desire, wish.

² دوم for دو Paz Riv. دو ³ 8th division is omitted

⁴ lut, to break the power of. Whatever meaning we assign to this clause, it is not found in Paz Riv, and it seems to be simply a misreading of the previous *Sutir-shikusan* into *Sutur-shikusan*. Pah. لوت (adoption) is also written لوت

⁵ بخرید for بخرید. ⁶ MU. اشو بدید for H.F. اشو بدید. ⁷ اشو بدید for اشو بدید. Pah. اشو

As a compensation,¹ the *zur* (i.e., the fat-offering) of 1000 small cattle should be offered to the Behram fire. A thousand loads of fuel and a thousand loads of frankincense (should be offered to the Behram fire). 1000 snakes, 2000 alligators (should be killed). If snakes are killed,² it is more³ meritorious. 1000 poisonous lizards⁴ of the water and 2000 tortoises⁵ of the water, 1000 corn-carrying ants, and 2000 *swāri*⁶ (i.e., other kinds of ants) and 2000 *Khudag*⁷ (should be killed). The *zur* i.e., holy water of 1000 yasnas should be poured into water. 1000 cats and 1000 blackflies (should be killed). Three bridges should be constructed over a navigable⁸ river. If it is possible for a man, he should so atone (for the crime) that he should consecrate 2 *hamādins* with Davajdeh-Homast and *zohar*. If he is not able to get (the Davajda-Homast) performed, 12 Vendidads should be consecrated with *zohar*. Then⁹ (only) that sin is extirpated, as is evident from the Avesta.

MU I p. 307 ll. 12-13 = H. F. f. 250.

If a person has committed a *margarjan* crime, but if he has performed *patet* for it when he dies, then his Yasna-service can be performed after one year, but if *patet* i.e., repentance, has not been shown, then his Yasna service can never be performed.

Khaetvadatha i.e. marriage among relations, and its meritoriousness.

MU I p. 307 ll. 15-19 to p. 308 ll. 1-6 H. F. f. 120 and f. 159

Kama Bohra and Kaus Kama —Q—If a man or a woman has become *riman* or *margarjan* and if he or she performs *Khetyodath* (as an atonement for it), will it do or not?

A—If it is a *margarjan* sin and if the person repents of the whole sin and practises *Khetyodath*,¹⁰ it is allowable and it is a merit, and if he undergoes Bareshnum purification, it would be better.

If a person is a *riman* and if he practises *Khetyodath*, it is equally allowable but every time that he (i.e., the *riman*) comes in contact with a person, it is a *Khur*¹¹ sin, and for every time that he carries his hand to water or fire, it is a *margarjan* sin, and if he goes to a Myazd, Afringan or Gahambar ceremony, or enters the Yasna-gāh,¹² he causes equal harm to them. Until he undergoes the Bareshnum,

1 نوانی for نوان or نوان. 2 ورد. Pah. ۳۰۰. 3 وی for Paz. ۳۰۰.

4 درغ for وزغ: Pah. ۱۰۰. 5 جوداج explained as تاح tortoise.

6 سیدوازی Paz. ۳۰۰. H. F. ۳۰۰. cf. Vd. 14 § 5 — ۳۰۰. ۳۰۰.

ah ۳۰۰ — ۳۰۰ — ۳۰۰ may be read *sē-vār*. With this whole passage, cf. Vd. 14 §§ 4-6.

7 خودغ for وزغ (for Vazag-1 Zamik).

8 یویدا Paz. ۳۰۰. corrupted from Pah. ۳۰۰.

9 امی Pah. ۳۰۰.

10 i.e., marriage among relations or first cousins.

11 i.e., worth 60 *stirs*.

12 نیمانه cf. Pah. ۳۰۰ ceremonial apparatus of the Yasna (See Epistles of Manushcheher and Pah. Vend.)

he should abstain from committing these crimes. Hence it is necessary that he should be first administered the Bareshnum and it is said as an adage that prevention is better than cure

MU I p 308 ll 8-11=H F. f 120, f 159

Kama Bohra and Kaus Kama —Q—If a person orders another to perform the *Khvetyodath* or a *Yasna* for him and defrays its expense,¹ is it the same as if it had been done by his own hands ?

A—If he himself is able to perform it, it is better and more proper ; if he cannot and if he orders it to be performed, then it is the same as if it had been done by his own hands

MU I p 308 ll 13-17 (MU II p 381)

Narman Hoshang —Changa Shah and all other Herbad's, both seniors and juniors, may know that the greatest merit is the consecration of *Hamā-din*, and the second is said to be *Khvetyodath*, and during these times both have been abandoned,² but efforts³ should be made that marriage with relatives should be contracted, and the Musalmans can uphold us as regards such marriages better than the infidels⁴ Ormazd has said . The more the marriage-knot is closer, the more meritorious is it , hence efforts should be made that the son of one brother should be married to the daughter of another brother and that the son of a sister should be given in marriage to the daughter of a brother, as (it is said) *Khaetva-dathem. āstāyē, dārnghā-urvaesem āstāyē* (cf Visperad 3) Efforts should certainly be made in this matter

MU. I p 308 ll 18-19=H F f 440 (MU II p. 453)

Kaus Mahyar :—Q—How should marriages among relatives be contracted ?

A.—Brother's sons and sister's sons and the relatives should contract marriages amongst their own relatives This is proper

MU I p 309 ll 1-2=H F f 216.

Kamdin Shapur —Whenever the son of a relative and the daughter of a relative are in conjugal union, 100 *daevas* are annihilated and 200 sorcerers and sorceresses This is not the case as regards (conjugal union with) strangers. (The merit in that case) is less

MU I p 309 ll 4-8 (MU II p 378 and p 385).

Narman Hoshang .—*Khvetyodath* is a great merit, but has fallen out of their (i e , the faithfuls') hands for the reason that the sovereign is not a Behdin When this is the case, efforts should be made that⁵ marriages should be contracted among relatives, e g , one brother's son should be given in marriage to another brother's

¹ دایکشی of Pahl. ۱۳۵۰۰

² *ūt*, fallen out of the hands. ³ 𐬰𐬀𐬭𐬀 for 𐬰𐬀𐬭𐬀 (so S.D.B.)

⁴ The writer means to say that the Musalmans cannot object to contracting such marriages among first cousins, in contradistinction to the Hindus who generally avoid contracting such marriages The *Kafirs* or infidels are here the Hindus (See the next *Rivayat*).

⁵ MU. 𐬰𐬀𐬭𐬀—better BK., S.D.B. 𐬰𐬀𐬭𐬀 T.₃₃ 𐬰𐬀𐬭𐬀.

daughter. If not, it is not good. The more the marriage-tie is closer, the more meritorious is it (Hence) efforts should be made (in this direction) When first the sovereign of India was an infidel¹ it was more difficult to contract a marriage among relatives,² but now the king is a Musalman³ and however closer the marriage-tie⁴ is, the better and more meritorious would it be

Nariman Hoshang —Q—They do not contract marriages among relatives but put innumerable⁵ questions thereanent (What is the decision ?)

A —(Not contracting marriages among relations) is the law of those of the evil religion and non-Aryans The marriage of a Mazdayasnian of the good religion among his relatives is a meritorious deed and let this be known that it is approved by Ormazd ^{6a}

The use of *gomez*, or, *pādyāb* i.e. bull's urine: its efficacy.

MU. I p 310 l 19 to p 311 l 1

Kaus Kamdin —Q—If two parts⁶ (or, watches) of the night have passed away and if one rises from sleep at such stated times, (can one apply *gomez* to the bare parts of one's body or not ?)

A —If one goes to sleep even for an hour, one should, (on getting up), wash one's hands and face with the *gomez* of the bull and water ⁷

MU I p 311 ll 2-6=H F f 129

Kama Bohra —The 82nd chapter is this —When people get up from bed at day-break, they should first apply something⁸ to their hands and then they should clean wash their face and hands with water, as for example, the arms from the elbow to the wrist⁹ should be washed three times,¹⁰ the face should be washed from the neck upto the lower part of the chin with the crown of the head¹¹ and the feet should be washed three times upto the knee and (then) the Avesta should be recited If there is a place where there is no water, and there is fear of missing (the performance of) the Nyaish, then dust should be applied three times to the hands and then the Nyaish should be performed, and when water is available,

¹ The writer hints that the Hindu sovereign must have, formerly, taken exception to such marriages, but as the Musalmans contract such marriages among themselves, they will not now object to this custom

² MU بدو یسن —better S D B بکوش . ³ MU مسلمان —better BK بادشاهی مسلمان .

⁴ MU آنچه —better BK آنچه بدوند .

⁵ نده پشتم *lu*, ten loadfuls, i.e., many. S D.B, T₃₃ have ندهم for ندهم

^{6a} For p 310 l 9 see p 307 l 2.

⁶ پاس = a watch of the night, i.e., 3 hours

⁷ Generally, it is the practice to apply *gomez* to the bare parts of the body just after getting up from sleep in the morning

⁸ By something (چیزی) is meant that in the absence of *gomez* or bull's urine, *āb-ī tamtumē* or, *āb-ī nabātī* or any vegetable product or even dust or ashes should be rubbed on the hands (See Patet Iranī, also Y₈ 38 (Pah version)

⁹ سردست wrist, i.e., upto the finger-ends

¹⁰ Cf Vend. 8, where it is stated that the hands are to be washed three times.

¹¹ H.F. میان سر —MU میان

then the hands and face should be washed again and the Nyaish performed afresh. Again, if anything is rubbed¹ on the hands, then they should not wash their hands (during the performance of the Nyaish) with water, they should not carry them to the fire and should not put them on anything²

MU. I p 311 l 8 · H F f 208

Kamdin Shapur —When a priest or a layman goes a-marketing and returns home, he should first wash his hands with *pādyāb* (i e , bull's urine) and then with water ³

MU I. p. 311 ll 10-11

Kaus Kamdin —*Q* —(What is the decision) about washing the hands and face ?

A —Every day in the Ushahin-gāh, it is first necessary to wash, with *pādyāb* of the bull and then with water, the hands upto the armpit,⁴ the face upto the soft part of the ear⁵ and the feet upto the ankle

MU. I p 311 l 16

Bahman Punjya —If there is no *gomez* of the bull, the *gomez* (i e , urine) of any creature⁶ pertaining to Bahman Amshaspand will do.

MU. I p 311 l 19 to p 315 l 3

Bahman Punjyā (Verse)⁷ —The following story about Jamshed is narrated as an illustration of the marvellous effects produced by the application of *gomez* (i.e., bull's urine) to the members of the body.—

King Tehmuras called *div-band* (*lit*, the binder of demons) kept Ahriman as a charger for 30 years. The latter could not release himself from the king's grasp but he at last found out a remedy. He seduced the wife of Tehmuras, and

1 *let*, thrown.

2 Cf Sls Ch 7 § 7 —

[illegible]

הענין הזה נשקף לנו בלבוש שונה בלבוש שונה

(7) Until the dirty hands are washed, any good work they do is not their own, for while one does not destroy *nasush*, there is no coming of the angels to one's body.

Cf. Sls Ch 20 §§ 4-5 —

[illegible][illegible][illegible]

(4) This, too, that men should do these 3 things . They should keep away the demon *nasuh* from their bodies (5) To keep away *nasuh* from the body is this that before the sun rises, one is to wash the hands and face with bull's urine and water

3 H F adds — پادیاوار گاو و گوسپند و گومیش و اسب و اشتر شهید

4 ^{Arsh} ^{Arsh} ^{Arsh} cf. Pah ^{Arsh} and Per ^{Arsh} a cubit.

۵ سن گوش

8 i.e., any four-footed one, i.e., any cattle.

⁷ For Persian version in prose, see an extract from Shapur Bhaṛuchi's *Rivāyat* in note following.

promised, on revealing a certain secret of her husband, to give her rich presents consisting of silk and honey¹. In short, Ahriman told her to ascertain, from her husband, the spot near the Alburz Mount near which the latter roved with Ahriman as his charger, whereof he (Tehmuras) was mostly in dread. One day, after the king had eaten his supper, his wife drew him into conversation about his daily journey on Mount Alburz. During this conversation she learnt that the king rode on Ahriman dauntlessly everywhere except at an elevated spot whence he took his way to the Chinvat Bridge and where Ahriman always lowered his head and proved refractory, notwithstanding that Tehmuras beat him furiously with his mace, to turn him away from the dangerous place. When she revealed this secret to Ahriman, he gave her the gifts and also presented her with *dashiān* (menstruation)². When next the king rode on his horse and arrived at the dreadful spot, Ahriman suddenly lowered his head, threw Tehmuras out of the saddle after a hard struggle and swallowed him up. The king's brother Jamshed was informed of this incident by the angel Srosh from whom he desired a charm to recover the body of Tehmuras. Sarosh said that two things were very pleasing to Ahriman—music and unnatural intercourse. So the angel told him to call Ahriman to his presence by singing a good song and then stipulate with him to practise, in turn, unnatural intercourse, Jamshed to be the first active partner. Jamshed did as advised by Sarosh. No sooner did Ahriman bend himself down for the unnatural deed than Jamshed, with a fierce pull, drew out the body of Tehmuras from the entrails of Ahriman, and ran away quickly for life. As Ahriman could not keep up the pursuit, he rushed back to hell. Thereafter Jamshed again came to where lay the body of Tehmuras, washed it and made an *astudān* (i.e., Dakhma) for it. It is said that from that day Astodāns (i.e., receptacles for preserving the bones of the dead) came into existence³. But, while handling thus the body of Tehmuras, one of Jamshed's hands was affected with leprosy⁴ and so great was the pain caused by it that he wandered over mountains and deserts in search of a remedy. Once when Jamshed had fallen asleep in a desert, a bull from amongst a drove of cattle came near him and passed its urine on the very hand which was affected with leprosy. Jamshed was relieved of the acute pain he was suffering from and on getting up he saw that he was providentially cured of the fell disease. The angel Sarosh thereupon told Jamshed to inculcate on his subjects the daily application of *gomez* as a remover of *nasush*,⁵ while getting up from bed.⁶

¹ Silk (لَس & ابریشم) and honey (عسل از ربابر) are mentioned here as they come under the category of Ahrimanic creation. It is for this reason that some Rivayats say that Behdins and especially priests must not consume honey. About silk, cf. *Minokherad*.—

ساروش از ربابر و عسل از ربابر، i.e., Silk arises from a noxious creature.

² See the account of *zeh* in *Bundehesh* Ch. III.

³ Cf. *Fah. Texts* by Dastur Jamsppu, p. 103.—

ساروش از ربابر و عسل از ربابر، i.e., Silk arises from a noxious creature.

⁴ *nasush* is malignant white leprosy and *qajal* is dry leprosy.

⁵ *nasush*; otherwise *سروش*.

⁶ Cf. the following from *Gajasta Abbāliāh* :—

بر من سوار میشود اکنون از بادشاه سوالی کن که چون انلیس را اندر ریزان خود میدارد و هر روز و هر جا و در البرز کوه میدوانی هیچ جایگاهی اندر زیور و زرمی ترسی یا نه اگر این احوالات تا من باز نمانی ترا بدیم های نو عجبایی بدیم که زن برگزیده دیده باشی در شدگاه به پیش طهمورث شد و بر عادت خویش خوردنی پیش شوی آورده تا بصورت پس رن از پادشاه آن سخن مذکور پرسید چنان که شبطان گفت بود از شوی پرسیدی و جواب بخواست طهمورث ازین احوال شبطان و از مکرزن خویش بپنداشت پاسخ گفت که من در هیچ جایگاهی نمی ترسم و بر چنین بل باز میگردم و چون اهریمن از بالای البرز کوه سر نشیب میرود و تیز تر میشود آن جای ترسم و آن زمان بر سرش گور میزنم که از آنجا بشتاب بگذرم تا بر من از اهریمن گزندی نرسد چون رن مذکور بش اهریمن این راز اظهار کرد چون اهریمن شنیده شاهمان گشت پس وقتیکه طهمورث وعده خویش بر اهریمن سوار شد و میدوید و هیچ جایگاهی نمی ترسید تا نزد البرز کوه بیامد و چون اهریمن از البرز کوه سر نشیب شد و پای نشیب سو بهاد ایستاده ماند طهمورث در حال گریزی نژد تا این سر نشیب بگذرد اما فرمانی نبرد و هیچ سود نبود و اهریمن خویشش بکشد و طهمورث را ببکشد و ندوید و زفر را باز کرده در دم کشید و شکم فرو برده و بگریخت و این راز با هیچ کس معلوم نشده بود تا سروش ایزد پیش شاه جمشید آمد و ازین احوالها بیان نمود و جمشید را این حقیقت اظهار شد و جمشید از سروش اشو حکمی خواست که از شکم اهریمن طهمورث را بیرون بیاورد سروش اشو گفت که اهریمن را دوکار عزیز و گرانی است یکی مواجری و دویم سرود آن اکنون تو این دیورا سرودی خوان که بر سرود تو حاضر شود و پیش تو بیاید پس با او نگو که مواجری کنیم پس بران کار راضی شود و آن زمان اقراری کن که من اول بر تو شوم پس تو بر من بدینکار چون اهریمن راضی شود ملعون خم کرد آن زمان دست در کوش کرده از شکم او طهمورث را بیرون آورده باز گریز روی خود بسوی دیو بار نکمی که خیریت تو شود چون سروش اشو این وصیت کرد شاه جمشید دیو را سرود بخواند و چون از آواز سرود اهریمن پیش جمشید بیامد پس جمشید آن به چنان مذکور اهریمن را گفت تا دیو را خوش آمد خم ماند و جمشید دست خود بکامها پیچیده دست در کون اهریمن کرد و طهمورث را بیرون بیاورد و بر زمین انداخت و بگریخت دیو دنبال جمشید کرد اما جمشید روی باز نکرد تا اهریمن باز گشت پس جمشید دخمه ساختم و طهمورث را پاک کرده در دخمه نهاد اما دست جمشید در چند روز بوسیده و بدم دست در چند روز بوسید و هر روز دست را درد زیاده شد پس جمشید اندیشه کرد و عمداً شد که اگر این نوی دست من بدیگر کسی نرسد ذات آن کس هم بدوست پس از نوی یکدیگر جهانان سیاه شوند این اندیشید و جمشید در صهرا سکونت داشت و از گروه آدمیان دور شد و زخمها کشید که دست او تمام ضایع شده روزی در صهرا مانند بی پشان خفته بود آنجا گروهی گاو در آن چراگاه بودند از آن جا گاوی پیش جمشید رفت و گاو بدست او شامه نکرد چنانکه نگهنگاو بهم دست او تر شده پس چون جمشید از خواب بدار شد دید که اران زخمها دست را اندکی بمباری گم شد و بر جایکه گمیز گاو افتاده بود آنجا دست را پوست نو آمده و درد از آن بطرف شده بود جمشید خبره نماد تا آنجا که سروش اشو بیامد و جمشید را گفت که تو بهم حال بد دست گمیز گاو گویم بعدان نمال که درد و زخمهای تو بطرف شود و دست بهتر گردد و نیز این حقیقتهای مردمان را نگو که چون از خواب برخیزد گمیز گاو بر روی و دست و پای بمالد که بسش رده شود جمشید بدیقت و مردمان را بفرمود و خلقان را آگاه کرده و وقتی که از خواب برخیزد دست و روی بگمیز گاو و گویم بعدان از دام بهمن بشویند اما این رسم از دور را تشنه ام بعدان نوشم روان باد بسیار روانه شده است تا دانند...

Avestas to be recited during the *gāhs*: their duration.

MU. I. p 315 ll 8-17 —H.F. f. 55.

Kama Bohra :—Q.—What [Avesta] should be recited during each *yāh* (i.e., one of the 5 periods of the day) ?

A.—On the rising of the sun, during the *Hāvan-gāh*, the hands¹ and face should be washed and the “*avesta-i dast-o rūi shavm*”² should be recited twice (i.e., the *Sraosh Bāj* should be twice repeated), the *Kusti* should be tied anew and once again (the *Sraosh Bāj*) should be recited. Then *Ormazd Yasht*, *Ardibehesht Yasht* *Sarosh Yasht* *Hādokht*, *Gāh Hāvan* and then the *Khurshed* and *Meher Nyaishes* should be recited. In the *Rapithwan-gāh*, the hands and face should be washed, the *Kusti* should be tied afresh, the *Khurshid* and *Meher Nyaishes* should be recited, the *Rapithwan-gāh* and *Ormazd Yasht* should be recited. In the *Ooziran-gāh*, the hands and face should be washed, the *Kusti* (ceremony) should be performed afresh, *Khorshed* and *Meher Nyaishes* and the *Ooziran-gāh* should be recited, and *Sarosh Yasht* *Hadokht* should be recited. In the *Aivisarruthrem-gāh*, the hands and face should be washed, and *Kusti* tied on anew; *Sarosh Yasht* (larger) should be recited and *Ormazd* and *Ardibehesht Yasht* and the *Hadokht Yasht* should be recited. In the *Ooshahin-gāh*, after rising from sleep, the *Kusti* should be performed anew with the sleeping clothes on (near the bed), then the hands and face should be washed with the *gomez* of the bull, they should be dried, and then the hands and face should be washed with water, “*Avesta-i dast-o-rūi*”² should be recited twice, the *Kusti* should be again tied on, again (the *Avesta*) should be repeated once and the *Ormazd*, *Ardibehesht* and *Sarosh Hadokht Yashts* and *Ooshahin-gāh* should be recited. Again, as many *Avestas* as can be recited are allowable. In the *Ooshahin-gāh* the merit of reciting the *Avesta* is greater.

MU I. p 315 ll 17-19 to p 316 l 1 H F f 27

Kama Bohra —Q—How long is the *Hāvan-gāh* ? How long is the *Rapithwan-gāh* ? How long is the *Ooziran-gāh* ? How long is the *Aivisarruthrem-gāh* ? How long is the *Ooshahin-gāh* ? (i.e., how long do they last) ?

¹ MU. *اون دست*—better H F *اون دست*

² i.e., the formula recited after washing the hands and face. This is also called “*Avesta-Kusti khāndan*” or “*Avesta-i Kusti afzudan*”

The Havan gāh lasts 6 hours, the Rapithwin lasts 3 hours, the Ooziran lasts 3 hours, the Aiwisruthrem lasts 6 hours, and the Ooshahin lasts 6 hours.

MU I p 316 ll 2-7 HF f. 28, f 94, f 162

A.—The Rapithwin-gāh extends from the month Farvardin to (the commencement of) the Avan month³ At mid-day⁴ (i.e., at 12 noon) it is the Rapithwan

for 𐬕𐬀𐬎𐬎𐬀 : This word 𐬕𐬀𐬎𐬎𐬀 is then read by the Rivayat-writer as 𐬕𐬀𐬎𐬎𐬀 if it were written in Avesta characters as 𐬕𐬀𐬎𐬎𐬀 (*cham*)

(and it extends upto 3 p.m.), and from the month Avan to the month¹ Asfandar-mad, the Rapithwan-gāh is not recited. In these five months,² the Rapithwan is called (second) Hāvan.

Q—If one does not consecrate the Rapithwin, and does not take the Vāj of Rapithwin or if one does not order another so that it may be consecrated for one, what is the decision?

A—It is incumbent on every one to consecrate the Rapithwan every year, or³ order it to be performed for him. If he is the performer of the Yasna,⁴ and if he performs it himself, it is better, or if he can assist at (the performance of) the Yasna,⁵ just as a Rathwī (i.e., the assistant priest) is necessary in the Rapithwan gāh (for the consecration of Rapithwan), it will also do (i.e., if he cannot be a Zōtī, he can be a Rathwī); or, if one takes the Vāj of Rapithwan during the performance of the Yasna of Rapithwan, it will do, and if the *bāj* reciters and Herbad order 10 Yasnas of Rapithwan at the time of the Rapithwan-gāh, when the Darun (in its honour) is consecrated, (it is a great merit). For it is necessary that one should perform the Yasna of Rapithwan oneself, or should perform the Yasna of Rapithwan like the Raspi (*raspi-garī*, i.e., he should be the assistant priest), or, that one should take the Vāj (of Rapithwan) at the time of (the performance of) the Yasna of Rapithwan⁶ (as a general member of the congregation which participates in the ceremony)

MU. I p 316 ll 7-16=H.F. 123 (and f 162)

Kama Bohra and Kaus Kamdn —Q.—If a person does not himself consecrate the Rapithwan, or does not take the *bāj* of Rapithwan (with others during the ceremony), then is it allowable if he orders it to be performed (by others) for himself?

A—If he himself is a *bāj-gvr*⁷ (i.e., a qualified priest), he must consecrate it himself or he may simply recite the Bāj of Rapithwan (with others), but if he is not a *bāj-gvr*,⁸ he ought to order it to be performed for him. If it is not consecrated,⁹ it will not do, because there are 6 meritorious deeds¹⁰ and if he abstains from performing these 6 meritorious deeds, he is counted as a *Margarjan*

¹ بائمه (H.F. بائمه (for *binā* i.e., month) which is falsely read *bacha* (as if it were written in Pazend) and confounded with preceding با. BK has بائمه

² بائمه—H.F. has بائمه for بائمه where بائمه is the Pah. word for month (but falsely read here *bacha-hā* and then *bacham-hā*).

³ MU. با for H.F. با

⁴ i.e. a qualified Herbad

⁵ باوريشن (باور an assistant)

⁶ BK adds بائمه i.e., "this will also do."

⁷ i.e., is in a position to take the Bāj of Rapithwan which is possible if he is a Herbad qualified with a Khub (باوريشن گر=باوريشن see above)

⁸ i.e., if he be a Behdin or layman or even a priest without proper qualifications.

⁹ بائمشم

¹⁰ And the consecration of Rapithwan is one of them (See MU. I. p. 296.)

A.—In this quarter (*i.e.*, in Persia), (the Rapithwan) is consecrated on day Ardubehesht of month Farvardin¹ The Raspi keeps ready all (the apparatus of) Yasna² in the Havan-gah and when the Rapithwan gah comes (*i.e.*, at 12 noon), the Zoti commences the Yasna ceremony (of Rapithwan) As many Dasturs and Herbad³s there may be should take the Vāj (of Rapithwan) It is not proper that he who is a Dastur or a Hurbad should not consecrate the Rapithwan³.

Kamdin Shapur —The Afringan of Rapithwan should be recited at mid-day in the Rapithwan-gāh on the day Khordad of the month Fardavardīn and again on the day Marespand of the month Meher. First the Afringan of Rapithwan should be recited, (then) the Dahman Afringan should be recited and (then) one Afringan of Sarosh should be recited. (May this be according to the will of God)

¹ For BK has **رايديشون**

[illegible][illegible]

3 Cf. Nirangistan f. 102.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

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מנהל המבחנים מנהל המבחנים מנהל המבחנים מנהל המבחנים מנהל המבחנים

∴ $\frac{1}{\sqrt{1-x^2}} = \frac{1}{\sqrt{1-\frac{1}{4}}} = \frac{2}{\sqrt{3}}$ ∴ $\frac{1}{\sqrt{1-x^2}} = \frac{2}{\sqrt{3}}$

It (i.e., Rapithwin) should be consecrated on day Ormazd. If one is unable to consecrate it on day Ormazd, then the day Bahman is not better than Ardibehešt (i.e., it should be consecrated on day Ardibehešt). Some say that the day Shehriyar is good.

the mid-day (i.e.,) in the Rapithwan gāh of the day Marespand of the month Meher, this Afringan should be recited. (Here follows Afringan-i Rapithwan in Avesta (abbreviated))¹.

MU I pp 318-322 (MU. II p 440).

Dastur Barzoi :—The Afringan of Rapithwan should be recited on day Khordad of the month Farvardin 'Qadim' ² In all Afringans, 5 *vasfaram*³ flowers should be placed (in the tray) except that in the Afringan (ceremony) when one Dahman is recited, three 'Vasparam' which you call flowers (*gul*) and those of this quarter⁴ call 'Vasfaram' should be placed. Let it not remain hidden (from you) that this 'Vasfaram' or 'Sparam' should be culled from the jujube-tree⁵ or from the myrtle tree and should be of the measure⁶ of the Barsom⁷ The Afringan of Rapithwan should be recited in the Rapithwan gāh (Here follows the Afringan Rapithwan in Avesta characters in *extenso*).

MU I pp 322-325=H F f 269

Kamdin Shapur —I write the Afrin Rapithwin This Afrin should be recited after the Afringan (ceremony) of the five days of Farvardian (i.e., the 5 Gatha days). It is enjoined that this Afrin should be recited at that place. And as to the Afringan that is to be recited during the 5 days of Farvardian i.e., on the *panji-i veh* (i.e., the 5 Gatha days), two Afringans of Gahambar⁸ and (one) *Yā-visādha*⁹ and the Afringan of Sarosh should be recited and then the following "Hamā-zor"¹⁰ should be recited and it is also called Afrin-i Rapithwan.

(Here the Afrin-i Rapithwan in Pazend (in Avesta and Persian characters) follows (incomplete))

¹ MU I. p 317 l 17 —all the members of the Zoroastrian congregation (*behānān*) assembled together participated in this festival and recited the Afringan with the Zoti.

Here in India, the Afringan of Rapithwan is recited in the mid-day of the day Ardibehesht of the month Farvardin. As the Rapithwan, i.e., the season of summer commences from the day Ormazd of the month Farvardin, this latter is the proper day for the consecration of Rapithwin, but as the day after the next, viz., Ardibehesht is the first of the four Hamkaras presiding over fire, the Rapithwan festival falling under its jurisdiction is most naturally consecrated on that day with the Khshnuman of Ardibehesht. This is the first consecration of the in-coming Rapithwan and the Rivayat further tells us to consecrate the out-going Rapithwan also, i.e., on the last but one day, viz., Marespand, of the month Meher, when the seven months' period of the Rapithwin commencing from the month Farvardin to the month Meher, comes, to an end.

² *Qadim*, i.e., of the old style, or of ancient reckoning. See "Studies in Parsee History" by Prof S H Hodivala, pp 310-11, note

³ سبزه = the sweet basil

⁴ i.e., in Persia.

⁵ سنجد (*Sinjid*)

⁶ or, like the Barsam, i.e., just as the Barsam is cut from the 'gaz' tree, so the Sparam should be gathered from the *sinjid*.

⁷ see MU I p 353 ll 14-17

⁸ Here the Shehenshahs recite only one Afringan of Gahambar, whereas the Qadumis recite two

⁹ i.e., the Afringān of Gatha.

¹⁰ So called from the first word "hamā-zōr"

The Recital of the Nyaishes.

MU I p 325 ll 12-14.

Kaus Kamdin.—Q—At the time of offering a Nyaish, what sort of carpet should be spread ²¹

A—The carpet spread³ (for offering prayers like the Nyaish) may be made of any material, such as of cotton, wool, leather, stone or of metal

Q—If a Behdin offers a Nyaish and if a *darvand*³ comes in contact with the carpet (or seat), can (the offering of) the Nyaish be unpaired or not ?

A.—If a *darvand* comes in contact with the seat, (the Nyaish-offering) is not unpaired⁴ (i.e., it is vitiated)

MU I p 325 ll 16-17 (MU II p 388)

Nariman Hoshang —It is not necessary to place one's head on the ground (while offering) the Khorshed Nyaish, but bowings, salutations and obeisances should be perfectly made and are necessary (at the necessary places⁵)

When the Meher Nyaish is offered every 3 times⁶ (during the day), then it should be offered in accompaniment with the Khorshed Nyaish

MU I. p 325 ll 18-19.

Shapur Bharuchi —While reciting the Nyaish, the head must be covered upto the ears, and the feet upto the knees and the hands upto the armpit⁷ (or, elbow) and (then) it is allowable to recite the Avesta if (the different members) are not covered, it is not allowed, and (the Avesta) should not be recited. Again, it is not enjoined that the Khorshed Nyaish, Meher Nyaish and Ardivisur Banu Nyaish may be offered in the presence of fire⁸

MU I p 326 ll 1-2

Shapur Bharuchi —In the Havan-gāh of the day Khorshed of the month Farwardin, 9 Khorshed Nyaishes should be recited, and 3 Meher Nyaishes, during the Rapithwan-gāh, 3 Khorshed Nyaishes and one Meher Nyaish, during the Ooziran-gāh, 3 Khorshed Nyaishes and one Meher Nyaish should be recited⁹

If there are 7 persons (assembled together) at the time of performing a Nyaish, then the merit thereof has been said to be more¹⁰. Hence when the *hamā-zor*¹¹ is taken, then the merit of it will be twice as much, if the *hamā-zor* is taken with

¹ i.e., of what material should the seat, whereon the Nyaish is offered, be made.

² i.e., the seat which is made

³ i.e., one of a foreign faith. The Avesta *draiant* (lit., impious) is used in opposition to *ashavan* i.e., the holy, but latterly the word became degraded and came to be used for all except the Zoroastrians

⁴ ثابت *lit*, firm, i.e., not vitiated

⁵ e.g., at "nemas̄ te Ahura Mazda," etc.

⁶ i.e., in the Havan, Rapithwan and Ooziran-gāh

⁷ رشتہ of Pah رشتہ (Pah Vd 8 § 40) — Pers ارش a cubit.

⁸ See MU I. p. 575 ll 9-11

⁹ For MU I p 326 ll 3-8, see MU. I pp 15-16.

¹⁰ So, than when the Nyaish is recited alone by one person

¹¹ In a congregation, after the completion of the prayers, the persons assembled pronounce the formula 'hamā-zor hamā ashō bēd' i.e., let us all be united in strength and let us all be righteous," while putting the palms of the hands of each one into the others: This is a kind of Zoroastrian shaking of the hands. (See Modi *op. cit.*)

a third person, then the merit is thrice as much, and if the *hamā-zor* is taken with a hundred persons, the merit thereof increases a hundred times as much. Let it be known that the merit and the dignity of taking the *hamā-zor* is such (as is described).¹

MU I p 326 ll. 10-16=H F f 124

Kama Bohra —The rising of the sun from the east is like birth and its disappearance in the west resembles death, and its rising again in the east resembles the resurrection.²

(The performance of) the Khurshed Nyaish is this that every day three times an account thereof should be given.³ If a man performs a Nyaish on (the seat made of) the clothing of *juddins*, it is not accepted, as the Nyaish should be offered (standing, or sitting) in a clean place so that it may be accepted. If it happens that (while offering the Nyaish) one cannot stand up on his legs, and if it is performed sitting, it is allowable and if it cannot be performed sitting, then it may be offered lying in bed⁴, and if it cannot be performed lying in bed, then the formula '*nemō Ahurai Mazdār*' (i.e., I bow unto Ahura Mazda) may be only recited⁵ and the Nyaish is accepted. If (even) one cannot pronounce (the section beginning with) *nemō Ahurān Mazdār*, then during the dawn one should repeat (the phrase) *vohu ukhshya mananghā* upto the end and recite three Ashem Vohus, and during mid-day, (the phrase) *imāo raocāo* (upto the end) and 3 Ashem Vohus and in the evening (i.e., in the Ooziran-gāh) (the phrase) *Yehm Spentā thrwā*. (upto the end) and 3 Ashem-Vohus should be recited⁶. When this is done, they do not punish him when his account (at the Chinvat bridge) is made up.

The waxing and waning of the moon

MU. p 340 I ll 1-8=H F f 395 (MU II p 442).

Dastur Barzoi and Bahman Punjya —About the waxing and waning of the moon, it should be known that it has no light of its own⁷, but it receives the light of the sun. When it passes away from the conjunction and goes in front of it, then its light increases daily and when it is in opposition to the sun, it receives full light and when from opposition, it is (again) in conjunction, it decreases daily. Hence it appears that the light of the moon is (borrowed) from the sun, and during that one day when the moon is hidden⁸, it goes to the presence of the Creator Ormazd

¹ This last part of the Rivayat is omitted in MU —

دیگر آنکه وقتی که بپایش کدبه اگر بهت کسی باشد کرمش بیشتر گندم است پس چونکه بهمازور میگردد آنرا ثواب دو چندان می شود و اگر با سیوم کسی بهمازور گیرند سه چندان کرمه شود و اگر با صد کسی بهمازور گیرند ثواب آن صد چندان افزاید کرمه و مرتبه بهمازور گرفتن چندانست تا دانند

² See MU II. p. 148 ll 1-3

³ i.e., the Khurshed Nyaish should be performed thrice every day during the three periods of Havan, Rapithwan and Ooziran, i.e., it is incumbent on all to do this

⁴ گندم *lit*, sleeping.

⁵ It appears that the writer does not here mean this phrase only, but all the phrases to which *nemō* or *nemem* is prefixed, i.e., the whole section beginning with *nemō.Ahurai Mazdār*.

⁶ All these 3 formulae are respectively enjoined to be recited in the Havan, Rapithwan and Ooziran Gah.

⁷ در جسم خود *lit*, in its own body.

⁸ i.e., during the day before the new moon (Av. Antare-maongha).

and receives virtue and the means of sustenance for His servants and during the period of its waxing, it bestows the virtue and the means of sustenance on the servants, and at the time of its waning, it entrusts the good works and the sins of the servants (to the angels) at the Chinvat bridge.¹

MU. I. p. 340 ll. 10-12.

Kama Bohra :—It appears from (the sight of) the moon that it waxes for 15 days like a child (who grows up) a youth, and it wanes² for 15 days like a youth who grows old and then it becomes hidden, just as an old man who dies, and during the 6 pentades³ that it waxes and wanes and shows its full stability,⁴ it is like the six creations of God and when it again comes into sight, it is like the resurrection.⁵

Nothing to be given to the wicked.

MU I p. 346 ll. 6-9=H.F f. 128.

Kama Bohra :—The 81st chapter is this.—Nothing should be given to the wicked as it is a great *margarjan* (sin) and it is like putting it into the mouth of a dragon⁶ If any eatable or prepared food is given to them so that they eat

¹ Cf Ir. Bd pp 164-165.—

The moon bestows glory on the world : it waxes for 15 days and wanes for 15 days. It is like the male organ which when it is thrust into the female organ gives seed unto it. The moon is just like this : it waxes for 15 days and bestows happiness on the world, and it wanes for 15 days i.e., it receives duties and good works from the people of the world and entrusts them to 'the Treasure of God'. just as it is said thus :—

Andarmāh, Pur-māh, Vishaptas, because when it waxes from the 1st (day) to the 5th, it is called Andar-māh, when it waxes from the 10th (day) to the 15th, it is called Pur-māh; when it decreases from the 20th (day) to the 25th, it is called Vishaptas For the (first) three pentades, it distributes the glory, and for the (remaining) three pentades, it receives the good works.

Cf. Dadistan-Pursesh 70 :—

Is anything which comes unto men through fate or through action and exertion ? Does destiny become no destiny (*lit.*, becomes apart from).

Does anything come to men apart from destiny, or, in what manner is it ?

As to that which they say that when a man turns to sinfulness, they ordain it anew for him ; as to that which they say that anything which happens unto men is the work of the moon (ماہی = ماهی), and every good is connected with the moon, and the moon bestows it upon the people of the world, how does the moon bestow all this happiness. How and in what way is it ?

(The moon is here said to bestow all happiness unto men through destiny, because in general parlance, the moon is also called *Māh bakhshār* i.e., the giver or distributor of (*bakht*).)

Cf Māh Nyāish §. 4 Pah. Commentary —

For 15 days it receives duties and merits of the earthly beings and the reward and recompense of the spiritual beings, and for 15 days it entrusts the duties and good works to the spiritual beings and reward and recompense to the earthly beings. The victorious moon accepts goodness and abundance from the 1st to the 15th day and from the 15th day to the completion of the 30th day it bestows them on the earthly beings*.

* Cf Dinkard Vol. VI. § 259 (Dastur Peshotan's Edition), about the 6 pentades.

² *lit.*, wears away...

³ ماہی for ماهی cf. Pah. ماهی i.e., during the 30 days of the month.

⁴ i.e., during the full-moon when it shines all night.

⁵ See MU. II. p 147 ll 18-19 to p. 148 l. 1.

⁶ i.e., the thing bestowed on an unworthy person is wasted.

it and engage themselves in perpetrating misdeeds, then the person who has given them that eatable shares in their misdeeds. Even if there is no fear or dread from them, nothing whatever besides eatables should be given unto them, for it is an extremely great crime.

MU. I. p. 346 ll. 10-13.

Shapur Bharuchi :—It is a sin to give anything to the *darvands*, but at times, giving (something) to the *darvands* is better than all other meritorious deeds. To tell a lie is said to be a great sin, but at times it is a great meritorious deed and better than telling the truth.¹ Again it is enjoined in the religion that the commandment of God is more excellent than the oath (administered) to, or by, men, i.e., if, at times, one has taken an oath, but if there happens any harm to the religion thereby and if he breaks the oath and does any religious work, there is no sin therein and it is of the greatest advantage to the religion².

On charity.

H.F. f. 131.

Kama Bohra :—Chapter 87 :—It is always necessary to make an effort that they may make munificence and liberality in their profession. For the exercise of munificence and liberality is so grand that it is better and pleasanter for the ground that a liberal man may walk on it, better for the wind that it may blow upon a liberal man, pleasanter for the horse that a liberal man may sit on it, pleasanter for a goat that a liberal man may eat its flesh, and pleasanter for the sun, moon and stars that they may shine on a liberal man. To such an extent and extreme is munificence and liberality precious that Ormazd says: I have wished that I might give recompense to munificent men which may be suitable for them better than the blessing and magnanimity of virtuous men. The Amshaspands perpetually utter blessings on him [i.e., a munificent person] and a liberal man because he gives something to the worthy and does not withhold his own things from the good and the practisers of virtue. For it is declared in revelation that the Creator

¹ Cf. Shaikh Sa'di's adage :—

دروغ مصلحت آمیز نه از راستی فتنه انگیز

i.e., a lie mixed with (a view to securing) peace is better than strife-kindling truth.

² The teaching of this Rivayat is not in conformity with the Avestan teaching; however, compare the following from Dinkard, Book VI (Vol. 12 pp. 39-40) B. VIII-X :—

دروغ مصلحت آمیز نه از راستی فتنه انگیز
 دروغ مصلحت آمیز نه از راستی فتنه انگیز
 دروغ مصلحت آمیز نه از راستی فتنه انگیز
 دروغ مصلحت آمیز نه از راستی فتنه انگیز
 دروغ مصلحت آمیز نه از راستی فتنه انگیز

i.e., This is also evident that there are those who speak the truth and become *darvands* thereby, and there are those who tell a lie, but become righteous thereby³. This, too, is evident that there are those for whom it is a sin to kill by an arrow, and those for whom it is a merit (i.e., good) to kill. This, too, is evident that nothing should be given to the wicked, but there are (times) when one has to give best and pleasantest food to the wicked.

³ The writer means that it is better, at times, to tell a lie in cases where there would be some harm by telling the truth—which is quite contradictory to the Catholic and Avestan teachings.

Ormazd said to Zartosht Asfantaman I have created the heaven and Garothman for the sake of a munificent and liberal man who bestows charity on the suitable and the worthy and gives them something but the gloomy hell is for that person who bestows charity on the unsuitable and the unworthy and bestows his generosity on them

In like manner, it is declared in revelation that there are thirty-three ways of heaven and any one cannot have access to all these ways and is not allowed (to enter it) except the souls of the munificent and the liberal If it is not (the souls of the liberal), the soul of any one else can not arrive in heaven by these ways, except by one way, and the soul of the liberal is able to arrive in heaven through the thirty-three ways comfortably and easily. By any way that they enter, the Amshaspands come back before them, so much so that their hearts become pleased by their appearance and the Chinvad Bridge becomes the width of nine spears, every spear of which is of nine *gaz* In heaven no one has a place better than the munificent, the liberal and the truthful and no good deed can be superior to the good deeds of the munificent and the truthful¹

Delay is dangerous.

H F ff. 132-35

Kama Bohra —Chapter 89 —Every duty and good work which it is requisite to perform, they should exert themselves to perform within the same day and not postpone it for the morrow For it is declared in revelation that the Creator Hormazd said to Zartosht Asfantaman O Zartosht! I have created and will create no one better than thee in the world, thou art my chosen one, and I have

¹ This Rivayat is found only in H F. (f 131) thus —

باب ۸۷ اینکه چه داند کردن بیوسته که سستا و رادی بیست خود کند که سخاوت و رادی کردن چنان بزرگست که رمی را آن بهر و خوشتر آید که مرد راد بروی رود و داد را آن بهتر آید که بر سر مرد راد بدهد و اسب را آن خوشتر آید که مرد راد خورشید و صاه و اسب را آن خوشتر آید و بهتر آید که مرد راد گوشت وی بکورد و خورد و عایت رادی و سخاوت عزیز است که دادار اورمزد صگوید حواسم که پادشاهی دهم مرد سخاوت را که در خورد ایشان باشد و هیچ پادشاهی بدو تر بدادتم که در خورد ایشان بود الا آفرین و بهت نیکمردان و بیوسته امشاسعدان آفرین ویرا کنند و مرد راد که او چیزی بارزابدان دهد و از نیکان و نیک کرداران چیزی خویش دریغ ندارد چون در دین چندی بدادست که دادار اورمزد رواتشت اسفندیار را گفت که بهشت و گروتمان از بهر مرد صغی و راد آفریده ام که بارزابدان و مستحقان رادی کنند و چیزی بایشان بخشند و دوزخ تاریک آن کسیراست که با نا مستحقان و نا ارزابدان رادی کند و عطا بایشان دهد و همچنین در دین بدادست که می و هم راه در بهشت است و هیچ کس درین بهر راهها مجالش نبود و نگذارد ویرا الا روان رادان و سعدان و گزیم روان هیچ کس بدان راهها بهشت بقواند سدن الا نیک راه و روان رادان بی و هم راه اندر بخواری و آسای بی بهشت تواند شدن آمدن و بهر رایی که شود امشاسعدان بدش وی باز آیند چنانکه دل او بدان صورت با شاه شود و چنود دل به نه بیژنه بهنای باشد و هر بیژنه ازان نه گز باشد و در بهشت هیچ کس را جایگاهی بهتر ازان که رادان و سعدان و راستان نیست و هیچ کفره برتر ازان شاید شدن که کفره رادان و راستان

made this world manifest for your sake And all this world and the people whom I have created and all these kings and monarchs who have existed, had maintained the hope that they might see thy face and that I should create thee in their times so that they would accept the religion from thee and for that reason they might be fit for Garothman

But I did not create thee until now, in the middle of the period, for it is 3000 years from the days of Gayomart till now, and from now till the resurrection and future existence, three thousand years have remained, therefore I have created thee in the middle for this reason. For whatever is in the middle is more precious, better, and more valuable Do you not see that the heart is more precious than all the other limbs for the reason that it is in the middle, and the land of Khanārath is better than all other regions for the reason that it is in the middle, and the country of Iran which is the fourth realm is more valuable than other lands for the reason that it is in the middle Hence, for the sake of preciousness, I have made the apostleship manifest to you in the middle of the period and I have consigned thee to the charge of a monarch like Vishtāsp than whom there is no other person, in this period, wiser and more friendly to knowledge And I have made the world such that every person therein is occupied with acquiring knowledge and they do not excel, one with the other, in riches or wealth, nor in birth or lineage, but they excel, one with the other, in knowledge and he who is wiser is more forward in dignity and station. And I made you manifest in the midst of these people so that they see that what they have acquired and learnt in their times with difficulty, is very easy and comfortable for you and that they should know that there is a vast difference between a learned man and a prophet and that you are the whole and they are the part Hence I made you acquainted with these sciences which they learn and which they acquire with great trouble and I communicated to you the Avesta in a language which cannot be compared to any language in the world, so that it can be said that it [*viz*, the Avesta] is difficult for men, and I communicated to you the Zend, which is its Commentary, in a language which is more current in the midst of men, so that it can be said that it [*viz.*, the Zend] is current in the midst (of men), and you are the more eloquent.

With all this greatness which I have given thee, O Zartosht ! I enact a precept for thee that every good work which thou art able to do to-day, do not postpone till to-morrow and accomplish the counsel of thy own soul with thy own hand. Do not be proud on the (score) that it is still (the time of) youth, and that it might be done (hereafter) whilst thou thinkest thus. 'They will do it for me after to-morrow' For there have been many people whose life remained only for a day but they had undertaken the work of 50 years (more)

Therefore, make an effort so that thou mayest not postpone to-day's duty and good work for to-morrow For Ahriman the accursed has intrusted two fiends with this matter, the name of one is Tardy and the name of the other is Afterwards. It is both these who deceive men and keep them back from duty and good work. For every duty and good work which comes forward should be done at the (proper) time, because that fiend whose name is Tardy speaks thus : 'Thou wilt live long and it is possible to perform this duty at all times', and that fiend whose name is

Afterwards says thus ' Now leave it off, for it is possible to do it afterwards.' And these two fiends always keep the soul away from all its duties and good works, till when the end arrives, all duties have fallen back behind hand and that is of no avail. He goes out without (the performance of) duties and good works from this world and bears punishment in the spiritual world and every one will take away the wealth and things which he has and will not even utter his name, but the sin remains on his neck (i.e., he is responsible for the sin). Then it is well that you should be informed of it.

Proper maintenance of Atash Behram.

Kama Bohra —Chapter 91 :—It is necessary to properly maintain the Atash Varharām and he who looks after the building and he who ministers to it should be properly maintained and he should be given the full salary and they should present the whole of the firewood such that the firewood of last year should be burnt this year. Again, it is necessary that this year the fire should be kindled at midnight with last year's firewood. For whenever they kindle it at midnight and put incense on it, then just as the wind carries the fragrance, the *divs*, sorcerers and *drujs* are annihilated. For it is on account of the power of Atash Varharām that we can pass our life in the midst of this whole world. Had it not been for the radiance and glory of the Amshaspands and Atash Varharām, they would not have allowed us to pass our life even one day. Then as much as is possible, this should be done. the gifts for the Adarān and Atashān should be given and they should ask for favours and wishes because great is the glory of fire¹.

Eating without *bāj* i.e. chatteringly, and the manner of cleansing the mouth after eating.

MU. I. p. 350 ll 11-12—H F f. 76.

Kama Bohra —Q —What is (the decision about) eating chatteringly ?

A —If any person eats food and speaks (in the midst of it), 1000 *divs* become pregnant and 1000 (*divs*) bring forth young ones. (Such a person) has no share

¹ These Rivayats are found in H.F. only —

H. F. ff 132-135.

باب ۸۹ اینک هرگار کفره که ببايد کردن دران روز چه بايد کردن تا نکنند و باز هر فردا نیفتگنده چون در دین پیدا است که دادار اورمزد با زراتشت اسفندیار گفت که ای زرتشت به از تو در عالم کسی را بیافریدم و نه آفرینم و تو گزین صبی و این عالم از بهر تو بدیدار کردم و این همه خلق و خلایق که من آفریدم و این همه پادشاه و پادشاهان که بودند امید داشتند که دیدار تو به بینند و تو در روزگار ایشان پیدا کنم تا ایشان دین از تو بپدیدورند و بدان سبب که گروهمانی شوند و من تو را بیافریدم الا اکنون در میان روزگار که از روزگار کیومرث تا اکنون سه هزار سال است و اکنون تا رستخیز تن بسین سه هزار سال مانده است پس تو در میان از بهر آن آفریدم چه هر چه در میان باشد عزیزتر و بهتر و ارجمند تر باشد نه بینی که دل عزیز تر از همه اندامهاست از سبب آنکه در میان است و خنارت زمین از همه کشورها بهتر است از بهر آنکه در میان است و ایران

شهر که اقلیم چهارم است از دیگر جایها عزیزتر است از سبب آنکه در میان است پس از بهر عزیزی ترا در میان روزگار پیغمبری دیدار کرده‌ام و پادشاهی را حواله کردم چون و شناسپ که درین روزگار دانا تر از وی و دانش دوستم از وی دیگر کس نباشد و عالم را چنان گردانیدم که همه کس را بدانش طلب کردن مشغول اند و تفضیل بر یکدیگر نه بمال و به خواسته می‌آورند و نه بر اصل و نسب و نه بزور و قوت چه تفضیل بیکدیگر بدانش می‌آورند و هر که دانا تر است و یا نه او و منزلت او بیشتر است و در میان این قوم ترا پدیدار آوردم تا چون نه ببندد که هر چه ایشان بر بجهت روزگار بسیار طلب کرده اند و بیاموخنند نزدیک تو خوار و آسانست تا بدانند که از حکیم تا پیغمبر بسیار فرقت و فو کلی و ایشان جزوی اند پس ترا از ان دانشها آگاه کردم که ایشان آموخته اند و آن نرنجهای عظیم در می یابند و اوصاف نژادی بتو گفتم که پنج زبان در جهان بدان نماد تا بتوانند گفتن که صعبی مردم است و زنده نفسیرش نژادی یقو گفتم که در میان مردمان روده تر است تا نتوانند گفتن که آدمیان در میان روانست هم تو فصیح تری و باین همه بزرگی که بنو داده ام ای زرانشت ترا اندرز میکنم که کوفته که امروز بقوانی کردن با فردا میفکن و بدست خویش تدبیر روان خویش نکن و بدان عره مباهی که هنوز جوانی هست و شاید کردن یا اندیشه کنی که پس از فردا از بهر من بکنند چو بسیار کسان بودند که زندگانی ایشان یکروز مانده بود و ایشان کار بنجاصه ساله فرا بیش گرفته بودند پس چندی کنند که کار و کوفه امروز با فردا میفکن چه اهرمن گجسته دو درج را بدین کار بگماشته است یکی را نام دیر است و یکی را نام نس و هر دو آنند که مردمانرا بفریبانند و از کار و کوفه خویش باز میدارند چون هر کار و کوفه که فواز پیش آید اندر وقت نماید کردن چون آن درج که ویرا دیر خوانند گوید که تو دیر بخوابی زیستن و این کار همه وقت بتوانی کردن و آن درج که ویرا پس خوانند گوید که فرار گذار که پس ازین شاید کردن و بدوسم این دو درج روانرا از همه کار و کوفه خویش باز میدارد قاکم فرجام در رسد و همه کارها باز پس افتاده بود و پیچ سود ندارد و بی کار و کوفه از بجهت بشود و باینو نادافرا برد و خواسته و چیزی که او دارد هر کسی بر گیرند و دیگر نام او ببرد و گناه در گردن وی نماید پس بگو مبادید که آگاه باشید.:

باب ۹۱ اینکه آتش و رهرام نیکو نایه داشتن و کسی که عمارت و خدمتکاری وی کند نیکو ناید داشتن و نفعانش تمام ندادن و بیژم تمام بدادن چنانکه امسال از بیژم بارینم سوزاند و این سال دیگر از بیژم بارینم فریضه است که نیم شب آتش بر افروختن چه هرگاه که به نیم شب بر افروزند و بوی نوری دهند چنانکه ناد بوی آن می نرد دیو و جادو و درج نیست شوند چون از قوت آتش و رهرام است که در میان این همه خلق زندگانی می‌توانیم کردن چون اگر نه از ورج خره امشامعندان و آتش و رهرام بودی یک روز به ننگداشتندی که زندگانی نکنیم پس تا بتوانند کردن پاداشن آذران و آتشان می‌باید دادن و ایفیت و خواستاری بکردن چون ورج و خره آتش بسیار است.:

MU. I p 350 ll 14-17—H.F f. 431 (MU. II. p. 453-54).

Kaus Mahyar.—Q.—What (is the decision) if two persons eat (together) from one tray?

Q.—How is it if a Behdīn eats the food of a *darvand*, while on a journey?

Q—If the Behdins eat food and then rinse the mouth (what is the decision)?

A.—It is necessary to wash the hands and face, but it is a *tanafur* sin if the water (taken into the mouth) is spirted from the mouth on the ground. Precautions should be taken in this case.

(I) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right) = \frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right)$

[illegible]

i e, (The sin of) eating chatteringly has no root for children of 5 years of age, and from 5 years till 7 years, when one is under the tutelage of his father one is innocent, (the sin) has no root in him; if sinful, it has the root in the father (2) From 8 years till they are men and women of 15 years, if even they do not know† how to perform the Yasht (i e, here, the saying of the grace before meals), but if they can recite Yatha and Ashem and do not say them, then (the sin of) eating chatteringly originates with them. When one is able to perform the Yasht (i e., the prayer of grace) by heart, but says only Yatha and Ashem, then some have said that it is as if the Yasht is not performed by one. It is no offering of the Yasht (*yasto-fart*), some have said that it is not (the sin of) eating chatteringly.

Cf. Sl_s. Ch. IV. § 9 :—

۱۱۵۰ - د لېشون ۲۴۳۳۶ مېډي ف و س ر ۹۴۳۵ ۱۲ ۱۴۱۱۳۵ :.

The sin of eating chatteringly arises at 15 years of age.

Cf. also Saddam Nasr. Ch 21 § 3 and § 6.

2 **١٢٢** *ẓu*, from one place.

خوردنی for خوردنی 8

† lit., if they are innocent of.

MU. I p 350 ll. 18-19 and p 351 l 2

Jasā and Maneck Changa —Washing the mouth and teeth with water and spitting it (on the ground) is a great sin. The hand should be envelopped in a piece of cloth and a wooden tooth-pick¹ be applied or rubbed over the gums.²

MU I. p 350 l 19 to p. 351 l 1—H.F. f. 135 (MU II p. 463).

Faridun Marzban —You do not know (even) this much³. You take hot water and make ablutions⁴. And again you clean the mouth (i.e., rinse it) i.e., you apply hot water to your face⁵ and the saliva of the mouth⁶. It does not befit the Behdins, it is the work of *darvands* that you cleanse the mouth and the teeth⁷ (with hot water). It is strange that you do not even observe this much precaution, Adieu!⁸.

Recital of various Afringans.

MU. I. p. 351 ll. 8-11—H F f 218.

Kamdin Shapur —It is necessary that two Herbadhs should recite the Afringan of Gahambar. The Myazd⁹ (should be placed) on the right-hand side (of the Zoti or officiating priest), fire (should be placed) on the right-hand side (of the Zoti) and the nāveh¹⁰ (i.e., the goblet full of water) (should be placed) on the left-hand side (of the Zoti). Two Afringans of Gahambar¹¹ should be recited, then one of Dahman and (finally) one of Sarosh. The benedictory formula *Chuthrem buyād*¹² pronounced by Zartosht on behalf of Behram (Varjavand)¹³ should (then) be pronounced and then the *hamā-zor* of the Afringan of Gahambar¹⁴ should be recited.

For the 5 Gatha days, the Afringan of Dahman should not be recited; two Afringans of Gahambar, one of Yāvisadha (i.e., of Gatha) and one of Sarosh should be recited.

¹ چوب *hit*, a small piece of wood.

² ین دندان *for* ین دندان

Cf. Saddai Bundeheesh:—

نامداد ناشنا نشاید که آب خورد و یا در دندان گیرند و نشاید که در نأب شود
چرا آب با دندان گیرند بیروش شود

³ قدر *for* قادر—See این قدر just below.

⁴ آبدست = Ablution, ⁵ رخان pl of رخ

⁶ ین آب ⁷ ین دام *for* ین دندان or simply, a corruption of دندان (See Jasa's Rivayat above where we have ین دندان شستن or Manek Changa's Rivayat, p. 351 l. 2 where we have دندان و دندان).

⁸ See MU I p 191 l 5 where it is said that hot water will not drive away *nasush*, because the spirit of fire coming in contact with *nasush* will thereby be afflicted.

⁹ i.e., fruits, flowers, milk, wine, etc., arranged in a tray

¹⁰ نأوه Naveh or Nānah is "a small decanter shaped instrument mounted on four legs, and is always used in Jasan and Gahambar ceremonies. It should be always filled with water" (Sir J J Madressa Jubilee Memorial Vol p 305) Pers نأوه Kettle, or pot.

¹¹ The Kadimi priests here recite two Afringans, but the Shehenshalis recite only one.

¹² For this benedictory prayer, see Tir Andaz. 'Khordoh Avesta,' p 374 et seq., and Sachau: 'Neue Beitrage'. 1871, p 823 This prayer is not now recited, as enjoined here, either by the Kadimis or the Shehenshalis

¹³ The future apostle of the Zoroastrians, who will appear at the time of the resurrection.

¹⁴ i.e., the Afrin-1 Gahambar.

MU. I. p. 351 ll. 11-19 (cf. MU. I. p. 352 ll. 6-8).

From the Book of Avesta and Zand :—The Māchi¹ of the day Astad of the month Asfandarmad is called *Hūrak* (or *Hūdak*)² First the Yasna-service of the *frohars* of the righteous should be performed and at its (own) place (i.e., at Hā 62 of the Yasna) the Atash Nyaish should be recited when the time (comes). Then both the Hirbads (who have performed the Yasna) should recite the Afringan of Ardafravash³ and put fuel and frankincense over fire. At each of the words *gaomata zasta. vastravata. ashanāsa. nemangha.* fuel and frankincense should be offered to the fire.

During the (first) five days of the Farwardegān, every day from the day Astad to the day Aniran when they recite the Afringans, first one Afringan of Ardafravash,⁴ (then) one of Dahman and (lastly) one of Sarosh should be recited, and during the five days from the Ahunavad Gah to the Vahishtoyasht Gāh, the Herbads must recite the Afringan of Gahambar First the Myazd (should be placed) on the right hand side (of the Zoti) and the *asparam* (i.e., flowers) and the *nāreh* (i.e., the goblet full of water) (should be placed) on the left-hand side (of the Zoti) thus :—

| | | |
|---------|-------|---|
| | | gāh to the Vahishtoyasht gāh, first two Afringans of |
| Rathwi | | Gahambar, one Afringan of <i>panji</i> , i.e., of the Gatha and one |
| Naveh | Atash | Afringan of Sarosh should be recited, and then the <i>hamā-zor</i> of |
| Asparam | Myazd | the Afringan of Gahambar should be recited During the five |
| | Zoti. | days of the Gathas, the Dahman Afringan should not be recited. ⁵ |

MU. I. p. 352 ll. 14-16.

Bahman Punjya :—In India, the priests who perform the Yasna service of the Lord Ahuramazda or recite the Afringan (in His honour) recite 10 Yatha-Ahu-Variyos (in the Khshnuman-formula), but at no place in the Rivayets written by the Dasturs of Iran we have seen that 10 Yathā . . . are recited in the Afringan of the Lord Ahuramazda, but let it be known that in (their) writings, 7 Yathā-ahu-vairiyos are ordered (to be recited).

MU. I. p. 352 ll. 18-19 to p. 353 ll. 1-2.

Kaus Kamdin :—Q.—How many flowers should be arranged (in the tray of Myazd) in the case of reciting an Afringan ?

A.—Here in this quarter (i.e., in Persia) five flowers (are used) during the recitation of an Afringan. We regard the form which the *asparam* (flower) possesses,

¹ *Māchi* is generally a large tray, adjusted on an iron-stand, wherein goblets of metal or of glass, filled with water and covered over with flowers are placed, water and flowers being the chief representatives for the hospitality offered to the *frohars* of the pious departed ones who come over here in this world during the 10 Farvardegan days, commencing from the day Astad of the month Asfandarmad. Why this *manchi* is called *hurak* cannot be properly ascertained. See Dr. Modi's "Religious Ceremonies, and Customs of the Parsis" pp. 473-75.

BK. omits. *ماچی را بزرگ گویند* (See p. 319 of Sir C. J. N. Z. M. MS.).

² See Introduction, for an explanation of this phrase.

³ For *آفرینگان پنهی به خشنو من اردا فروش* BK. has rightly *آفرینگان اردا فروش*

⁴ better BK. *پنهی* for *اردا فروش*

⁵ Cf. MU. I. p. 519 ll. 17-19 to p. 520 ll. 1-14.

as that of the Creator Ormazd.¹ Each is about (*andāza*) the length of one span. We place (*ie*, arrange) all five *asparam*s as symbolising, the *gāhs* Havan, Rapithwin, Ooziran, Aiwisruthrem and Ooshahin. Ten Afringans can be recited (one after another, with these five *asparam*s)² just as 10 *daruns* (*ie*, *Bāj*) are consecrated with the Barsam of 5 *taī* (*ie*, metallic rods). During the dawn of the fourth day, 3 *asparam*s are arranged for the Dahman (Afringan) *ie*, one Afringan of Dahman should be recited (with 3 *asparam*s)³

MU. I. p 353 ll 2-14.

Dastur Barzu.—About the recitation of Afringans :

That part⁴ (of the Afringan) called *Yā-visādha* should be recited during the (5) lesser and (5) greater days.⁵ Two Dahman Afringans and one of Sarosh should be recited from day Ormazd to Ancran⁶ and (then) *Hamā-zor*⁷ should be recited, as far as *myazd-khadhā. ān kesh imroz pa. Dādār. Ormazd. rayoment. kharehoment. o mainoi*,⁸ and (then) the name of the Amshaspand (or Yazad, of that particular (day on which the ceremony is performed) should be recited with his co-workers i.e., the *hamkāras*): thus if it is the day Behram, then *minoī* Ardibehesht, Adar, Sarosh, Behram (should be recited), if it is the day Astad, then *minoī* Amerdad, Rashna, Astad, Jamyad (should be recited)

If not, (the name of) every Amshaspand⁹ should be recited with its co-workers or *hamkārās*. When the name of the Amshaspand (with its co-workers) is recited, then the clause *awā-hamā Ameshaspandān-i purujgar ravān-i yasht Frohar-i Zartosht. Spitāmān*¹¹ &c., should be recited upto the end ; (thereafter) just as it is written in the *Hama-zor* (should be recited).

¹ Cf Ys. I *mazishtahecha vahishtahecha sraeshtahecha hu-kereptemahecha* :

ප්‍රථම - ෧෭) දිනපත්‍ර (11 සහ 12) දිනපත්‍ර 1 (12 සහ 13) දිනපත්‍ර (14 සහ 15) සහ 16

\therefore (1) $(\frac{1}{x} + \frac{1}{y})^2 = \frac{1}{x^2} + \frac{1}{y^2} + \frac{2}{xy}$

i.e., greatest in body, excellent in worth, the best in appearance and the best in body i.e., His limbs fit in with one another.

² Thereafter, these 5 *asparam*s should be rejected and new ones substituted.

§ Here the Persian Zoroastrians say that 5 flowers are necessary for any Afringan except for the Dahman Afringan recited on the dawn of the 4th day after death, when 3 flowers are used. Here in India, the practice is to arrange 8 flowers for each Afringan, in a prescribed form (See Modi *Op. cit*, pp. 396-99) Again, the Persians recite 10 Afringans with the same 5 flowers, whereas here in India, the priests never take into use the eight flowers with which one Afringan is recited.

Again, it is said here that a priest (with the Khub) can consecrate 10 *Bājs* with the Barsam of 5 *tais*, but in India, a priest can consecrate only 5 *Bājs* (some say, 9 *Bājs*) with the Barsam of 5 *tais*, if he be qualified with the greater *Khub*, but with the lesser *Khub*, a priest can only consecrate 3 *Bājs* with the Barsam of 5 *tais*.

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5 *panyi*. There are two *panyi*. The first 5 days from Astad to Aneran of the last month are called the lesser *panyi* (i e., 5 days) and the 5 *gathā* days just following are called the greater *panyi*.

⁶ i.e., during any of the 30 days of any other month

7 The Afrin of Rapithwin or of Gahambar or of Arda-fravash, as the case may be.

⁸ See Afrin Rapithwin.

* Amshaspand is here used generally for any Yazad or Amshaspand.

10 See *Airun-Rapithwin* § 31 (by P S. Masani).

The name of the Amshaspand (with the co-workers or *hamkūras*) must be recited at the place where it is indicated (in the Hamāzor, i.e., Afrin-i Rāpithwin)

When the Afringan (ceremony) of Gahambars is performed, one (Afringan) of Gahambar, one of Dahman and one of Sarosh should be recited¹, and at the place where the name of the Amshaspand¹ is to be recited (in the Afrin-i Gahambar), it should be recited thus: *mainoi gāh Gahambar Medjozarem² gāh kharat berezat khodai piruygar ba hayār va pusht va panāh-i hamā vehān mazdayasnān³*, or the name of the Gahambar which is (to be celebrated) should be taken, and the name of the Amshaspand (i.e., Yazad or Amshaspand which presides over that day) should be (also) recited

And during the Gahambar of the Panji (i.e., the 5 Gatha days), one Afringan of Gahambar,³ one of Yāvisādha⁴ and one of Srosh should be recited with the Hamāzor (i.e., Afrin) of the Panji.⁵

The Dibache or Introduction to the Afringan ceremony.

MU I. p. 354-358.

Darab Hormazdyar —The following names, among others, are remembered in this Dibāche — (pp 356-357)

- (1) Ervad Meher-panāh, Ervad Sṛbshyār.
- (2) Ervad Meherban, Ervad Khusro.
- (3) Bayo Pandit, Shoban Pandit
- (4) Shoban Pandit, Jeshal Pandit.
- (5) Yō-pantō-ashahē
- (6) Behdīn Jithra, Behdīn Behram
- (7) Behdīn Minocher, Behdīn Bahman
- (8) Behdīn Bahman, Behdīn Maneck.

MU. p 357 —After the recital of all the names, the following clauses are recited:—

دوروش مادرش ایدر یاد ناد انوشم روان روانی ما فروردان خویشان ایدر یاد ناد
انوشم روان روانی

MU I p. 354

If the Afringan-i Gahambar is to be recited, then according to some Rivayets, the name of the particular Gahambar (say, Medjozarem) should be remembered in the Afringan, thus —

مبنوی گاه گهنبار میدیوزرم گاه خرت و نرزت خدای فیدروزگرو بهار و پشت ویناه
وہان مازدیسنان برساد — ہکارہ آبروز خواندن — بس اوا ہما امشاسعدان فیدروزگرو روان
یشت اشو فروہر زرتشت اسعتہمان برساد

Compare this with the Shehenshāi mode of recital which is:—

مینو رتو ہرزہ بلند گم گهنبار میدیوزرم برساد⁶

¹ Here Amshaspand is generally used for one of the 5 Gahambars on which day the Afringan ceremony is performed

² Medjozarem (the first Gahambar) or, for the matter of that, any of the other Gahambars when this ceremony is performed

The clause here given is recited by the Kadimī Mobods here as well as in Persia, whereas the Shehenshahis here recite instead 'mainyo ratvo borozat buland gāh Gahambar' (such and such) (See Masāni, p 72 § 38)

³ It should be noted that Dastur Barzo's Rivayat gives only one Afringan of Gahambar, whereas other Rivayats (see above) tell us to recite two.

⁴ i.e., the Afringan of Gatha

⁵ i.e., the Afrin of Gahambar.

⁶ See Dastur Barzu's Rivayat above, p. 353

MU I pp. 355-356

(1) If the Afringan for Zindah-Ravān is recited, the name of the living person should be mentioned thus —

این خوشنومنی نام چشمنی زنده روان فلان فلان برسد

(2) In the Introduction to the Afringan, the following clause is invariably recited here by the Shehenshāh. —

(1) *Yazashna karda-hom* ; (2) *Darun yashta-hòm* ; (3) *Myazd hamī-rānīm*.

In this Rivayat it is said that if the Yasna ceremony is that day performed, then the first part of the above clause should be recited ; if the Darun ceremony is also performed, then the second clause, with the first, should be recited , and if there is Myazd, i.e., in the Afringan ceremony, fruits, flowers, water, &c , are arranged and put before the priest, then the third part of the clause, with the first two, should be recited

MU. I. pp. 358-59.

For the Afringan Ardāfravash, recited on the day of the death of a person, in Iran, the *karda* of *Tāo-ahmi-nmāne* is given and the *karda* of *Yā-visādha* is enjoined to be recited in the 10 days of Farvardgan only, i.e., in the *Panji-i-meh* and *Panji-i-keh*.

The Myazd ceremony.

MU. I. pp. 361 ll 16-19 to p 362 l. 1.

The Myazd ceremony can be performed for 5 days only in a month : viz., Meher, Rashna, Behram, Astad and Anirān

Myazd is said to be this that whatever fruits (there may be) are brought and placed before the Zōd (Zotī, or, the officiating priest) . . . That person is called Zotī who commences the Afringan

Afringan of Vanant Yazad.

MU I p 364

This Afringan is here said to be recited on the day Ormazd of the month Farvardin, in the Aiwisruthrem-gāh at night, whereas the practice here is to recite it in the Hāvān-gāh i.e., in the morning, of the same day.

Afringan of Ardāfravash.

MU I pp 370-371 ll 1-2.

On the day Farvardin, month Adar and on the day Khorshed of the month Dae, Afringan of Ardafravash should be recited. The writer (Darab Hormazdiar himself) gives the *karda* of “*Yā-visādha*” on the authority of the ancient books of Avesta and Zand (کتابهای اوستا و زند قديم) but states that the Rivayats from Persia say otherwise, i.e., according to the Rivayats, the *karda* of “*Tāo-ahmi-nmānē*” should be recited.

These “ancient (*Qadim*) books of Avesta and Zand” used by Darab and quoted in his Collection several times are the manuscripts as found by him in India, as distinguished from Rivayat manuscripts on the same subject, written in, and brought from, Iran : (cf p. 315 ll. 4-6 and p 351 l. 11 et seq)

The Afringan of Sarosh.

MU. I. p. 386 ll. 18-19 to p. 387 ll. 1-3.

This Afringan (of Sarosh), can be recited after all Afringans, *e.g.*, after Afringan of Gahambar, of Rozgār, of Rameshni (*i.e.*, of Ram Khastra), of Behram Izad and of every one of the Amshaspands and of Rapithwin—*i.e.*, it can be recited after every Afringan; but this Afringan cannot be recited in 7 places (which are the following) · (1) When a man dies, and at the dawn of the 4th day when the Dahman Afringan is recited, and (2) on the 10th day after the death and on the Siruze (*i.e.*, the 30th day after death)—in these three places, the Afringan of Sarosh cannot be recited, and again after the Afringan of Nonabar *i.e.*, when a person is initiated a Herbad, Afringans are recited for 4 days, and at these places also (the Afringan of Sarosh) is not ordered (to be recited).

Doā-i Behrām-Varjāvand, the king of the Mazdayasnān Religion, or, Chithrem Buyād,¹ otherwise called Dahman Afrin.

MU. I. pp. 405-408—H.F. f. 223.

May there be always manifest,² in this house of the righteous (plenty and prosperity)—may there be the approach of plenty and prosperity through the assistance of the Yazads and may there be the lodgment of the good and the friendly therein.

May the Amshaspands and Frohars come in this house with satisfaction, and being satisfied invoke blessings on this house and depart therefrom with delight. May they carry away from this house the Yasna, praise, invocation and the embellishment (of worship), and the righteousness of duties and meritorious deeds to the Creator Ormazd and the Amshaspands. May they not depart from this house of us who are the Mazdayasnāns, complaining for anything whatever.

May the wives and children (of every one of you) live long—you who have celebrated the Myazd (offering) and have become worthy of equal merit (by the performance) of the Yasna, Darun, Myazd³ and Afringan ceremonies, one by one,⁴ each severally and separately and all⁵ together—and abide and make a lodgment (*māhmān*) (here) for a long time. Those of you who have no (wives and children)—may God fashion them and give them to you (so that they may live here) for 150 years and after 150 years (*i.e.*, when they die), may their lineage be connected with the triumphant Soshyos.

You, the righteous ones, (live) for ever in delight and merriment. May there be hair⁶ on your head (*i.e.*, may you be ever young), a bowl of wine⁷ in your hands,

¹ It appears from Kamdin Shapur's Rivayat (MU I p. 351 ll. 8-11) that this benedictory formula was pronounced after the recital of the Gahambar Afringan.

² آشکارا, بیدار Per Pāh. 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀 and Per 𐬀𐬭𐬀𐬭𐬀𐬭𐬀

³ 𐬀𐬭𐬀𐬭𐬀 for myazd

⁴ add 𐬀𐬭𐬀𐬭𐬀 after 𐬀𐬭𐬀𐬭𐬀

⁵ 𐬀𐬭𐬀 for hamā

⁶ For 𐬀𐬭𐬀𐬭𐬀 read 𐬀𐬭𐬀𐬭𐬀 ⁷ 𐬀𐬭𐬀𐬭𐬀 = *mar va jān*.

aromatic flowers in your arms¹ and the sound of music² in your ears, and may you be always in company of your friends. May you—the righteous ones—abide for long (in this world) and with embellishment so that whatever is to happen may reach you the sooner.³

May those men—the restorers of the law, the adorners of the world, and the practisers of righteousness—*viz*, Oshedar of Zartosht, Peshotan son of Vishtasp and Vahārām Hamāvand (*i.e.*, the brave or the victorious) come and arrive the sooner⁴ for the revelation of the religion, who will connect the law and the religion with the Faith of Ormazd.⁵ May they make current the good religion and the good mandates in the Iranian countries and extirpate irreligiousness and evil mandates from Iran. May the upholders of the religion attain to happiness for the sake of their faith, until the coming of those men⁶—the restorers of the law the adorners of the world⁷ and the practisers of righteousness—*viz*, Oshedar of Zartosht, Peshotan son of Vishtāsp and Vahrām Hamāvand. May the fortunate prince of the time be regardful of, and keep a benignant eye on, all the righteous ones of the good faith,—the wearers of the Kusti and the Zoroastrians of the seven regions. May the righteous ones be nourished and protected under him and the wicked be struck and extirpated, by him⁸ in order that the righteous may have their desires fulfilled.

Whatever⁹ has been made manifest through this Dahmān Afrīn (*i.e.*, the blessings for the pious)—may God give them, the sooner, ten for one, a hundred for ten, a thousand for one hundred, ten thousands and myriads¹⁰ for a thousand. May it continue long and lodge¹¹ with them.

Everything which pertains to the Yazads¹² may go to the Yazads, and whatever pertains to the righteous may arrive unto the righteous. May it be so, may it still be so, as we have pronounced blessings¹³. May it be in accordance with the wish of the Yazads and Amshaspands. May the glory of the pure Mazdayasnān religion be victorious.

1 After 𐬨𐬀𐬭𐬀 add 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 as in H.F.

2 𐬨𐬀𐬭𐬀 (= 𐬨𐬀𐬭𐬀) of Per. 𐬨𐬀𐬭𐬀 music.

3 Referring, as in the following sentence, to the resurrection and renovation of the world,

4 𐬨𐬀𐬭𐬀 for *zud*: Per. 𐬨𐬀𐬭𐬀

5 After 𐬨𐬀𐬭𐬀 omit 𐬨𐬀𐬭𐬀 and add *ān-i Ormazd dīn*, as in other copies.

6 For 𐬨𐬀𐬭𐬀 read *wardān-i* 7 *gehān-virāstār* is omitted.

8 After 𐬨𐬀𐬭𐬀 add 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀

9 For 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 read *har-chē*.

10 After 𐬨𐬀𐬭𐬀 add 𐬨𐬀𐬭𐬀 as in H.F.

11 For 𐬨𐬀𐬭𐬀 read 𐬨𐬀𐬭𐬀.

12 For 𐬨𐬀𐬭𐬀 read *ān-i Yazdān* or *Yazdān*.

13 𐬨𐬀𐬭𐬀 is for *āfrīn* of *Yatha.āfrīnām*.

Nemāz-i Auharmazd.

MU. I pp. 411-413.

Homage, to Ormazd, the radiant and glorious, omniscient, wise,¹ powerful, omnipotent, pardoner, giver of all good, preserver of all good, retarder of all harm, resplendent, truthful,² victorious, resplendent King, worthy of praise and holy.

I am grateful to Thee, O Creator Ormazd. I am grateful by my thoughts, I am grateful by words, I am grateful by deeds. O Creator, I am grateful to Thee that the prosperity of the times has reached³ me and that the adversity of the times has not reached⁴ me. I am grateful [to Thee] that the beauty of the sky, the width of the earth, the length of the river, the height of the sun, the flowing of water, the growth of trees, the heat of the sun, the light of the moon and the stars in the sky (have lasted) from the beginning of creation to this day⁵ and (will last) from this day upto the resurrection and future existence.

O Creator Ormazd, I am grateful to Thee by my thoughts, I am grateful by my speech, I am grateful by my deeds. O Creator, I am grateful that Thou hast made me an Air (Aryan, Iranian) and a *Vehdin* (one of the good religion), that Thou hast given me understanding, intelligence and conscience,⁶ the light⁷ of the eyes, hands and feet, pleasant food, good⁸ apparel, and all this⁸ good Thou hast given me in accordance with my wish.

O Creator, I am grateful, by my thoughts, words and deeds, every day a thousand times and a myriad of times. I am grateful to Thee, O Creator Ormazd, by my thoughts, I am grateful by my words, I am grateful by my deeds. O Creator, thanks be to Thee that I am created of human essence, that Thou gavest me the senses of hearing, speaking and seeing,⁹ that Thou hast created me free and not a bondsman, that Thou hast created me a man and not a woman,¹⁰ that Thou hast created me as one eating (my meals) with (the recital of) Vāj and not as one eating chatteringly. I pay homage to Thee,¹¹ O Thou Creator, when I see¹² Thy creatures

1 Some copies { For the translation into Persian of this piece, and چهرم بناد see
add *dānā*. { Tīr Andaz: "Khordeh-Avesta" pp. 342-50 and 374-82.

2 شهباز; Some read Shāh-i: Better *Sahn*, Per شهباز *lat.*, erect, straight.

3 For شهباز better *āmad*, as in other copies

4 For شهباز, read only شهباز

5 az. bundahesh tā imroz va az. These words should be added after شهباز .

6 شهباز cf. Pah شهباز *lat.*, heart, mind. Some copies give *ārām*, i.e., comfort.

7 For شهباز better read *roshn* with other texts.

8 شهباز The second word stands for *va in* (and thus): or as in some texts, read it *nān* for *nūn* (= *aknūn*, i.e., now)

9 شهباز for *binā* i.e., sight.

10 For شهباز read شهباز. As shown by

Darmesteter, this is an idea foreign to the Avesta.

11 After شهباز add *iō.dādār kē.ān i iō*.

12 For شهباز read *vinam* = I see.

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On Gahambars and the use of Sudāb.

MU. p 427 ll 9-18.

Kama Bohra —The first Gahambar is Medyozarem. When it is celebrated and the Afringan is recited, it is such a merit as though 1000 lambs with young ones would have been given in charity to the pious (*ashō-dād*), the good and the worthy, for the sake of one's soul. For the Medyoshem-gāh, 1000 cows and calves, for the Petishaham Gāh, 1000 horses with colts, for the Ayāthrem-gāh, 1000 camels with young ones, for the Medyārem-gāh, a thousand in number of every kind (of cattle) I have spoken,¹ for the Hamaspathmedem-gāh, there is such merit as though all the seven regions of the earth and whatever is in them would have been given as *ashō-dād* (i.e., as a gift to the pious) for the sake of one's soul, to the righteous, the good and the worthy. The merit (spoken of above) would accrue only at that time when all the six Gahambars have been celebrated in aggregate, but if only one Gahambar out of this total (of six) has been celebrated, the merit thereof would not be more than (giving as a gift to the pious) 1000 lambs. Until the *darun* of the Gahambar has been celebrated, nothing should be eaten, nor should anything thereof be taken away, and if one steals anything from the Gahambar-festival, (that celebration of) the Gahambar is vitiated and there is no merit in it. He who, during the year, does not consecrate the Gahambar or does not celebrate it, or does not eat or give anything thereof (to any one) is a *marganjan*.

MU p 427 ll 17-18 = H F f 124

Maneck Changa —A Gahambar should be celebrated² with usages which are right and proper.³

MU I p 428 to p. 429 l 1.

Bahman Punjyā —After the invocation of blessings, let it be known to the Dasturs (of India) that Behdīn Bahman son of Asfandiyar so represented to these humble ones⁴ that there was no *sudāb* (the plant 'rue') in that quarter (i.e., in India). Now, some of it has been sent by this humble servant for that place so that during the Gahambar-festival it may be burnt, and may (also) be placed on the *darun* and may be tasted, because the Gahambar-festival is so precious and every year there are six Gahambar-festivals. As Jamshed has instituted this Gahambar festival, it is on this account that the Creator Ormazd has shown the merit thereof to Jamshed. It was the custom with Jamshed that he would send to the kitchen every stranger, i.e., a foreigner who would come from outside, so that he might partake of the food and go away. One day, a *div* assumed the form of a *darvish* and came to the court of King Jamshed and wanted food that he might eat it. Jamshed, as was his wont, sent him to the kitchen and he devoured whatever there was in the royal kitchen and said: "I am still hungry, make me satiated with food." The cook went and informed Jamshed accordingly. Jamshed said: "Make a meal of as many flocks of cattle and sheep as he can eat thereof so that,

¹ For, از هر جلدی که گندم هزار عدد —one copy gives چهل و سه هزار و سیصد و پنجاه و دو عدد.

² برآمد *lit*, stand by, abide by. S.D.B. دارند.

³ پاک و آویزه *lit*, pure and clean.

⁴ i.e., the Dasturs of Iran.

he may be satiated " The more the cook gave him, the more he wanted so that the former became helpless and went to Jamshed and explained him the circumstances of the case Jamshed was perplexed and said (to himself) "It will be a great disgrace, if they will say that there is not so much food in the kitchen of Jamshed as can satiate even one man " He said to the cook "Go away and kill as many horses and flocks of oxen and sheep as he wants and give it to him as food so that he may be satiated " The cook went away and acted accordingly until he was (again) helpless. He went to Jamshed and complained of it Jamshed cried out before the Creator Ormazd, and Bahman Amshaspand was sent by the Creator Ormazd, who said to him (Jamshed) Go, take hold of a yellow cow and kill it in the name of God and order it to be cooked in old vinegar mixed with garlic and the plant rue (*sudāb*) Then, in the name of God, take it out of the pot and put it before him (the *dev*) so that he may eat it " They acted accordingly and when the *dev* ate the first morsel thereof, he fled away from that place and vanished. Hence from that day Gahambar-festivals were instituted and whenever there happened a drought or distress, they killed a cow in this manner and cooked it with garlic and rue and ate it so that famine and want disappeared Zartosht Asfantaman, too, exhibited the Gahambar-festivals to men It is therefore necessary and highly meritorious that they should endeavour to celebrate the Gahambar and it is proper (to do so) When such is the case, *sudāb* (the rue) should be mixed with garlic and baked in fire. It should be made incumbent in the Gahambar festivals that they should taste it When such is the case, it is made manifest to them¹ that *sudāb* (i.e., the plant rue) is sent with Bahman (son of Asfandiar).

MU I p 429 ll 3-4 (MU II p 453)

Kaus Mahyār.—Q.—Which persons should taste of the meals prepared for the Gahambar ?

A—Every one may partake of the Gahambar-*chāshni*, except that it is not proper for the person who, although 15 years old, has not put on the Kusti He who has not undergone the Bareshnum (purification) should not also (partake of it).

MU. I p. 429. (Antia's MS. f 273).

Shapur Bharuchi.—If there is no meat (i.e., flesh of sheep, goats &c.) for the Gahambar festival, it does not matter. Except meat, every kind of fruit there may have been (brought) may be eaten in honour of the Gahambar with *vāj*,² or, it is allowable that everything that there may be, may be partaken of in honour of the Gahambar or everything which may have been consecrated may be partaken in honour of the Gahambar and thus the Gahambar celebration proves acceptable (to God and the Izads and Amshaspands) It is also enjoined that milk and wine should be used in the Gahambar celebration If there is milk or wine, then the Gahambar celebration proves acceptable (to God) and it is better Moreover, the rule about the Gahambar (celebration) is this that everything which has been used in honour of the Gahambar should be tasted and that Gahambar celebration proves acceptable (to God).

¹ i.e., the Dasturs and Behdins of India

² i.e., before and after eating, the prayer of grace (called نان خوردن) should be recited, and while eating, no one is allowed to speak, otherwise it is the sin of *dī āyān-juyeshni* i.e., the sin of eating chatteringly.

Secondly, in the Gahambars, (the consecration of the flesh of) the flying creatures, is not enjoined in place of meat, because there is no evidence thereof in the scriptures but out of helplessness, this may necessarily be done.¹

MU p 429 ll 6-7.

Kaus Kamdin (and not Kaus Kama) —Q—Ere this, your Honours, the Lords of Devotion² have issued an order about (the merit of) the fifth Gahambar *Mediarem* (Is it right?)³

A.—What the Dastūrs have said that (the reward) is of 1000 (cattle)⁴ of any kind is correct. It is so manifest in the good religion.

MU I p 429 ll 9-12

Dastur Barzu —About the consecration of the *darun* of Gahambar in Iran. The *darun* of Gahambar is consecrated with the Khshnuman of Ormazd Khodā, but in the Yasna and in the Afringan (of Gahambar), the Khshnuman *raihawō-berezatō* is recited As it (i.e., the Khshnuman) is given in the books of Yasna and Afringan, the writing about the Gahambar (i.e., the Khshnuman) is not given (here) They have repeated it with the Khshnuman of Ormazd-Khoda. The *darun* of the Gahambar may be consecrated at any period (*gāh*) of the day, but not during the night *Avanghāo* and *Staom* should not be recited in this ceremonial.⁵

MU p 434-436

Bahman Punjya —(in Persian verse) —[Dastur Noshirvan Marzban⁶ celebrated the Gahambar on the day Astad of the month Meher, A Y, 980 owing to an inspiration he got, while reciting the Vendidad, from the angel Sarosh about the great meritoriousness of this celebration.]

¹ This Rivayat is not in MU, supplied here from Antia's MS

از روایت شاپور بوچی—اگر در گهنبار گوشت نباشد تعلق بدست الا گوشت هر صدفی کم باشد نه بدست گهنبار بواج خورد و یا هر چندی کم باشد نه بدست گهنبار خوردن یا هر چیزی کم ازان یزاندن باشد نه بدست گهنبار خوردن روا است و شاید کم گهنبار قبول شود و نیز اندر گهنبار هر جای شورو می فرموده است اگر شورو یا می نباشد گهنبار قبول شود و بهتر است و نیز روش گهنبار آنست که هر یک چند نه دلت گهنبار داشتم بخورد آن گهنبار قبول شود

دیگر آنکه در گهنبار بجای گوشت گوسفندان مرغ برزده فرموده است که در نوشتم گواهی بدست و اگر ناچار کند از سر درماید گی

² *ahmrt* a title of respect, applied to the Iranian Dasturs by their Indian correspondents

³ See MU I p 427 ll. 12-13

⁴ *kat*, a string of camels but we know that for the 4th Gahambar *Ayāthrem* 1000 camels with young ones are prescribed as a reward. Here *قطار* is simply a transcription of Pāz. *Katūach* (*tama ān*), meaning 'any whatever' In the Afrin-1 Gahambar the reward is *hazār.katūach tamr ān* i.e., 1000 of the flock of cattle of any kind (of cattle). As there was a doubt in the mind of the correspondents as to which species of cattle was meant, this question was asked.

⁵ These *karlus* of *Avanghāo fravashayō* and *Staom* (See Yasna) are only recited in the Yasna ceremonial of *Ardafravah*, of *Gatha* and of *Vispeshām*

⁶ High-priest of Kerman. It was this pious and erudite scholar who has versified the various religious themes constituting the Rivayat of Behdin Bahman Asfandiar (Bahman Punjya), so profusely scattered all over the two lithographed volumes of Darab Hormazdiar's classified Rivayat.

**Story of the Gahambar celebrated by Noshervan the Just and
Marzban Kārsūni**

MU pp 436-439

Bahman Punjya —(Persian verse) —Once Noshervan the Just celebrated the Gahambar in Havan-gāh of the Ahunavad Gatha. All the men of his extensive empire, high as well as low, participated in the festival and a large sum, befitting the great king, was expended on it. Noshirvan thought that no one before him had acquired such meritoriousness as he. The same night he saw a handsome youth in a dream, who told him that one Marzban of Karsan had that day acquired, through his own celebration of the Gahambar, great meritoriousness which could not even be compared to that accruing unto Noshirvan. Noshirvan sent for this Marzban and wanted to know how the latter celebrated his Gahambar. Marzban told him that he was unable to attend to Noshirvan's celebration of the Gahambar and hence he sold one leaf of his double door and out of the income celebrated the Gahambar as best he could. Noshirvan wished to purchase the merit of the Gahambar of Marzban, but the latter refused to sell it. Noshirvan asked of his ministers how Marzban had attained to such high merit. They told him that Marzban expended half his belongings in this world by selling one-half of his doors on the celebration of the Gahambar, whereas Noshirvan, although he spent an enormous sum, must have spent only one *diram* out of a thousand from his inexhaustible treasures.

Thus the writer wants to inculcate on the reader the extreme meritoriousness of the consecration of the Gahambar. If the participator be rich or poor, it matters not, every one must give his mite, as best he could, towards the celebration. If one is unable to perform the Gahambar ceremonial, then two or three combined must participate in it, if this is still impossible then what is called the Gahambar-i Toji,¹ wherein all the poor celebrants assemble together and take part, should be consecrated. (Cf Saddar Nazm Ch 94).

The Zend or Commentary of the Afringān-i Gahambar.

MU. pp 439-47=H F f 28

Kama Bohra. —[This portion here is given as a commentary of the *Afringān-i Gahambar*, as it is so given in all Pahlavi MSS, whence it is now transferred to the *Afrin-i Gahambar* and so recited here by the Shahanshāhi priests.]

Who is a Herbad?²

MU. p 464 ll. 1-5=H.F ff 5-20.

Kama Bohra —[After describing how the Yasna-service should be conducted during the first 5 Farvardegan days and the 5 Gāthā days, the writer—Dastur Shehriar Ardeshir Erach Rustom states that that person only should be entitled a Herbad (or, a fully qualified priest) who knows how to celebrate the Yasna of Gāthābyo, of Gahambar and of Rapithwan³.]

¹ Cf. نوزیدن = to collect also نوژی = a schoolboy's picnic

² It should be noted that the heading given here on p 464, viz, *Nirang piruz bād khorah āviz. din-i mazdayasnān*, is not the proper heading of this piece. This formula simply marks the end of the above *Yazashn dai panji*, i.e., the Yasna-service during the five Gāthā days of the Farvardegan, described on pp. 453-463.

³ For MU. I. p. 464 ll. 6-11 see MU. I. p. 483 ll. 19 to p. 484 ll. 1-4.

MU I p 464 ll 6-9=HF f 228 and f 435

Kamdin Shapur — With a barsam of 5 *tīs* (a metallic rod or a twig), any *darun*-service (can be consecrated), 7 *tīs* for the *darun* of *Nonabar*, *Fravashi* (i.e., of Arda-fravash) and of *rathwō-berezatō*; 9 *tīs* for (the consecration of) the *darun* of the King or of a Mobadān-Mobad, 13 *tīs* for the Yasna-service of Rapithwan; 21 *tīs* for any Yasna-service, 33 *tīs* for the Visparad and Vendidad service. For every Yasna, 2 *frāgām tīs*¹ are required.

With (a *barsam* of) 5 *tāis*, 10 *darun*-services can be consecrated, with (a *barsam* of) 3 *tāis*, one *darun* (can be consecrated), and with (a *barsam* of) 7 *tāis*, one *darun* can be consecrated ³

The *Khshnuman* of the Vendidad.

MU. p. 464 ll. 9 et seq.

Kamdin Shapur —In this Khshnuman, the portion recited by the Shahanshahs here, in an undertone, beginning with '*humata, hukhta, hvarshata* &c.' is not given.

The paragra ceremony.

MU. pp 467-482

Jasa —The following points should be noted —

(MU p 469 l. 1) —(1) The *Auyangan* can be taken from any green tree except the pomegranate or the tamarisk (*gaz*) tree.

(2) p. 469 —The difference in the ceremonies of *taking the aivvyangan*, as practised in Iran and India —

Indian ceremony gives the formula —Khshnaothra Ahurahe Mazdāo Ashem 1.
 Iranian " " " " " " 3.

The Iranian ceremony as indicated here states that at the time of plucking the *anwyangan* nothing should be recited, whereas according to the Indian ceremony, at the recitation of *Vohu vahishtem* &c, the *anwyangan*, i.e., the leaves of the date tree or of any other tree should be plucked.

(3) p. 469—*Binding the Barsam*.—

For the introductory formula "*Khshathrahe vairyehē, &c.*" of the Indian ceremony, the Iranian ceremony only substitutes *Ahurahe.Mazdāo raevato.kharenanghatō* only.

¹ The *tar* put on the Māh-rui for offering the *zur* i e, Zaotbra-water to the *barsam*.

² The practice now-a-days is that a *barsam* of 5 *tāi* is used in the consecration of any *bāḡ* or *darun*-service. A *barsam* of 7 *tāi* is used only for four days by one who is to be initiated a herbad (i.e., a *nōnābar*). One with 3 *tāi*s is no longer used. Again, if a herbad is qualified with the smaller *khub* ceremony, he can consecrate 3 *darun*-services only with a *barsam* of 5 *tāi*s, but if he is qualified with greater *khub* i.e., the *khub* of *Minō-nāvar*, he can consecrate 9 *darun*-services.

Again, if a priest ties a *barsam* of 5 *tāis* with the smaller *khub* ceremony, he can consecrate 3 *darun*-services only with such a *barsam*, but if he ties a *barsam* with the greater *khub* (i.e., of *Minō-nāva*), he can consecrate as many as 9 *daruns*.

With this Rivayat, Cf. MU. I. pp 481 ll. 13-19 to p. 484 ll. 1-2.

For the varying numbers of the Barsam twigs used in various services, See Nirangustan ff. 167-168.

(4) p 482 ll 9-13. It seems that the Indian correspondents of those times must have written to the Iranian Dasturs about the teaching of the Vendidad falling into disuetude, hence the following reply —“ You had written that the Yasna¹ was taught by a person 70 years old, who was descended from a Dastur (i.e., who was of the priestly class) and then the Visparad (was taught) · then it is very easy to teach *jud-div-dād*. The reason is that Yasna and Visparad are to be committed to memory (*azbar*), and *jud-div-dād* (i.e., Vendidad) which is to be recited from the book is very easy Why is this become so difficult to the dear ones (i.e., the Indian priests) ?—Every Dastur ought (to know how to) consecrate the *jud-div-dād* The 22 *fargards* are to be recited from the book. Certainly (and this ‘certainly’ is repeated a thousands times) you should not omit teaching and consecrating the Vendidad ”²

The Barsom.

MU p 484 ll. 5-12=H F. f 247.

Kamdin Shapur.—Ys. 24 § 3, or, Visp. 11 §5 quoted —“ This tree of the Baresman, the most help-giving prayer offered at the proper time and the recollection and practice of the good Mazdayasman religion.”

Pah. Version (done into Pazend-Persian) :—

کد د سزلهو رتبه د بارسمان ولسو له پلستو سزلهو ولسو
سز د سزلهو د بارسمان ولسو

Ys. 57. karda 2. (whole) quoted and translated according to Pahlavi Version :

سز د سزلهو رتبه د بارسمان ولسو
سز د سزلهو رتبه د بارسمان ولسو
om. in Rivayat
سز د سزلهو رتبه د بارسمان ولسو
سز د سزلهو رتبه د بارسمان ولسو

“ Who first spread forth the Barsom, 3-fold, 5-fold, 7-fold and 9-fold, as high as the knee and the middle of the thigh [(with separate layers (or, selections) keeping the bundles apart, which when so it was (arranged), was just what it should be,] for the Yasna of the Ameshaspands

MU p 484 ll. 12-15

[*Kamdin Shapur*] and not *Shapur Bharuchi*.—The Barsom should be (made) from the tree, but it should not be (made) of metal, as, it is said in the Avesta :—

*Yo.urvarām baresma frastarenti hamō-vareshajim.pouru. f'avākhshem*³

سز د سزلهو رتبه د بارسمان ولسو
سز د سزلهو رتبه د بارسمان ولسو

¹ يشت originally used for the Yasna

² For MU I. p 482 ll. 15-19 to p 483 ll 1-6, see MU. I. p. 15.

³ See Nirangastan f. 179 a cf. also Vd. 19 § 18.

“He who spreads the Barsom of the tree, with one stem but many branches : whose stem is one, but whose limbs are several.”

i e, the Barsom should be made from the tree, *i e*, the tree of the pomegranate or of the tamarisk (*gaz*) but the Barsom should not be (made) of metal, as it is nowhere so ordered and we do not know anything of it ¹

Antia's MS f 303 (MU. p. 484).

Shapur Bharuchi —The Barsom It has been ordered that it should be 3-fold, or 5-fold or 7-fold, or 9-fold All these Barsoms strike and destroy the Daevas How many (twigs of Barsom) for the Dasturs, how many for the kings, how many for the Amshaspands, how many for the agriculturists, how many for the Gahambar, how many for the Hu-tukhsh *i e*, the artizans—every one of these (Barsoms) have been ordered for their (proper) stations These Barsoms strike and destroy the demons as the evidence thereof is (thus) manifest in the Avesta. *thri-yakhshtishcha*, &c, (Ys. 57 karda 2)²

Thirty-three *ālāts* or apparatus of the Yasna-gāh.

MU p 484 ll 16-19 to p 485 ll 1-5=H F. f 3

Kama Bohra and Nariman Hoshang —Q.—What are the 33 *hunar* round about the Havan ?

A —Thryascha thrisāscha nazdishta, &c, (Ys I § 10). These 33 *hunars* are these. They are the apparatus³ of the Yasna-service, used when they perform the Yasna with the 21 Nasks of the Avesta in the Yasna-gāh The *hāvan* (metallic mortar), the *jāmdān* (the vessel holding the *jvām*, *i e*, milk), the *urvarām*, the *parāhom*, the Barsom and the apparatus³ of the Yasna-service of all kinds are 33. There are 33 antagonisms of Ahriman for the religion and for the destruction of (all these), each one (of these apparatus) is created for the annihilation of one

¹ See MU II p 32 l. 18

² Thus Rivayat is omitted in MU., Antia's MS gives it thus. —

از روایت شاپور بروچی — برسم سم تا و پنج تا و هفت تا و نم تا کم فرموده است
آنچه برسمها زد و شکست دیوان است کم دسوران را چند و نادرانرا چند و امشا
سفندار را چند و برزگرانرا چند و گاهنبار را چند و بتکششان کم کسب میکنند آنرا چند این
هر یک نمرتیم خویش فرموده است و ازین برسم ردو شکست دیوان است چنانکه ماوسدا
گواهی پیدا است

³ ساز is here the same as apparatus, implements, utensils and other organic requisites used in the Yasna ceremony

(antagonism): This has been taught to Zartosht by the Creator Ormazd and Zartosht taught men how this should be done.¹

MU. I p 485 ll 7-10=H F. f 377

Maneck Changa :—Q—What are the 33 crafts (*pisha*) of the Herbad?

A.—They are:—Vispaeibyō. aebyō. ratubyō i.e., all the chiefs (*rad*) which are holy (Ys I § 10). These 33 (*hunar*s) which are round about Havan and about which Ormazd taught Zartosht and Zartosht taught men how it should be done. These are 33 crafts (*pīsha*) of the Herbad's wherewith they perform the work of the Yasna in the Yasna-(gāh). There are 33 wicked² counterparts³ thereof (created) by Ahriman, and every craft or implement (*pīsha*) is for the destruction of one counterpart of Ahriman.

¹ Cf. Ys I. § 10 (Pahlavi version) —

١٣٣٥ ل ١٤٠٦ هـ ١٣٣٥ ل ١٤٠٦ هـ ١٣٣٥ ل ١٤٠٦ هـ ١٣٣٥ ل ١٤٠٦ هـ ١٣٣٥ ل ١٤٠٦ هـ

1194 1850 1852 1854 1856 1858 1860 1862 1864 1866 1868 1870 1872 1874 1876 1878 1880 1882 1884 1886 1888 1890 1892 1894 1896 1898 1900 1902 1904 1906 1908 1910 1912 1914 1916 1918 1920 1922 1924 1926 1928 1930 1932 1934 1936 1938 1940 1942 1944 1946 1948 1950 1952 1954 1956 1958 1960 1962 1964 1966 1968 1970 1972 1974 1976 1978 1980 1982 1984 1986 1988 1990 1992 1994 1996 1998 2000 2002 2004 2006 2008 2010 2012 2014 2016 2018 2020 2022 2024 2026 2028 2030 2032 2034 2036 2038 2040 2042 2044 2046 2048 2050 2052 2054 2056 2058 2060 2062 2064 2066 2068 2070 2072 2074 2076 2078 2080 2082 2084 2086 2088 2090 2092 2094 2096 2098 2100 2102 2104 2106 2108 2110 2112 2114 2116 2118 2120 2122 2124 2126 2128 2130 2132 2134 2136 2138 2140 2142 2144 2146 2148 2150 2152 2154 2156 2158 2160 2162 2164 2166 2168 2170 2172 2174 2176 2178 2180 2182 2184 2186 2188 2190 2192 2194 2196 2198 2200 2202 2204 2206 2208 2210 2212 2214 2216 2218 2220 2222 2224 2226 2228 2230 2232 2234 2236 2238 2240 2242 2244 2246 2248 2250 2252 2254 2256 2258 2260 2262 2264 2266 2268 2270 2272 2274 2276 2278 2280 2282 2284 2286 2288 2290 2292 2294 2296 2298 2300 2302 2304 2306 2308 2310 2312 2314 2316 2318 2320 2322 2324 2326 2328 2330 2332 2334 2336 2338 2340 2342 2344 2346 2348 2350 2352 2354 2356 2358 2360 2362 2364 2366 2368 2370 2372 2374 2376 2378 2380 2382 2384 2386 2388 2390 2392 2394 2396 2398 2400 2402 2404 2406 2408 2410 2412 2414 2416 2418 2420 2422 2424 2426 2428 2430 2432 2434 2436 2438 2440 2442 2444 2446 2448 2450 2452 2454 2456 2458 2460 2462 2464 2466 2468 2470 2472 2474 2476 2478 2480 2482 2484 2486 2488 2490 2492 2494 2496 2498 2500 2502 2504 2506 2508 2510 2512 2514 2516 2518 2520 2522 2524 2526 2528 2530 2532 2534 2536 2538 2540 2542 2544 2546 2548 2550 2552 2554 2556 2558 2560 2562 2564 2566 2568 2570 2572 2574 2576 2578 2580 2582 2584 2586 2588 2590 2592 2594 2596 2598 2600 2602 2604 2606 2608 2610 2612 2614 2616 2618 2620 2622 2624 2626 2628 2630 2632 2634 2636 2638 2640 2642 2644 2646 2648 2650 2652 2654 2656 2658 2660 2662 2664 2666 2668 2670 2672 2674 2676 2678 2680 2682 2684 2686 2688 2690 2692 2694 2696 2698 2700 2702 2704 2706 2708 2710 2712 2714 2716 2718 2720 2722 2724 2726 2728 2730 2732 2734 2736 2738 2740 2742 2744 2746 2748 2750 2752 2754 2756 2758 2760 2762 2764 2766 2768 2770 2772 2774 2776 2778 2780 2782 2784 2786 2788 2790 2792 2794 2796 2798 2800 2802 2804 2806 2808 2810 2812 2814 2816 2818 2820 2822 2824 2826 2828 2830 2832 2834 2836 2838 2840 2842 2844 2846 2848 2850 2852 2854 2856 2858 2860 2862 2864 2866 2868 2870 2872 2874 2876 2878 2880 2882 2884 2886 2888 2890 2892 2894 2896 2898 2900 2902 2904 2906 2908 2910 2912 2914 2916 2918 2920 2922 2924 2926 2928 2930 2932 2934 2936 2938 2940 2942 2944 2946 2948 2950 2952 2954 2956 2958 2960 2962 2964 2966 2968 2970 2972 2974 2976 2978 2980 2982 2984 2986 2988 2990 2992 2994 2996 2998 3000 3002 3004 3006 3008 3010 3012 3014 3016 3018 3020 3022 3024 3026 3028 3030 3032 3034 3036 3038 3040 3042 3044 3046 3048 3050 3052 3054 3056 3058 3060 3062 3064 3066 3068 3070 3072 3074 3076 3078 3080 3082 3084 3086 3088 3090 3092 3094 3096 3098 3100 3102 3104 3106 3108 3110 3112 3114 3116 3118 3120 3122 3124 3126 3128 3130 3132 3134 3136 3138 3140 3142 3144 3146 3148 3150 3152 3154 3156 3158 3160 3162 3164 3166 3168 3170 3172 3174 3176 3178 3180 3182 3184 3186 3188 3190 3192 3194 3196 3198 3200 3202 3204 3206 3208 3210 3212 3214 3216 3218 3220 3222 3224 3226 3228 3230 3232 3234 3236 3238 3240 3242 3244 3246 3248 3250 3252 3254 3256 3258 3260 3262 3264 3266 3268 3270 3272 3274 3276 3278 3280 3282 3284 3286 3288 3290 3292 3294 3296 3298 3300 3302 3304 3306 3308 3310 3312 3314 3316 3318 3320 3322 3324 3326 3328 3330 3332 3334 3336 3338 3340 3342 3344 3346 3348 3350 3352 3354 3356 3358 3360 3362 3364 3366 3368 3370 3372 3374 3376 3378 3380 3382 3384 3386 3388 3390 3392 3394 3396 3398 3400 3402 3404 3406 3408 3410 3412 3414 3416 3418 3420 3422 3424 3426 3428 3430 3432 3434 3436 3438 3440 3442 3444 3446 3448 3450 3452 3454 3456 3458 3460 3462 3464 3466 3468 3470 3472 3474 3476 3478 3480 3482 3484

“Those lords who are the 33 lords of righteousness, round about Hāvani, and who are of the best righteousness—and it was inculcated by Ahura Mazda and promulgated by Zarathushtra.”

Cf. Dinkard Book VIII, Ch VII § 4 and § 17 :

[illegible][illegible]

עצמאות, וְעַתָּה עֲלֵנוּ לְעֵצָה וְלִפְעֻלָּה.

(§ 4) —“And this, namely, what efficiency (or, skill) is most required for the leadership of the presiding high-priest and other priestly authorities”

(§ 17) —' About the 33 chieftains that are nearest round the Haven, (as to) where, which, and how many are spiritual, and how many earthly, and which, the second and which, the third, (and so on) of the spiritual and the earthly beings."

Here no enumeration of the 33 chieftains is given in this summary of the Pājak Nask

See Haug's Essays (pp 275-276). Haug draws attention to the 33 (*trayaṣ-trinśad*) *devāh* of the Brāhmanas

See, also, pp 104-105 of the Sir J. J. Madressa Jubilee Memorial Volume Anquetil and Harlez take these 33 *humars* as the ceremonial vessels and other organic and inorganic requisites used in the Yasna ceremony, such as *hūran*, *tashta*, *darun*, *urvaīām*, &c, &c Mr K R Cama takes these 33 *rad*s as the 12 *ratus* mentioned in Ys I and the 21 *ratus* mentioned in Visp I (See Translation of Yasna, by K E Kanga, p 13, note)

Mr S D Bharucha takes these to be the 33 *ayaras*, *asnyas*, *mahyas*, *yauyas* and *saredhas*.

Mr R J Dastur, in his edition of Darab Hormazdyar's *Ravayat* in Gujarati (p 56) thus gives the 33 *ratus* (mentioned in Ys I §§ 1-9).—

| | | | | |
|---|--------------------|----|----------------------|---|
| Ahura-Mazda and the Amshasponds | .. | .. | 7 | |
| The five-gāhs and the two hamkars of each | . | 15 | | |
| The Mahyas | .. | 3 | | |
| The Yaryas | .. | 6 | and the day when the | |
| | Yasna is performed | .. | .. | 1 |
| The Saredha | .. | 1 | | |

In all, 33, as mentioned in § 11,

۱۱۲۷ Pah—اوارون = اوارین ۲

3 3/3 measure, part, portion , also, law.

Fifteen characteristics of a Herbad and the five virtues to be practised by Behedins.

MU. I. p. 485 ll. 12-19 to p. 486 ll. 1-6 and ll. 16-17=H.F. f. 4. -

Kama Bohra, Jasa, and Nariman Hoshang.—Q.—What are the 15 virtues (or, characteristics) which the Hirbads should practise?

A.—The Hirbads who perform the Yasna should practise these (15) virtues :—

- (1) *Avija him.* = pure disposition.
- (2) *Asnit-kerat.* = innate wisdom.
- (3) *Din-aspanārgān.* = restoring or embellishing the religion.
- (4) *Yazdan-minidār* = remembering God.
- (5) *Mainyō-vinashni.* = looking up to the spiritual world.
- (6) *Pāk-minashna.* = of pure thoughts.
- (7) *Rāst-gavashna.* = of truthful utterance.
- (8) *Khardi-kunashna.* = doing deeds of wisdom.
- (9) *Yozdāthra-tan.* = of pure body.
- (10) *Shivā-hizvān.* = of sweet tongue.
- (11) *Narm-nask.* = having the Nasks by heart.
- (12) *Rast-avesta.* = reciting correct Avesta
- (13) *Pādyāv-sājashni.* = observing cleanliness (*lit.*, performing ablutions).
- (14) *Hiv.Nirang.* = knowing the *Nirangs* (ritualistic formulae) well.
- (15) *Nābar.zivān.* = living the life of a *Nābar* (*i.e.*, a qualified priest.)

The Herbadś should practise these virtues so that God and the Amśhaspands may be pleased with them, and their Yasna-services may be accepted (by them).¹

¹ Cf. the following passages with this :—

(1) Dādīstān : Purishna 47 § 38 :—

1. **התאמה:** המסמך מתאים לפרק 10, סעיף 10א(ב) של חוק המבחן, לפיו על המועמד להציג ראיות לכך שהוא מתאים לתפקיד.

Here, in this quotation the first 14 out of the 15 virtues are the same as in this Rivayat, but the last one of the Rivayat, viz., *nābar-zuvā* is نـبـر و نه عیب which means "undivided and faultless"

Hence it appears that *nābar-zivū* which in itself gives a good meaning is read incorrectly from this Pahlavi original

(2) Cf. Epistle I. Ch. II § 2 :—

[illegible]

A righteous man, of fluent speech, of truthful utterance, chanter of the Gathas, knowing the *nirangs*, trained for the work, of renowned disposition and a friend of the soul.

(3) Cf. also Vd. 9 § 2. (Pah.) :—

[illegible]

i.e., a righteous man....who is a (fluent) speaker (i.e., he can speak (well)), a truthful speaker (i.e., who does not tell a lie), inquirer of the Māthra i.e., who has performed the Yasht (i.e. who is qualified as a Hirbad), and holy, who knows well the purification (as enjoined) by the Mazdayasman religion (i.e., who knows the *Nirangs*).

MU. I. p. 486 ll. 8-14 = H.F. f. 5.

Kama Bohra :—Q—What are the 5 virtues which the good should practise ?

A.—These 5 virtues are the following :—

(1) They should know how to praise¹ and propitiate God so that they may be grateful.

(2) (They should know) the goodness of the good so that they may learn goodness from the good.

(3) They should keep away vice² and defects from themselves.

(4) They should act up to the sayings of the Poryotakeshān and the Dasturs so that the soul may be released (from hell) thereby, and they may go to heaven on account of it.

(5) (They should practise the professions) either of Athormān (priests) or Rathaeshtār (warriors), or Vāstryosh (husbandmen), or, of Hutokhsh (artizans) so that they may obtain their livelihood thereby.³

MU. I. p. 486 ll. 18-19 to p. 487 ll. 1-2 = H.F. f. 242.

Kamdin Shapur.—That man is of an auspicious nature who has chanted the five Gathas,⁴ and who possesses these five things : (1) (Good) disposition. (2) Wisdom (3) Concord (4) Moderation (5) Justice⁵ (or Equity).

Him i.e., Disposition is this that one oneself does not deceive any one.

Kherad i.e., Wisdom is this that one cannot be deceived by any one.

Ashtāh i.e., Concord is that which is with one's own soul.

Paemān i.e., Moderation is this when one has (proper) judgment.⁶

¹ عبد *Ab.* عبد *cf. Per.* عبد praise, admiration.

² عيب *Per* عيب

³ Cf p. 129 of *Pah* Texts by Dastur Japaspī M. Jamaspāsā :—

THE FIVE DISPOSITIONS OF THE PRIESTS :

1.—Innocence. 2.—Discrimination of thoughts, words and deeds.

3.—Keeping a Dastur (for one's guidance) because a priestly master who is wiser and speaks very truthfully is versed in the information of the religion, and he teaches more correctly.

4th.—Celebrating the Yasna of the Yazatas with correct words, with (proper) *Vā* (or, utterance), with the text by heart, and with the *nirangs* (i.e., ritual formulae)

5th.—To be diligent intelligently day and night, fight with one's own fiend, not to depart from steadfastness in religion for the whole life long, and be diligent in duty.

With the original Rivayat, Cf. Dinkard, Book VI (Vol. 13, E. § XLV 20) :—

He who is not always observing one out of these 5 things has his intelligence and wisdom lost and his passage (to heaven) afflicted. (They are, namely) :—the praise of God such that (. . . . See Rivayat)

⁴ پاه *Pah* پاه *Av. Gāthā* ⁵ پاه *Pah* پاه

⁶ برای *but see the following original Pahlavi where the word* برای *is wrongly read here* برای.

Dāestān i.e., Justice (or Equity) is this when one stands by the religion of God¹

MU I. p 487 ll. 4-9=H F. f. 378.

Maneck Changa —Q—What are the 5 virtues ?

- A.—(1) (They should offer) praise² unto God so that they may be grateful.
 (2) (They should know) the goodness of the good so that they may learn it.
 (3) (One should be made aware) of one's own defect so that one may set it right.³
 (4) (One should act up to) the sayings⁴ of the Poryotakeshān⁵ so that one's soul⁶ may be released thereby (from hell)
 (5) (One should practise the profession) either of Athornan, Rathaeshiār, Vāstryosh, or of a Hutokhsh so that one may obtain one's livelihood thereby.

Q—What is the law of the Creator Ormazd and of the Amshaspands ?

A.—The law of the Creator⁷ Ormazd is the love of man The gift of Bahman is concord. The law of Ardibehesht is truthfulness The gift of Shehrivar is the maintenance of relationship The gift (or, law) of Sapandarmad is humility and complete mindfulness The law of Khordad is charity and thanksgiving The gift (or, law) of Amerdad is consultation (with the wise) and moderation.

¹ Cf Dinkard Book VI, (Vol 12 p 89 D. §§ 7-8) —

(7) *Maneck Changa* —Q—What are the 5 virtues ?
 A.—(1) (They should offer) praise² unto God so that they may be grateful.
 (2) (They should know) the goodness of the good so that they may learn it.
 (3) (One should be made aware) of one's own defect so that one may set it right.
 (4) (One should act up to) the sayings⁴ of the Poryotakeshān⁵ so that one's soul⁶ may be released thereby (from hell)
 (5) (One should practise the profession) either of Athornan, Rathaeshiār, Vāstryosh, or of a Hutokhsh so that one may obtain one's livelihood thereby.

(7) "That man is fortunate (*farrukh-gās*, lit, fortunately-placed) who has succeeded under these five conditions (cf *Pei* (4) *ne kar nardn*) and he succeeds under these five conditions, who has these five things (1) Disposition, (2) wisdom, (3) concord, (4) moderation, (5) lawfulness

(8) Disposition is this when one does not deceive another Wisdom is this when one cannot be deceived by another. Concord is this when one is peaceful with one's own soul Moderation is this when one would not practise excess or deficiency Lawfulness is this when one abides by the religion of Ormazd.

Cf. also Dinkard Book VI, (Vol 10 p 4, IV §§ 1-2) —

(1) *Maneck Changa* —Q—What are the 5 virtues ?
 A.—(1) (They should offer) praise² unto God so that they may be grateful.

² *af* = praise. *af* = *Pah* = praise.

³ *af* = *sayings*. *af* = *sayings*. *af* = *sayings*.

⁴ *af* = *sayings*. *af* = *sayings*. *af* = *sayings*.

These two means (or, implements) are the best to be good oneself and to do good to others ¹

The Life of Religion.

MU. I. p. 487 ll. 16-19 to p. 488 ll. 1-12 (MU. II. p. 392).

Nariman Hoshang :—Again, let those great ones (of India) know that it is so evident in a book (written) in the Pahlavi language that the life of religion is from *nirangs*² (*lit.*, religious and ritualistic formulae), and the life of *nirang* is from the High-priest and the life of the High-priest is from meritorious deeds and a virtuous disposition. *Dim, i e*, Religion is what the Creator Ormazd said unto the holy Zartosht, and what Zartosht enjoined on king Gushtasp (in the treatise beginning) with *dahmo-ahmī-afrīvachāo* ³

Nirang (i.e., bull's urine) is that which is (ceremonially) prepared by the Dasturs with *varas* (i.e., the hair of the sacred bull), *hōm*,⁴ *urvarām*, *parā-hom*, *Mānthra* and *Zand* (i.e., the recitation of religious texts) and the Barsam; because although the body be as black as charcoal⁵ and if (*nirang*) be given for drinking, then the light of God alights on it (i.e., the body) and it becomes pure and bright like the sun.⁶

A Dastur is that person who has these 15 characteristics These are the 15 characteristics

¹ This Pursosh is taken from Dinkard Book VI, (Vol 13, p 33 (Text) E, § 12 and 14. :—

[illegible]

∴ 1141 ປະມານ 14 ກໍ່ 1141 ປະມານ ສະໄໝ ນັ້ນ ຈະມີ 14 ປະມານ (14)

Here in the last sentence **او زاری** is read **او زاری** in the Rivayat, and **او زاری** is read **او زاری** for **او زاری**

² *lit*, religious and ritual prescriptions, hence rites and ceremonies of the religion and latterly applied to *gomez* or bull's urine which is ceremonially prepared by *mirangs* or religious rites having been performed over it. This latter meaning the writer applies here, as is evident from the following

³ i e., in what is inculcated by Zartosht in the 'Afrin-i Paighambar Zartosht.'

4 Hama is, Hama the Haoma plant 5 انگشت *angisht.*

⁶ Nirang, i.e., Bull's urine prepared by the consecration of the Nirangdin ceremony, meant for application on the body and for drinking.

Other characteristics :—A Dastur who has not acquired these 5 virtues cannot occupy the dignity of a priest and issue orders *i.e.*, he cannot issue orders to the Behdins as regards the religion¹. —

..... ll. 4-8²

Couplet. If you have (your own) Dastur (for consultation in religious matters), you will not be involved in trouble, for a wise Dastur is better than a crown and riches.

Again, a Hirbad is he who knows the Avesta and who has been initiated Nāvar (*i.e.*, has acquired the degree of priestship). Such a one is called Hirbad.

A Mobed is he from whose tongue the Zand-Avesta is never at a distance³ and who does the service of the Yasna.

A Dastur is he who knows Avesta and Zand, *i.e.*, he knows the meaning of the Avesta, as to what the Creator Ormazd has said to the holy Zartosht; and again he should know the meaning of the Pahlavi writings, and at his orders, it is necessary to perform the religious works⁴

¹ ll. 4-8 are transcribed from Pahlavi in rather unintelligent and incorrect transcription Cf. Dinkard—quoted below.

² Cf. Dinkard, Book VI. (Vol. 13 § XLV 3-4 pp. 30-31):—

(3) [If one has the whole Avesta with the Zend by heart, but does not know these 5 *narangs*, then even notwithstanding great diligence, he should not be allowed to hold (*ist*, sit) the dignity of a priest and to issue orders] (1) The rise and fall of wealth (2) The forwardness and the backwardness of a thing, (3) The greatness and littleness of a deed (4) The path and the passage of the *drug*, (5) The remedy and the irremediableness of poverty

(4) The rise (of wealth) is attention to the spiritual and the fall (of wealth) is attention to worldly things The beginning (of a thing) is the embellishment of nature and the end (of a thing) is the enquiry of wisdom The greatness (of a work) is the accumulation of religious works and the littleness (of a work) is its meritoriousness The path (of the *drug*) is consultation (with the wise), and the passage (of the *drug*) is listening (to the wise). The remedy (of poverty) is diligence and moderation and the irremediableness (of poverty) is contentment and complete mindfulness.

³ *i.e.*, who continually says his prayers

⁴ With the first part of this Rivayet, borrowed from Dinkard, of Dinkard, Book VI (Vol. 11 § CCXL § 4):—

..... ll. 4-8²

² *i.e.*, The life of religion is from truthfulness, the life of the soul (*hush*) is from the worship of God offered at the (proper) place, and the life of the worship (of God) is from (the recital of) *narangs* (sacred formulae), and the life of *narangs* is from the High-priest and the life of the High-priest is from a friendly connection with religion.

MU. I. p. 488 ll. 14-19 to p. 489 ll. 1-5.

Jasa :—First, he who does not know these five *nirangs* cannot hold the dignity of a priest and issue orders .—

(for ll. 14-18 upto **ندۀ منش** (l. 18) see, the previous Rivayet)
ll. 18-19 (p. 488)—ll. 1-3 (p. 489).¹

Jasa :—ll. 3-5 (p. 489).—Husht³ asked Adarbad Marespand : “ Whence have we come ? What works should we do here ? and again, where shall we go ? ”

The Dastur answered : I know myself that we have come from near the Lord Ormazd. We have come here to strike the demons and *druyas*, and again, we shall return to the Lord Ormazd.³

About acknowledging a Dastur and providing him with one-tenth of one's income.

MU. I. p. 489 ll. 17-19 and p. 490 ll. 1-2=H.F. f. 389.

Bahman Punjya.—It is manifest in the religion that if any one has not appointed a Dastur for (the carrying out of) his wishes and if a Yasna ceremony is

¹ This passage from **وزار** is borrowed from the following passage of the Dinkard, which is incorrectly transcribed into Persian. Cf. Dinkard Bk. VI, Vol. 13 § XLV §§ 14-19 :—pp. 30-31 :—

[illegible]

v.e., (14) These two weapons are good : To be good oneself and to do good to others. (15) Duties towards the following four should be performed by every one : (1) Renovation, (2) Creation of the creatures, (3) The Resurrection, (4) the Future Existence. (16) The Renovation is this that one separates oneself from the *druga*. (17) The Creation of the creatures is this that one does the best thinking, speaking and doing. (18) The Resurrection is this that one can be brought back by Him by Whom he has been created (19) The Future Existence is this that one can go back therefrom where one has come [*v.e.*, one has come from the bright spiritual world. One should do good and righteous deeds so that one may go (again) to the bright spiritual world].‡

‡ The clause in brackets is given in this Rivayat. (p 489 ll. 2-3).

² MU. هورشت—better BK., S.D.B., روشت (The Dinkard Vol. XII p 96 and p 98 gives روشت) (Vohu-dāta) which, with the elision of the first character may be read Hūst).

³ Cf. Dinkard : Book VI (Vol. 12 p. 10 D. § IX) :—

[illegible]

performed for him, then the strength (*i.e.*, the efficacy) of that (ceremony) reaches the demon Hesham (*i.e.*, the demon of rapine and wrath) *i.e.*, it does not reach the Izads and Amshaspands and that Yasna is (as it were) performed for the demon Hesham who is more emboldened, on account of that strength, to commit crimes. Hence it is necessary that one should appoint a High-priest for (the attainment of) one's objects.

Shapur Bharuchi.—If any one has not appointed a Dastur (for himself, to guide him in matters spiritual), then if a Yasna is performed for him, the strength (*i.e.*, the efficacy) of that (ceremony) reaches the demon Hesham, *i.e.*, that Yasna is (as it were) performed for the demon Hesham.

MU. I. p. 490 ll. 4-6.

Bahman Punjya.—It is so manifest in the Avesta that one-tenth of the *dastur*¹ (*i.e.*, the income, or, fees) should be given by one to the high-priests so that his merit may be right and true before the Izads, Meher, Sarosh and Rashna.² Upto this time, no effect has been produced (on the Behdins by this injunction). Keep yourselves under their³ control When this is the institution of the religion, it has been (here) put in writing in (so many) words. Hitherto (*digar*) they (*i.e.*, the priests) have been under the protection of Ormazd and the Amshaspands.⁴

Souls of the pious departed ones visiting this earth.

MU. I. p. 498 l. 8.

Dastur Barzu.—Again, they should know that the souls of the pious (departed ones), when they come down here on the anniversary of their death, alight wherever there is cleanliness and the performance of the Yasna of the Izads and of good deeds, but indeed, they stay in the air.⁵

Some noteworthy points to be observed in performing the ceremonies for the dead and in the various recitals thereof.

Antia's MS. f. 310 (MU. p. 498).

Shapur Bharuchi.—If it is the (anniversary) day of the death (of a person), and if during that day a person prepares meals in honour⁶ of the dead so as to provide men with food, it is allowable if they eat (the meals) with (the observance of) the *vāj*; if not, it is a grievous sin. But, if it is not the (proper anniversary) day of the death, or if on any other day they prepare meals in honour of the dead

¹ دسٹوری (*dasturi*) is a part of the allowance provided for the *dastur* by a person from his whole income Here one-tenth of the income is stated.

² *i.e.*, at the time when he dies and the account of his deeds made up.

³ *i.e.*, of the High priests.

⁴ The writer means to say that this injunction has not been carried out upto now by the Behdins.

⁵ *i.e.*, above the pure and clean place prepared for their reception. Cf. *Pah. Vend* 8 § 22 comm.

⁶ مقصد، مقصد، مقصد، مقصد.

to provide men with food, no evidence thereof is manifest in any place (of the scriptures).¹

MU I p. 502 ll 1-5=HF f. 77

Kama Bohra —Q.—What ceremonies should be recited on the day (of the anniversary of the death) of the departed parents² and of the relatives?

A—About the (anniversary) days of the souls of the parents and of the relatives who have departed (this world) It is necessary that when their anniversary-days arrive, they should, in their homes, consecrate *darun* and *fravashī* ceremonies and recite the Afringan If it is that the *darun* cannot be consecrated, the Behdins should put frankincense on fire, tie anew the Kusti and recite this Avesta (of *Staomi*) (Here the *Satum* [Y 26] is given)

MU I p 506 ll 12-19 to p 507 ll 1-8

Kaus Kamdin —Q—During the 10 Farvardegan days, what variety of usages is put into practice From the first day, *i e*, Arsheshang³ of the month Aspadarmad upto the day Khordad of the month Farvardin, (what should be done)?

A—From the first day Astad,⁴ we perform (here, in Persia) the Yasna of the righteous *frohars* and at the time when we had recited the Atash Nyaish in its (proper) place (*i e*, at Hā 62 of the Yasna), (we recite) *fravarāne* &c, (here the Afringān of Yā-visadha is given in an abbreviated form),⁵ and at each (recital) of *gaomata. zasta vastravata ashanāsa nemangha*,⁶ (in this Afringan), one piece of sandal-wood and (a piece of) frankincense should be placed in the fire at these places, nine times.⁷

During the (first) five days of the Farvardegan, the Yasna is offered in honour of the righteous *frohars*, and other Yasna-services (also) are offered to the Spiritual Beings On day Marespand,⁸ the *darun* ceremony in honour of Dm-mānthra⁷

¹ This Rivayat is not given in MU, it is here taken from Antia's MS. :-

از روایت شاپور بروچی-روز و درندگان باشد و دران روز اگر کسی نه دیت آن مرد خوردهی که کند و مرد مابرا می خوراند روا هست و گردا واچ خورد و گردنه گناه گوان باشد و اگر روزگار و درندگان باشد و دیگر هر روزی که نه دیت آورده خوردهی که کند و یا خوراند هیچ جا گواهی آن پیدا نیست -

² After مادران و دران is redundant

³ The interrogatories had mentioned Arsheshang as the first day of the Farvardegan, as is the practice still in India to observe it as such, but the Iranian priests, in their response, rightly indicate Astad *i e*, the day following, as the first day.

⁴ *i e*, While performing the Yasna, at the end of the 62nd hā which forms part of the Atash Nyaish, the Afringan-1 Ashōn is recited

⁵ This clause consisting of 3 phrases occurs thrice in this Afringan, hence 9 pieces of sandalwood with frankincense must be offered to the fire on then recital

⁶ After مابدرسلند the words بدرگاه شاه are rightly omitted in BK See the next line, just below (whence they are transferred here)

⁷ Otherwise called, *Dm.beh minō Marespand* According to tradition, Zoroaster commenced the propagation of the religion on this day Marespand

is celebrated On that day, the miracles of the holy Zartosht *i.e.* the Avesta¹ (were shown to the people) when the Amshaspands came to the court of king Gushtasp On (the day) Anuān,² a *patet*, (*i.e.*, the penitential prayer) is recited at night In the morning of the day Ahunvād, the Yasna of the Gahambar is celebrated, and again the Yasna of Gathabyō (*i.e.*, of the Gathas) is recited wherein the Gathas must be invoked In the Rapithwin Gāh of the day Ormazd, no Avesta of the Nyaishes is to be recited upto the day Ardibehesht when the Yasna of Rapithwan is consecrated and then it is allowable to consecrate Yasnas and perform Nyaishes in the period of the Rapithwan (lasting for 7 months)³

Din-Mathra.

MU. I p. 515 ll. 2-5.

The Kshnuman of Minō Maraspand of the month Aspandarmad and the day Maraspand, when the *darun* is consecrated.

This is called the consecration of the *darun* of *Din-Māntra*, because the miracles of the holy Zartosht, *viz*, the Avesta (were shown on that day). On day Maraspand, month Asfandarmad should be consecrated the *darun* in honour of *Din-Māntra* which is the miracle of the holy Zartosht *i.e.*, it is the Avesta (On that day), four Amshaspands came to the court of king Gushtasp, therefore four things should be put on the *darun* (for consecration), *viz*, wine, milk, fragrant flowers and pomegranate (Here the *Kshnuman* is given)

Rasmah-i Behdīnān.

MU I. p 516- ll. 10-19 to p 517 ll. 1-11.

From the Book of Avesta and Zand.—Rules and usages of the Behdīns (*rasmahā-i Behdīnān*) (chiefly instituted for the Farvardegan days).

The day Khordad of the month Aspandarmad is called Khordad-Sāl-gāh (or), Navruz-1 Zāvulī,⁴ or (Naoruz-1) Daryāi The *manchī*⁵ of the day Astad of the month Asfandarmad is called *Hurak* From the day Astad to the day Aniran are called⁶ the 5 lesser days, and during⁷ these 5 days, 1200 Ashem Vohu are recited and one prays for one's wants *i.e.*, one's wishes are fulfilled.

¹ Here the Avesta is declared to be a miracle There is a pun on the word Avesta, as used here. In many Pahlavi treatises, the word 𐬀𐬭𐬀𐬎𐬎𐬀 (*apistāk*) is explained as 𐬀𐬭𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 (*afad-satān*) or 𐬀𐬭𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 (*afad-setāyashna*) *i.e.*, the miraculous praise or invocation Cf Pers آفاد wonderful, strange)

² As being the last day of the year, excluding the 5 Gāthā days

³ What the author means is that the Rapithwin period begins on the first day Ormazd, but as the Rapithwan Yasna is actually consecrated on the 3rd day Ardibehesht (which presides over heat, fire etc.) all proper recitals for the Rapithwin period extending upto 7 months, should begin on that day

⁴ F.S.M gives 𐬀𐬭𐬀𐬎𐬎𐬀 (*Navruz-1 auvali*) the first Navruz

⁵ *Mānchī* is generally a large tray, adjusted on an iron stand, wherein goblets of metal or of glass filled with water and covered over with flowers are placed, water and flowers being the chief representatives for the hospitality offered to the *frohars* of the departed ones, who come over here in this world during the 10 Farvardegan days.

⁶ Some MSS add 𐬀𐬭𐬀𐬎𐬎𐬀

⁷ For 𐬀𐬭𐬀𐬎𐬎𐬀 read 𐬀𐬭𐬀𐬎𐬎𐬀

The five days from the Ahunavad Gāh to the Vahishtoyasht-gāh are called the five greater days. During these five days, 1200 Ahunvars are recited, and one prays for one's wants *i.e.*, one's wishes are fulfilled. These are great merits. The day Ormazd of the month Farvardin is the Navruz-i Buzurg (*i.e.*, the great New Year's Day), called Navruz-al-'azīm (*i.e.*, the glorious New Year's day). (During this day), duties and good works are performed, Afringans are recited, *Bajs* are consecrated, and *hamā-zur hamā asho bed*¹ is performed.

The day Khordad of the month Farvardin is called Navruz-i Khordādi. (On this day), the *darun* ceremony is performed, whereof the Khshnuman is known to the priests. A new suit of clothes is placed² with this (*darun*, for consecration), together with milk, flowers, sweets, a goblet of water, (*nāveh*) and fragrant herbs. Fruits should be placed near the *darun* which is consecrated in the Hāvan-gāh, and Yasna service is performed with the Khshnuman (of this day). First the Yasna is performed and then they make merry, hold social gatherings (*jashn*) and entertainments. Then, husband and wife drink wine of seven kinds, seven times each, and during this day, seven new suits of garments are exchanged and put on in succession in such a way that³ in the putting on of the suits of clothes, the whole day is passed and it will be a great merit. For, it is said in the religion that every year when the day Khordad of the month Farvardin comes, men are allotted their daily allowance, as what will happen to every man during the whole year is written on that day and hence this day is called the day of *Barād*⁴ (*i.e.*, the day of prerogatives and privileges). Ormazd, the good and propitious, wishes⁵ to bestow, on men, rewards for that year so that they do many good deeds and do acts of charity and speak the truth. Secondly, the Behdins *i.e.*, the laymen, should attend on the Hirbads (*i.e.*, the priests) and should give them robes of honour, suits of garments and money as much as they can during that day so that the priests may bless them and their wishes may be fulfilled. Ormazd, the good and propitious, accepts the supplication of the priests.

When a person consecrates *darun* (on that day), Khordad Amshaspand intercedes for him for his daily sustenance. During that day every man and woman drinks wine seven times, during that day, they taste wine seven times, but if on any other day except this day the Behdin womanfolk drink wine, they should be pelted to death.

The day Khordad of the month Farvardin is called Navruz-i Khordādi. This day is called *Barād*. (On this day), one should perform the ceremonies of Yasna, Afringan, Myazd and give entertainment, make merry and do charitable deeds, and should convert an enemy into a friend. All the *frohar*s of the pious confer

1 *i.e.*, this formula (*lit.*, 'let us be united in strength and holiness') amounting to the saying 'Union is strength,' is recited by two persons meeting on the New Year's Day with the palms of one's hands into those of another.

2 *بادن* for *بادن*.

3 for *بهدی* read *بهدی* *براد* for *براد* *i.e.*, a writing conferring immunity or exemption, royal privilege (Stoingass).

5 For *مواسبت* read *مواسعت* (consenting, assenting).

blessings and benedictions. When we establish the *hurak* (i.e., the *mānchi*), the Behdins should recite the Zand-Avesta and the Afringans during those five days from day Astad to Anuran, i.e., the 5 days of the (lesser) Panj¹

Consecration of daruns.

MU. I. p. 520 ll. 14-19 . H.F. f. 260, f. 261.

Kamdin Shapur :—Let it be known that on the day Ormazd of the month Farvardin, the *darun* ceremony should be performed in the manner prescribed for the day Ormazd,² and on the day Khordad of the month Farvardin, the *darun-i sāl* (i.e., of Khordad-Sāl Khodāi) should be consecrated. In the Ushahin-gāh, during the night following the day Sapandarmad of the month Farvardin, the *darun* in honour of the holy (*frohars* i.e., of Ardāfravash) should be consecrated.

On the day Dae (i.e., Daepādar, Daepameher and Daepadn), of the month Dae, the *darun* of Haft-Amshaspand and of the Vispeshām³ cannot be consecrated; that of Siruze and other *daruns*⁴ can be so consecrated⁵

Again, the formulae *avanghāo*, (*fravashayō*)⁶ and *staomi* cannot be recited in the *darun* ceremonies of Ormazd Khoda, of Sarosh, of Hom and of Din-Māthré (i.e., of the day Marespand of the month Asfandarmad).

Avanghāo and *Staomi* cannot also be recited in any *darun* ceremony consecrated at night, but in that of Nō-nāvar, Siruze or of the Ashoān (i.e., of Ardafravash) it can be recited.

MU I p 521 ll 1-3

Dastur Barzu —The way prescribed for consecrating the *darun* by the former Dasturs of the land of Iran is correct. The Khshnumans such as they are written in their copies are correct · they should be (so) recited.

MU. I. p. 524 ll. 17-18 = H F. f. 260.

Kamden Shapur .—*Darun* of Haft Amshaspand :

The *darun* in honour of Haft Amshaspand should not be consecrated on the following days —(1) Meher, (2) Sarosh, (3) Farvardin, (4) Ram and (5) Anirān ; but it can be consecrated during (any one of) the remaining days in the Havan or the Rapithwan Gāh, but not in the Ooziran Gāh.⁷

¹ This fanciful account does not form part of any Rivayat from Iran Darab Hormazdyar has extracted such passages under the heading ' az ketāb-i Avesta-o-Zand ' from books written in India. For further particulars, see Introduction. BK. omits this whole passage.

For MU I. p. 519 ll 17-19 to p 520 ll. 1-14—See MU. I p. 351 ll 11-19 and the above Rivayat.

² i.e., the *darun* in honour of Hormazd Khodāi should be consecrated.

³ i.e., the *darun* in which the *vispaeshām* formula is recited.

⁴ Here *Siruze* is any one of the 30 days of the month, wherein there is no *vispaeshām* formula recited.

⁵ See MU. I pp 524-25 and note It should be noted that the *darun* of *vispaeshām* (i.e. the *darun* ceremony wherein the *vispaeshām* formula occurs) is recited throughout all the twelve months of the year

⁶ *Avanghāo* *fravashayo*, and *Staomi* are Yasna, Hās 23 and 26 respectively

⁷ The Dastūrs of Iran say that during the 5 days of a month, (specified as above), the *Darun* of Hapt Amshaspands should not be consecrated, but the practice in India is that, for 16 days of a month—i.e., Daepadar, Daepameher, Daepadn, Meher, Sarosh, Farvardin and from Rām to Anirān—this Bāj of Haft Amshaspands is not consecrated. For the remaining 14 days, only, the *Darun* of Vispeshām or of Haft Amshāspand is consecrated. (See the following).

MU. I. p. 525 ll 1-4 and 14-15—H F. f 216, f 260, f. 382.

Kamdin Shapur and Bahman Punjyā.—The darun of the Haft Amshaspand cannot be (consecrated) on the 5 days, Meher, Sarosh, Farvardin, Ram and Aniran. It cannot be consecrated on the day Dae of the month Dae *ie*, the three Daes (*e.g.* Daepadar, Daepamcher, Daepadin), but the darun in honour of Ormazd Khodāi should be consecrated (on those days)

An account of the Khordād Sāl.

MU I p 522 ll 12-19 to p 524 ll. 1-10 H F f 433.

[This is an account of the many important events which occurred on the day Khordad of the month Farvardin. It is transcribed word-for-word in Persian from Pahlavi (See Pahlavi Texts by Dastur Jamasji M. Jamasp Asa —pp 102-108). As the transcription is very uncouth at many places, it would be better to consult the Pahlavi original at those places. For a translation of the Pahlavi piece on this subject, See Cama Memorial Volume, pp 122-129

The last half of this account of the Khordad Sāl is repeated in MU II 49-50.]

(MU. p 522) Antia's MS p 324

Shapur Bharuchi.—On the day Khordad of the month Farvardin, in the Havan Gāh, 9 Khorshed Nyaishes and 3 Meher Nyaishes should be recited, in the Rapithwan-Gāh, 3 Khorshed Nyaishes and 1 Meher Nyaish (should be recited) and in the Ooziran Gāh 3 Khorshed Nyaishes and one Meher Nyaish should be recited ¹

Jashn-i Burzigarān (5th day of the 12th Month) and Nirang-i Sang-rize.

MU I. p. 526 ll 8-19 H F f. 218

Kamdin Shapur.—On the day Asfandarmad of the month Asfandarmad ² first the Jashan ceremony should be performed, and the darun of Haft Amshaspand consecrated. Thereafter, the cock, large and small cattle—every one of them—should be besmeared with a red tincture, and after reciting the bāj of Ardibehesht, the following piece³ should be written on⁴ a saffron-coloured piece of paper . . . ⁵ (After writing this Pahlavi Nirang), the bāj of Ardibehesht should be spoken out and then storax,⁶ the horn of a *gospand* (small cattle), frankincense,⁷ wild rue, and cotton-seeds should be thrown into fire⁸ and (the house) fumigated.

¹ This Rivayat is supplied from Antia's MS. —

از روایت شاپور بروچی — دیگر نماه فروردین روز خورداد بگاه باون نه خورشید
نمایش و سه مهر نیایش کردن و گاه رفتن خورشید بایش سه و مهر نیایش یک و گاه
اوزیرن خورشید نیایش سه و مهر نیایش یک خواندن

² *ie*, the 5th day of the 12th month

³ *lit*, a strophe, a stanza

⁴ MU *وشت* better H F *نه شت* *lit*, on the back of

⁵ Here the Pahlavi Nirang follows. For text and translation of this Nirang, see Cama Memorial Volume, pp. 142-43

⁶ *اشدر*—better *استری* (See MU I p 527 l 2)

⁷ *بود* (*bōd*)—Av *bauidh*. Of the five things mentioned here, one is *bōd*, but see another Rivayat of Kamdin Shapur, just following, where it is inadvertently omitted and another thing is substituted for it in other MSS

⁸ MU. *آتش* —better H F *آتش*

MU. I. p. 527 ll 1-6=H.F f. 261.

Kamdin Shapur :—The day Asfandarmad of the month Asfandarmad is the festival of the cultivators (*jashn-i burzigarān*) This festival is great In this country, the following five things, *e g*, wild rue, storax, the horn of a cattle, cotton-seeds and the skin of *tabūs*¹ are burnt and the houses fumigated so that, for once, the poison of noxious creatures would not be deadly during that year and they would perish. The horns and faces² of the cattle, sheep and the cock should be besmeared with a red tincture in the house and (the *nirang*) which is written (just below) should be written on a saffron-coloured paper, or, on the skin of a deer and should be fastened outside the house so that there might be no sickness during that year in the house. On this day, the *Nirang-i Sang-riza* is consecrated³

Awardad Sal-Gah,

MU I p 527 ll 5-19 to p 529 ll 1-2

The day Khordad of the month Asfandarmad is called Khordād-Sāl-Gāh, (or), Nauruz-i Zāvulī⁴ It is also called (Nauruz-i) Daryāi The Khshnuman for consecrating the *darun* on this day is this —To speak in an undertone⁵ “in Khshnumaini. Awardād-Sāl-Gāh Vīspeshā Ardāfravash-bī-rasād. (Here the Khshnuman is given).

The story of the day Tir of the month Tir.

Antia's MS. f 330.

It is related that when the wicked Afrasyab, the Tur, ruled over the country of Iran, it did not rain, at that time, for 8 years Afrasyab, the Tur, asked the wise and the astrologers why it was not raining Zu Tahmasp answered: ‘You turned faithless, because Faridun had allotted to you Turkastan (only) and entrusted it to you whereas he had allotted Iran to us and given it to us. You turned away from that covenant and set it aside. It is for this reason that, owing to this sin of yours, it does not rain’ Afrasiab asked how this could be ascertained. Zu Tahmasp said: “I shall throw an arrow from here, and where my arrow falls, there will be the boundaries (of your territory)” Afrasiab accepted it and entered into a compact thus. “I shall consent to have as the boundaries (of my territory) that place where your arrow settles and I shall go out of Iran” When this compact was entered into, it was on the day Tir of the month Tir that Zu Tahmasp uttered the name of God and threw the arrow from the country of Iran and that arrow fell in the country of Turkestan by the command of the Lord Ormazd. When that

¹ H F نوست نپاس MU om It is not known what *tabās* is, Bk تماش In the Rivayat just preceding, بود (*bōd* frankincense) is substituted for it.

² MU. شاخ و روی—better H.F روی

³ *Sang-riza*—gravel, very small pebbles. It is a practice still in Navsari and other towns to write down the Pahlavi *Nirang* given above (See MU. I. p 526) on pieces of paper which are stuck on to the leading door of the house, and gravel or sand consecrated in a *Dar-i Meher* is sprinkled all over the house, on this day, to destroy all vermin from the house for the ensuing year

⁴ F S M has نوروز اولی (*Nauruz-i auvalī*), i.e., the first Nauruz This reading seems to be better and it can be obtained by eliding one ز (*z*) out of the two *z*'s used in نوروز اولی

⁵ یان *in*, remembrance.

arrow settled in the country of Turkestan, Afrasiab took this to witness that the rains did not come on account of his faithlessness. Then Afrasiab arose from that place and went out of Iran with his army and settled in the country of Turan. The intelligence of this spread on the day Goāḍ and heavy rains poured down on the day Goāḍ. Then they assented to institute a festival in the country of Iran on the day Tir of the month Tir and upto now the Dasturs of Iran write a *Nurang* and tie it on the hands of the faithful and remove it from their hands on the day Goāḍ, throw it into the sea on that day for the reason that the glad tidings of the return of Afrasiab to Turkestan had reached on the day Goāḍ. It is for this reason that this *nurang* is untied from the hands and thrown into the sea so that all calamities may sink into the sea.¹

The Meherangan festival.

Antia's MS f 330

The *Khshnuman* of the Darun consecrated on day Meher of the month Meher, according to the statement of Dastur Ardeshir Velāyatī brought by Kamdin Shapur and as written in a manuscript of Broach is this. The title of Meherangan is Meher frāgaoyoat rāst visposhā ardāfravash birasaāt

The *Khshnuman* of the day Meher of the month Meher is —

Mithrahe vouru-gaoyaotoish hazangrahe gaoshahe. baevare-chashmanō aokhtō-namanō yazatahe Rāmano-Khāstrahe Rashnoish razishtahe. Arshtātascha, frādat-gaethayāo varedat-gaethayāo arezukhdhahe vachanghē. yat frādat-gaethaho vispaeshām Yazatanām, &c . .

¹ This Rivayat is not given in MU. It is found in Antia's MS. thus —

قصه روز تیر ماه تیر پوشیده است. آورده اند که چون داناگ افراسیاب نور در ملک ایران زمین بادشاهی میکرد آنگاه تاپخت سالگی باران نداشت افراسیاب نور از دانیان و منجمان پرسید که باران چون نمی بارد زو طهما سب جواب داد تو بی قول شدی که فریدون ترکستان بشما بخش کرده و داده بود و ایران نما بخش کرده و داده بود ازان قول تو برگشتی و بیدمان بر طرف ساحلی بدان سبب از گناه تو باران نمی دارد افراسیاب پرسید که این معلوم چون باشد زو طهما سب گفت که من تیر را ازیدجا برتاب کنم بدانکاهی که تدر من افتد سرحد تو آنجا باشد افراسیاب بدیرفت و قول بکرد که هر جای که تیر تو افتد سرحد من آنجا قبول میکنم و من از ایران بیرون شوم چون این قول کرده شد روز تیر ماه تیر بود که زو طهما سب نام خداوند بر زبان آورده تیر را از ملک ایران برتاب کرد و بحکم اورمزد خدا آن تیر اندر ملک ترکستان رسید که آن تیر در ملک ترکستان مقام گرفت در دل افراسیاب گواه افتاد که باران نمی آید از بی قول من پس افراسیاب ازان جا برخاست و از ایران تا لشکر خود روان شد و در ملک توران قرار گرفت این خبر بروز گواہ آمد و در روز گواہ باران بی حد و بی شمار باریده پس در ملک ایران زمین روز تیر ماه تیر را جشن کردن قبول میداشتند و تا بهوز دسخوران ایران زمین بروز تیر ماه تیر بزرگ پوشیده بدست بهدیدان می بستند و بروز گواہ آن بزرگ را از دست و آورده بروز گواہ در دریا می انداختند از پرا که خوش خبر بروز گواہ آمده بود از رسیدن افراسیاب بدکستان بدان سبب آن بزرگ را از دست و آورده بدرا می انداختند که حمله نکند در دریا رود

On the day Mcherangan, at the beginning of the *Khshnuman*, Ahurahe Mazdēo. raevato kharenanghatō. should not be recited.¹

Antia's MS f. 331.

The *Kshknuman* of the day Meher of the month Meher has been laid down by Faridun Athwiyān who made it current. Once when Faridun chained up Zohāk on Mount Damavand and expelled a multitude of *daevas* and wicked men from the world and drove them to the mountains so that vice decreased and vanished from the world, it was on this account that (peoples') hearts were filled with delight and they held a great festival on the day Meher of the month Meher, which has been made current from that day and which is great and ancient.²

The Bahmangân festival.

(MU I p 532) Antia's MS f 332.

Day Bahman of the month Bahman :—Dastur Ardeshir Velayati has written that in the Khshnuman of the day Bahman of the month Bahman Amshaspad, *vispaeshām* (formula) should be recited. (If the darun is consecrated) during the day, it is proper to recite *vispaeshām*, but if it is night, *vispaeshām* should not be recited. If it is day-time, then, indeed, in this Khshnuman of Bahman Amshaspad, *vispaeshām* must be recited. This is written on the authority of Kamdin Shapuri from a MS. of Borach.³

¹ This is taken from Antia's MS f 330.—

خشنومن روز مهرماه مهردرون یشتن را از نوشته دمنور اردشیر ولایتی که گامدین شاپور آورده است این خشنومن ار کتاب بروج نوشته است تا دادند- لقب مهرگانرا مهر فرا کیورش راست ویسپشا اردافروش نوساد خشنومن روز مهرماه مهراینست.. ..
 (See translation) نور مهرگان برسر خشنومن اهورهی مزداو ریوتو خرنگهغو بشاید خواندن کم دستور ولایتی را گامدین شاپور پرسیده تحقیق کرده است که بروز مهرگان.
 مهنومهرمون... عکوف... اموندمای... مداماومونمما... مداییم... مدناییم... می نداییم... نمی ندایم خواندن—
 این فرموده دمنوران ولایتی است اما درین جانب پیروانها که خشنومن مهرگان خوانند
 از نسخهای قدیم میکنند آن خشنومن مهرروز میتوانذد حشدومن اینست .:

² This Rivayat is not found in MU (Litho) It is taken from Antia's MS.—

دیگر آنکه روز مهر ماه مهر یعنی این خشموس مهرگان فریدون آئویان نهاده است و روا کرده است وقتی که فریدون صهاک را بکوه دماوند بسته و گروه دیو سرمد را از دنیا دور کرده بسوی کوهها راند تا ناباکها از دنیا کم و ناپیدا گشته بدان سبب از خوشحالی درتن گنجینه روز مهر ماه مهر جشن بزرگ ساختند که این جشن از آن روز روا داشتم اند که این جشن بزرگ و قدیم است

³ This is not found in MU., Antia's MS. has it. —

دستور ارشد و ولایتی نوشته است که نور بهمن بهما بهمن امشاسفند در خشمین
و یسپشام خوانند اگر روز باشد و یسپشام خواندن واجب است و اگر شب بید و یسپشام
نخوانند و اگر روز باشد درین خشمین و بهمن امشاسفند روقت روز البدم و یسپشام خوانند
بدست گامدین شایر نوشته است این از کتاب زحمت بروج نوشته تا بداند

The Darun of Ardafravash.

MU I. p. 535 l. 3.

Kamdin Shapur —In this *darun*, consecrated on the dawn of the fourth day after death, the formulas *Avanghāo* and *Staom* must be recited.¹

The Zindah-Ravan.

MU. I. pp. 535-537.

Kamdin Shapur and *Dastur Barzu* :—For this ceremony, the four *daruns* consecrated on the dawn of the 4th day are in this order —(1) *Rashna Āstād*, (2) *Rāmishna Khārām*, (3) *Sarosh*, (4) *Ashoān Frohar*

[The difference in the ceremonies as performed in Iran and in India is this only that whereas in Iran the first *darun* consecrated is in honour of *Rashna-Astād*, the first *darun* consecrated in India is in honour of *Nāe-ī Veh ī e.*, *Minō-Rām ī.e.*, *Rāmishna Khārām* ²]

These *darun* ceremonies for the living have no difference from those of the dead except this, that *ahmūr-raeshcha* is recited in the former ceremonies and not in the latter (*Kamdin Shapur*, p. 535) ³

The Khshnuman of Nō-nāvar.

MU. I. p. 541

Here, in the *Khshnuman* of *Nō-nāvar*, we find the formula to be uttered in an undertone, thus .—

این خشنومینی مینو ناور ویسپسا اردا فروش نرساد

but in Antia's MS f. 336 b ll. 8-9, we find it thus .—

این خشنومینی مینو ناور نرساد [ویسپسا اردا فروش نرساد شاید خواندن]

The Shehen Baj.

MU I. p. 555 et seq

Thus *Bāj* should be consecrated with the *Barsam* of 7 *taxis* and the *Khshnuman* of *Sirozā-vispeshā*—*Sarosh*—*Ardāfravash* should be recited 5 times each in this *Bāj* ⁴

The manner of reciting the Yasna, &c.

MU I p. 574 l. 19 to p. 575 ll. 1-4—H F f. 254.

Kamdin Shapur —The *Dasturs* and *Hnbad*s and *Behdins* should know that when the *Yasna* and the *Darun* and everything connected with the *Barsom* or the sacred implements (*pādyāv*) are consecrated at night and if any (priest) participates

¹ The *Yasna Hās*, *Avanghāo* *fravashayō* and *Staom* are recited only in the *Yasna-service* of *Ardāfravash*, *Gatha* and *Vispeshām*

² Cf. the following from Antia's MS —

چنانچه در روایت مرزوحی نوشتم است دعاوتی ندارد اما دعاوتی آنست که درین
جانب بیروند آنها اول خشنومس های وه یعدی میخورام می خوانند و دوم بخشنومین روشن
آسماد و سیموم بخشنومین سروروش و چهارم بخشنومین اردا فروش میخوانند

³ For MU I p. 540 ll. 4-16, see MU. I. p. 262 ll. 12-19 and p. 263 ll. 1-2
(See MU II pp. 39-41).

⁴ See Dr. Modi's "Religious Ceremonies and Customs of the Parsees"—p. 170.

in any of these¹ (ceremonies), then it is necessary that he should sit (on the *Zod-gāh* or any other place in the *Dar-i Meher*) in a proper manner in such a way that the lower part of his *sudreh*² may not be overflowing and should sit in a proper manner such that the lower part of his *sudreh*³ may not move from the naval.

The stone-slab on which the *Yasna* is performed should be set on another stone slab⁴ The foot should be placed on the ground but it should not be placed on a piece of wood⁵

Ink prepared by *davands* should not be used.

Antia's MS (MU. p 575 om).

Shapur Bharucha.—If a person writes *Avesta* and *Zend* with ink (prepared) by *davands*, then he incurs a *farmān* sin at every stroke of the pen A *farmān* six is worth 3 *derams*.⁶

Ormazd and the Amshaspands.

MU I p 575 ll 4-5.

Suratya Adhyārus.—As regards Ormazd and the Amshaspands: Know that there are six Amshaspands the rest are the Yazads who are the associates of the Amshaspands, just as they are invoked in the *Yasna* of *Sruzo*.

Loin-cloth vs trowsers.

MU I. p 575 ll 6-9

Jasa and Maneck Changa.—We are informed that you put on loin-cloth. This is not proper according to the religion. Trowsers should be used, for without trousers, *Yasna*-services and (other) works of religion will be defective⁷

Priests cannot eat the food prepared by Behedins i.e., the laymen.

MU I p 575 ll. 11-15

Kaus Kamdin.—The Dasturs of the country of India should know that there are three or four duties of the religion⁸ of Zartosht, which are more indispensable. It appears that not one of them is put into practice⁹ by those dear ones. The

¹ MU. پیدود آن کم شونده —better Bk. پیدود آن کم شونده —H F. پیدود آن کم شونده —*id.*, come in contact with.

² شذب i.e., the زیر کسلی or *sudreh*.

³ MU. شذب نیمه —better H.F. شذب نیمه = i.e., the lower part of the *nima* i.e., *Sudreh* See MU. I p 591 l 11

⁴ i.e., The *Khwan* of *ālāt* (i.e., of the implements necessary for the performance of the *Yasna*) should be set not on the ground but on another stone-slab

⁵ What the writer means is that a priest while performing ceremonies can come in contact with a bare piece of ground with his shoes on, but he cannot perform his ceremonies on a wooden platform or any structure of wood

⁶ This is omitted in MU it is here taken from Antia's MS.—

از روایت شاپور بروچی —اگر کسی بسیاری درودان اوستا و زند نویسد اورا بهر فلم فرمانی گناه بود فرمانی گناه هم درم.

⁷ For MU. I. p. 575 ll. 9-11 see MU. I. p 325 ll. 18-19.

⁸ MU. راه —E⁶⁰ دین راه.

⁹ MU. عمل —E⁶⁰ بعمل.

first is that the Dasturs (i.e., those of the priestly class) should not eat the food which is cooked by, and the meals prepared by, Behdins nor should they eat the flesh of a goat which is slaughtered by a Behdin (i.e., one of the laity)¹ and while eating they should not come into contact with Behdins²

The pronunciation of **𐬨𐬀𐬭𐬀** and **𐬨𐬀𐬭𐬀𐬭𐬀**

MU I. p. 575 ll 15-17 (MU. II. p 478).

Suratyā Adhyārus —Question about (the conjunct) **𐬨𐬀** (āo):

There is a distinction (to be observed in the pronunciation) of **𐬨𐬀𐬭𐬀𐬭𐬀** should be pronounced Mazdāo and not Mazdāe.

About (the pronunciation of) **𐬨𐬀𐬭𐬀𐬭𐬀**.

The *alif* (i.e., the first letter of the Persian alphabet) which is **ا** in Avesta should not be prefixed³ to it (while pronouncing) It should be pronounced *Sfitama* and not *Asfitama*.

A Secret should be written in Avesta characters or Auzvārish i.e., Pahlavi.

MU I p 575 ll 18-19—H.F. f. 219

Kamdin Shapur —If one wishes to write a secret,⁴ he should write it in Avesta characters or in the Sawād⁵ which is the Auzvārish

The Consecration of Nirangdin.

MU I pp 576-579—H F f 42

Kama Bokra —The Nirang (i.e., the rules) prescribed for consecrating āv (i.e., water) and pādyāv (i.e., gomez or urine of the bull)

The first duty is this: Those who are to prepare (ceremonially) the āv (i.e. water) and pādyāv (i.e., gomez) should first wash themselves with the Bareshnum (purification). When (the retreat for) 9 nights is observed,⁶ the āv should be filtered through a piece of cotton cloth made pure, into a vessel made (ceremonially) pure.

¹ i.e., The *gospent* whose head is to be consecrated should be slaughtered by the priests themselves

² *lit.*, strike their hands with the hands of Behdins

³ *lit.*, inserted

⁴ All **𐬨𐬀𐬭𐬀𐬭𐬀** [Paz. **𐬨𐬀𐬭𐬀𐬭𐬀** for **𐬨𐬀𐬭𐬀𐬭𐬀**]

⁵ All **𐬨𐬀𐬭𐬀𐬭𐬀** except **𐬨𐬀𐬭𐬀𐬭𐬀**. Here *Sawād* is used for the Pahlavi language As Pahlavi was the official language of the Sassanides, it is called *Sawād* here.

According to Dr. Haug, 'here *uzvārsh* is taken as the writing of *Sevāt* (Sovad), i.e., Chaldaea but by no means as a language'—P P G Intro p 42

Sawād is the modern Persian name for the ancient Asuristān, or, Suristān i.e., Syria. (See S B. E Vol 5 p. 59, p. 78, p 140 and p. 216)

⁶ i.e., after the completion of the Bareshnum purification.

Some have indicated 6 places¹ (where *gomez* and *āv* are to be seen) ; four which I have written of above and two whereof I speak further on. At the fifth time while taking the *vaj* at the end of the Homāst² both³ (vessels) should be properly seen.

Thereafter at the commencement of the first fargard, the (first) word *mraot* at the commencement of the Vendidad should be uttered and (the Zotī) should stay (a while) and should look at both³ (vessels) properly At all places⁴ first *gomez* and then *av* should be seen.

Thereafter, it would be better⁵ if the vessels were covered up They should be kept there until the Yasna is completed.

In all cases,⁶ it is proper that the Khshnuman of Sarosh should be recited in it (i.e., in the consecration of Nirangdīn). Two (pieces of) cloth made ceremonially pure should be covered over (the vessels of) *āv* and *gomez* which have been ceremonially prepared.

(Two other) vessels for *āv* and *gomez*⁷ should be made ceremonially pure (beforehand) and each having some *āv* and *gomez* respectively in them (should be kept there) and at every place in the recital of the Yasna where (the *āv* and *gomez*) are to be seen, and in the presence (*dūtār*) of the Zotī i.e., in such a way that he may see it, in the vessel of *gomez*, a (little) *gomez* (from the other vessel) should be poured, (by the Rathwī) and in the vessel of *āv*, a (little) *āv* (from the other vessel) should be poured so that it may be better (*khārtar*).

When the ceremonial (*yazashna*), has been gone through (*avan āyad*) properly and according to rules,⁸ the *āv* and *gomez* which are consecrated may be taken to any place where they are wanted⁹ With a new piece of cloth which has been ceremonially purified (*pa pādyāb*), the tops of the vessels which contain *āv* and *gomez* should be covered properly so that nothing whatever from outside may go into them No remissness¹⁰ (as regards this) should be practised¹¹ at all in any way,

¹ In actual practice as observed now by the Kadmi as well as the Shehenshāhi priests *āv* and *gomez* are seen at more than 6 places.

² *bun-Homāst sar* So both MU and H.F. 𐬨𐬀𐬭𐬀 is not necessary here Pahl. version rightly omits it I.e., after the completion of the 25th *hā* and just before the commencement of the 27th *hā*

³ *hamā* 'lit, all.

⁴ *hemā jā*—so HF; MU *hemā* only.

⁵ *Vahy* Pahl: 𐬵𐬀𐬭𐬀𐬭𐬀 = (𐬵𐬀𐬭𐬀).

⁶ *pa shāyast nā shāyast*, i.e., lit, in the proper and improper.

⁷ After *gomez*, H.F. right adds —

𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀
..... (𐬵𐬀𐬭𐬀) 𐬵𐬀𐬭𐬀𐬭𐬀

See the Pahlavi version.

⁸ *faryāmāhā*. cf. Per. فرجام = custom; rule

⁹ For the administration of the Barashnum or for the *nāhn* ceremony.

¹⁰ *Sōdign*—Pahl. 𐬵𐬀𐬭𐬀𐬭𐬀 = negligence, remissness.

¹¹ MU. 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 —better H.F. 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀

for they are the source of all purity¹ All² things should be kept apart³ from them Nine stones should be thrown into the *gomez* and *āv* thus : 6 in *gomez* and 3 in *āv*. On reciting the 200 *Yatha-akru-vairyo*s in the 19th fargard, they should be thrown while reciting the last 9 *yathas* ⁴

¹ because they are the things with which any unclean person is purified.

2 MU •6{ey —better H F •.aw6{ey

³ *Nigraśhna*—looking, inspection *lit.*, 'one should see that anything may not come in contact with them. (*padash kardan*).

4 i.e., 2 pebbles should be first thrown into *gomez* while reciting two *Yathās* and on the 3rd recital of the *Yatha*, one pebble should be thrown into *āv*; thus the 9 pebbles should be thrown into the vessels thus — 2 pebbles in the vessel of *gomez* and one in that of *āv* for 3 times.

The writer of this Rivayat here gives his own opinions about the throwing of the pebbles in the vessels of *gomez* and *āv* instead of those of the ancient commentators, as is shown in the Pahlavi version from which this Rivayat is word for word reproduced (See the Pah. version).—

The Pah version gives the following opinion thereanent —

“Mediōmāh said this that in the 19th fargard of Vendidad, at the place where 200 *Yathas* and 100 *ashems* (are recited), out of the 300 pebbles which have been purified, one pebble should be thrown into (the vessels of) *gomez* and water at every (recital of) *Ashem* and at every (recital of) *Yathā* (i.e., 300 pebbles in all for 200 *Yathas* and 100 *Ashem*). The (proportion of their) division should not be taken into account, but it is proper if more (pebbles) are thrown into *gomez*. According to the teaching of Afrag, it is said that pebbles should not be thrown (into the vessels). According to the teaching of Mediōmāh, they must be thrown.” Cf also, MU. I, p 100 l. 2. From the following Pahlavi version of the Consecration of Nirangdūn, the Rivayet in Pazend of Kama Bohra—translated above—is taken word for word, except the last portion which is modified by the subsequent writer.

১১.১১.১১ ১১.১১.১১ ১১.১১.১১

[illegible]

256.

eq.

the *nirang* should at the
(purification). When (the
perform) the Yasna in pairs
a new Kusti and the Sudra.²
pure Two new pieces of
pure and the *āv* (i.e., water)
piece of cotton cloth. *Gomez*
will also do They should
ould be filled (to the brim)
its mouth Thereafter the
cotton cloth made pure and it
mand direction (of the Zoti).
of the consecration Then
ad (before) must be present.
a ceremony, preparatory to
ā . and should stand
nirang and place it between
stand) on the vacant space⁷
e placed by its side,⁹ in such
with each other The vessel
with the *ādosht* (or fire-stand)
be washed¹⁰ and the (right)
¹¹ should be seen In all

ceremonially and stand in
ecite) *Nemasete*
udad upto *mraotu*.
he Raspi¹⁴ should utter (and

درة

the Khwān of Zoti and between
the right hand side of the Zoti
and side of the Zoti, just opposite

ohu . . . one

nd MU, only. 2

hand on the Barsam.

After washing the *ādusht*,⁵ (and offering homage to fire with the recital of *Nemasete*, &c.) the three *Ashem Vohus* (thereafter) should be so recited in this manner and the (*gomez* and *āv*) seen (as shown above) He should wash his hands⁶ and (then) sit on the *Zodgāh* ⁷ The *Rathwī* (who has now left the *Zodgāh* and has finished his *vāj*) should recite 5 *Yathās*, should stand erect,⁸ wash (his hands), and shall take off the lid from (the vessel of) *nirang* and the *Zotī* should look at it while reciting *frastuye* and *āv* should be seen on reciting *humtaorbyascha* At the recital of the four *Yathā ahu varryō*,⁹ *nirang* should be seen at (the recital of) each *Syaothanānām* and *āv* should be seen on (pronouncing the next word) *angheush* On pronouncing *nivaedhayemi*,¹⁰ *nuang* should be seen and at (the word) *hankārayemi* *āv* should be seen On (the recital of) those 3 *Ashem Vohus* at the end of the *Baghān* (*Yasht*)¹¹ the place where *Yenghe-me* and *Haomanām uzdātanām* are recited, at every (recital of) *Ashem*, *nirang* should be seen and at every (recital of) *Yohu*, *āv* should be seen. And at (the time of) taking the *vīj* at the end¹² of *Homāst*¹³ when the *Raspi* recites *Yathā ahu varryō yō*¹⁴ *zaotā*¹⁵ the *Zotī* reciting *athā ratush* should see *nirang* and reciting *ashāt chit hachā*, should see *āv*

1 i.e., recite Yatha ahu vanyo yo Zaota and the Zoti thereafter should recite
 2 Ashem Vohus and wash the *ādo:ht* with water

* H.F. rightly omits the word **פולק** after **מלכות**.

⁵ -ṣ-ḥ-ḥ-better H F ⁶ Both ṣ-ḥ-ḥ for ṣ-ḥ-ḥ

8 *Nāshastan* for *istādan*.

10 The first word of the first Hā

¹¹ At the end of Yasna 21 and at the beginning of Visp. 9. —Both 𐬨𐬀𐬯𐬭𐬀 for 𐬨𐬀𐬯𐬭𐬀

12 Both say better than we, end.

¹³ The Homāst begins at Ys 22 (Baresmana . . .) and ends at Ys. 25

14 ~~140~~ om. in MU but supplied in H.F.

15 *re*, at the beginning of Ys 27.

16 *Sa?* —cover, lid

First a piece of cloth should be made pure by water ceremonially made pure (*pādyāb*), and dried up. Two small¹ pieces of stone should be washed with pure water (*pādyāb*) and one should be placed on the top of the vessel (of *gomez*) and one below it. A two-fold piece of cloth should be wrapped round the top of the vessel and left (there in the *Yasna-gāh*) until the sun rises. In the *Rapithwan* (*gāh*), *vāj* should be taken, the vessel (of *gomez*) taken up and the piece of cloth removed from its top. *Gomez* (should be collected) from bulls, that of the castrated ones will not do. The vessel (of *nirang*) should be rinsed three times with *nirang* (which is being collected from the bulls), and it should be thrown out and then (it should be collected) in that vessel until it is full. If it is filled up on the first day, it is good, if it is not filled up, (the *nirang* collected) should be thrown out, and should be (again) collected on the second day, so that (the vessel) may be filled.

(The vessel on being full) should be shaken three times, so that a little (*nirang*) may overflow (each time). On the fourth occasion, a piece of cloth should be wrapped round the top of the vessel filled with water and carried and placed on the niche to the right-hand side of the *Raspi* until the *nirang* and *āv* (are consecrated) at night.

In the *Ooziran-gāh*, a piece of cloth should be washed with purified water (*pādyāb*) and should be lowered (a little) into the top of the glass vessel (of *āv*) and *āv* should be filtered through this piece of cloth into this glass-vessel (from the other vessel) until it is filled up, and a dried piece of cloth should be wrapped round the mouth of this glass-vessel, and should be laid by the side of (the vessel of) *Nirang*.

Zor-ceremony should be² performed in the *Uziran-gāh*. Then, at commencement of the *Ushahin-gāh*, (the priests) should enter (the *Yasna-gāh*) for the consecration of *nirang*. *Yasht* (i.e., the *paragna* ceremony) should be performed and the vessels of *gomez* and *āv* should be placed between the *ādusht* (fire-stand) and the *khvān* (i.e., the stone-slab) of the *Zoti*.

Those who are to be the *Zoti* and *Raspi* should both purify themselves with the *Bareshnum*. (They should perform) the *Yasna*-service three times in pairs (alternately)³. Both should have new *Sudreh* and *Kusti*. The *Yasna* should be performed⁴ with (the *Khshnuman*) of *Sarosh*. Two small vessels (serving as lids) should be put on the vessels (of *nirang* and *āv*). Every time (at the places indicated hereafter) the *Raspi* should hold out his hand near the fire, lift up the lids from the vessels of *nirang* (and *āv*) and put them down.

1 ننگ : Per ۱۰۳۳-۱

2 MU. راسد for راسد—H.F. راسد

3 "Yasht-i se parwand" (See note above).

4 MU. آواید کردن—H.F. آواید کردن

Now, (the vessels of) *āv* and *gomez* may be taken up (from their places) and (*gomez*) placed on the right-hand side of the Zoti, and (*āv*) just facing the Barsam rods, i.e., between the *ādosht* (*ādash*) (and the *Zod-gāh*) He who is to be the Zoti should wash his hands,¹ and should look at the *gomez* and *āv* for the first time At all the places, *gomez* should be seen first and then the *āv* Then he should recite *Nemusete ātarsh* upto *Yathā ahu-vairyō Zaotā frā-me mrute*, and the Rathwī² should utter (the formula) *athā ratush* and finish off this formula (*Vāj* = *Vājāk*) Then the Zoti should take the *Vāj*³ and take out the coverings of *Nirang* and *āv*

The Zoti shall recite *Ashem Vohu*, and the Raspi should lift up the coverings of *Nirang* (and *āv*) and the Zoti should look at the *gomez* and *āv* ⁴

Thirdly, (the Zoti) should recite two *Yathā ahu varyōs* on his way (to the *Zod-gāh*) and go towards the Barsam,⁵ and cast a glance on everything⁶ there properly. On reciting *frastuye*, he should look at *gomez* and *āv*, and on the recitation of the 4 *Yathā ahu varyō*, at every time (of the recital) of *Shyaothernanām*, he should look at *gomez* and *āv* ⁷ At the recital of *nirvaedhayemi*, he should look at them.

(On the recital of the three *Ashem Vohu* at the beginning of *Homāst*, i.e., just after the recital of the 21st *Hā*),⁸ he should look at *gomez* on the recital of *ashem* and at *āv* on the recital of *vohu* for 3 times Then *baresmana* (i.e., *Hā* 22) should be recited upto *iristanām urvānō*⁹ . . . and on the recital of *Yathā ahu varyō*, *Zaotā* . . . *gomez*¹⁰ should be seen and at *athā ratush*, *āv* should be seen Then at the beginning of the (1st) *fargard*, *gomez* should be seen at *mraot* and *āv* should be seen while reciting *Ahurahe Mazdāo*. Then the hands should no longer be applied to the vessels, till the 19th *fargard* of the *Vendidad* when 100 *Ashem Vohu* and 200 *Yathā* . . . are recited Out of 9 pebbles ceremonially washed two pebbles should be thrown into (the vessel of) *gomez* and one into (the vessel of) *āv* (alternately) at the recital of the last 9 *Yathā ahu varyō*, and then a lid of metal¹¹ should be placed on the top of the vessels until the end of the function. Then the *Vāj* should be recited¹² and lastly, a covering of cloth should be tied on to the mouths of the vessels.

¹ While reciting *Khshnaothra Ahurahe Mazdāo Ashem Vohu* one . . .

² i.e., this temporary *Rāthwī* who will now perform the service in the capacity of the Zoti himself should thus respond to the Rathwī who is on the *Zod-gāh*, and who has appealed to him as *Yathā ahu varyō yō Zaotā frā me mrute*

³ i.e., wash his hands and recite again *Khshnaothra Ahurahe Mazdāo Ashem Vohu* . . . one . . .

⁴ This seems to be a general direction, or, the writer here refers to the 3 *Ashem Vohus* recited just after "Nemasete Atarsh Mazdāo, &c" when the *āv* and *nirang* are seen thrice on the recital of each *Ashem Vohu*

⁵ i.e., to the *Zod-gāh*, where he is to take his seat with the Barsam on the left hand

⁶ MU. —better H F جا

⁷ 1, 12 from — to 1 13 upto — is a repetition

⁸ These words in brackets are necessary (See above in the two preceding *Rivayats*).

⁹ i.e., at the end of *Visp*, 11 or at the commencement of *Ys* 27.

¹⁰ MU —better H F گومز

¹¹ طاس

¹² At the completion of the consecration ceremony.

How should one act in the nine nights' retreat, after undergoing the Bareshnum purification.

MU I p 585 ll 6-14—H F f 214.

Kamdin Shapur :—He who is to be purified with Bareshnum by men should recite the *Patet* first (with the purifier) Again a separate suit of clothes should be put on (by the candidate) so that his head may be washed with the Bareshnum. Then he should put off his garments and apply *gomez* and *āv* to his body (i.e., should purify himself) and put on clean clothes. He whose head is washed with the Bareshnum should eat his food during the (first) day, with the (same) garments he has on,¹ until he goes to bed. Then when he goes to bed, (and when the next day he wants to eat his food), he should strip off his clothes, place them aside, apply *gomez* to his hands and face, and put on other garments². He should be given a (new) suit of clean garments which he may take hold of (and put on), he should tie the Kusti over his Sudreh³ (i.e., sacred shirt), and (then) eat food and drink water. If his bare hands touch⁴ the platter, he should not eat the food (i.e., leave off eating). another platter should be given to him, so that he may eat therefrom, then (he may put off his garments) and put on the (sleeping-) suit, for *nirang* has permeated (the pores of) his body and therefore the *drug* (*nasrushī*) cannot enter the body, but it may go through the sleeping-garments⁵. He should (therefore) put off the garments (worn while eating the food), so that his body may be pure. He should wash his body and clothes with *gomez* and water, and on the first bath⁶ (called *navshu*, to be undergone on the 4th day) one cup of *gomez* and one vessel of water should be given to him and at the second bath (to be undergone on the 7th day), one cup of *gomez* and two vessels of water and for the third bath (the final bath on the 10th day), which will purify him entirely (*pākun*), one cup of *gomez* and three vessels of water should be given to him. He should (also) wash the garments with *gomez* and water so that he may (thereafter) purify himself (as indicated above) and then put on clean garments.

Administration of Bareshnum to one who is not a *rman*.

MU. I p 585 ll 14-19 to p 586 ll. 1-3—H F f 249

Kamdin Shapur :—If he who is not *rman* undergoes the Bareshnum, he should first wash himself with *nirang* and water. He himself should go with the Yozdāthragar to the Bareshnum-gāh (i.e., the place where the Bareshnum is administered). Both should recite the *patet*. Then the Yozdāthragar should draw⁷ the

¹ Before نان آواید خوردن the following words are left off, which are supplied from the Pāz and H F آن که سری نوشنوم کردن روز که خواب نکود با جامه نوشید

The Pāzand of Kamdin Shapur's Rivayat is given by Antia (See Pazend Texts p 231)

² After نه گمیز کردن the following words supplied here from Pazend (om in H F also) are necessary — پس جامه دیگر نوشیدن

³ MU., H F. سر—better Pāz سدره = سروان

⁴ MU. زدن—better Pāz زد (سرس) ⁵ MU جامه خواب—better Pāz (سرس) جامه خواب

⁶ آوی یکم There is no blank, as here, in other MSS. and it is correct.

⁷ H.F. کشیدن for کشیدن

furrows.¹ That person (who is the candidate) should strip off his clothes and should sit on the stone-slab outside the furrows and put his right-hand on his head. Just as they recite the *vāj* (prayer of grace) before eating meals, he should take the *vāj* and the Yozdāthragar should place before him a little consecrated *gomez*² which has been mixed up with (a little) ashes of the Bahram fire. Then (the candidate) should place his left hand on the head and take up the *nirang* with his right hand and drink it (in small quantities, three times)³ After cleansing the mouth, he should finish off the *bāj*. Then the Yozdathragar should place the spoon (which has been bound up with one end of the *navgareh* or the nine-knotted stick, used in administering the Bareshnum) on his head and reciting the *bāj* of Sraosh should utter (in an undertone) the *dasturi*⁴ which has been written (in another place) and in (reciting) which there should be no discrepancy. Again, the stones used for a clean person undergoing the Bareshnum and for *riman* (i.e., one who has been defiled by *nasā* or one who is *armeshi*, &c., undergoing the Bareshnum), should be separate.

The clothes put on by the Yozdāthragar and the stick (*nav*) and the spoon must be separate (for one who is clean and one who is *riman* and who are to be purified with Bareshnum). And, again, the Yozdāthragar should also purify himself (by taking an ordinary bath with water) and then go home.

About being acquainted, at first hand, with the technicalities of ritual

MU I 586 ll 3-5—H F f 388

Bahman Punjyā :—Whenever a Herbad who can at all be fit⁵ (in performing his priestly functions in future) comes here (i.e., in Persia) and stays here for a year when he comes here, and learns all the technicalities,⁶ he will become an adept (in his art). Then if he returns to that quarter (i.e., to India), it is proper. It is not proper, if he does not see (the things for himself) and does not learn (his art). Oral teachings and written statements⁷ thereanent are (here to be found).⁸

¹ To enclose the space wherein the candidate is to be purified.

² Here the *gomez* is to be drunk by the candidate with his naked body. But it is the practice in India that a *riman* can only drink *gomez* with his naked body. Any other person besides the *riman*, undergoing the Bareshnum, drinks *gomez* with his clothes on.

³ With the recitation of—يوزداثرروانرا این خورم این پاکي تن (i.e., I drink this for the cleanliness of (my) body and for the purity of (my) soul).

⁴ For this formula, see above MU I p 108 l 19 to p 109 ll 1-9, where the same *dasturi* is recited by the *nasāōlars* after disposing of a dead body in the Dakhma.

⁵ نگار (MSS MU . H.F., have نگار and S.D.B. (No 235) وجہار)

⁶ سازشها *lit*, contrivance, apparatus

⁷ گفتن و نوشتن *lit* sayings and writings.

⁸ As in many Rivayats, the Indian priests are advised by their Persian co-religionists to go to Persia and acquire a first-hand knowledge about the liturgical services.

The bagh-i Bareshnum and the qualifications of a Yaozdathragar.

MU I, p 586 ll 6-19—H F. f. 53.

Kama Bohra —Q—How should the *bāgh* (i.e., the place) for administering the Bareshnum be prepared ? How should the *bāgh* be prepared for every person (undergoing the Bareshnum) ?

A.—As is said in the Avesta (Vend. 9 § 5):—30 steps away from fire, 30 steps from water, 30 steps from Barsom and 3 steps from a pious man, the ground should be cleansed so that there may be no plants thereon. If there are any, they should be uprooted and swept away¹ and (the ground) cleansed.

As has been written, it (i.e., the Bareshnum-gāh) should be made (in a place) away from population. In one *bāgh* of Bareshnum, if they practise *bareshnumgari* (i.e., the administration of B) for 100 years, it is allowable. The *bāgh* of Bareshnum should be laid out in one (separate) place.

The man who is a Bareshnumgar, *i e*, who is a Yozdāthragar should be such a man as is said in the Avesta —

Vend 9 § 2 —(He should be) a righteous man, O Spitaman Zartosht, who is a (true) speaker, i.e., who can speak (the truth), a truthful speaker who has uttered no lies, the reciter of the Mānṭhra, i.e., who has performed the Yasht (i.e., who has become a Herbad and has the *Khud*), and righteous, and who performs the *Yozdāthragari* in the religion of the Mazdayamians, i.e., who is a Bareshnumgar.²

There should be such a man (as a Yozdāthragar).³

Bagh-i Bareshnum. The Plan of the Bareshnum-gah.

MU I. p. 587, p. 588, p. 595.

The plan of the Bareshnum-gāh is given here thrice (1) according to the Rivayat of Kama Bohra on p. 587, (2) according to the Rivayat of Jasa, on p. 595 and (3) according to the usage as observed in India, on p. 588. The Rivayat on p. 588 says that these plans are similar in every respect except that the manner of arranging the pieces of stones as observed in India is not in conformity with that prevailing in Iran—a usage sanctioned by religion. The Rivayat adds that the Indian Dasturs, relying on their own reasoning faculty, have departed from this ancient usage with regard to this particular point.

¹ رَفَقَ cf Per رَفَقَ = to sweep off

² This is quoted from the Pahlavi Version of Vd. 9. § 2.—

[illegible]

³ Here the plan of the Bāgh-i Bareshnum is given on pp. 587-588, which see.

MU. I p. 589 ll 1-5.

Kaus Kamdin —Q—About the Bareshnum-gāh · where should it be prepared and where not ?

A—As regards a Bareshnum-gāh, a clean place near the houses of Dasturs (should be selected), where there is no danger (of anything)¹ and where there is no piece of wood or dried brickbats, except stones and earth. It should be prepared 30 paces away from fire, 30 paces from water, and 30 paces from the Barsom.²

But if a woman who gives birth to a still-born child, i.e., for a woman who is called *armesht* and *nasāmand*, or for one who is *rman*, i.e., who has come in contact with *nasā*, the Bareshnum(gāh) should be prepared for them in a desert place, because it is not proper to lay it out in the midst of the dwellings of Behdins and it is not proper

MU I. p. 589 ll 5-7—H.F. f. 46

Kama Bohra :—Q—How is the Barcshnum administered and how do they act when they go to the *bāgh* (of Bareshnum), i.e., the Bareshnum-gāh?

A —They should act according to the precepts contained in the letter sent with *Jasa* ³

MU. I p 589 ll. 7-19 to p. 590 ll 1-5.

Maneck Changa :—About the Bareshnum-gāh —(Vendidād 9 §§ 2, 3, 6, 7, and 8 are partly or wholly quoted) —§ 2 :—Trees shall be felled from the ground full of shrubs, 9 *vibāzus* on all the four sides.⁴

§ 3 —Which is that land where there is least water and fewest trees [the cleanest ground (free) from impurities], the driest, i. e., which has no moisture of any kind on it ⁵

1 Such that no injury may thereby arise to any one.

² This sort of Bareshnum-gūh near the dwellings of men can be laid out for those who are ordinarily clean, but who want to undergo the Bareshnum, *e g*, for priests, &c.

³ See MU I pp 590-599.

[illegible][illegible]

Here ᠰᠢᠨᠠᠭᠤᠨ = having leaves (برگ) of trees, or ᠰᠢᠨᠠᠭᠤᠨ i.e., having the pathway (of men), or ᠰᠢᠨᠠᠭᠤᠨ i.e., productive

§ 3.—

[illegible][illegible]

(دول = دو)³ of 4 fingers³

§ 7 :—Thou shalt dig a second hole (thus) sixth hole (thus)⁴ . .

§ 8 :—How far should one hole be from another ? As much as one pace ⁶

Thus 7 *magh* or holes should be dug for *gomez* and one *magh* for sand with which one may make himself quite dry.⁶

Then at one *magh* (or hole), one should wash oneself with water once, at the second *magh*, one should wash oneself (with water) twice, at the third *magh*, one should wash oneself (with water) thrice, and at the 4th hole, one should (again) wash oneself (with water) thrice.⁷ Then (the retreat of) 9 nights should be observed. When three nights pass away, then on the day (following), one should wash oneself with *gomez* of the bull and then with water. When, again, three more nights pass away, then (on the following, *i e*, the 7th day) one should wash oneself with *gomez* of the bull and then with water, and then when the (last) three nights pass away, (on the following, *i e*, the 10th day), one should act in the same way, *i e*, one should wash oneself with bull's urine, make oneself dry, and then purify oneself with water, and one is pure.

The consecration of Nirangdîn, i.e., of gomez and water ; laying out the Bareshnum-gâh ; administration of the Bareshnum, &c.

MU. I pp 590 to 599.

Jūsā.—A statement about the consecration of *āvi* (*i e*, water) and *pādyāb* (*i e*, gomez or urine of the bull):

First of all, for this work, two *Dasturs* (i.e., priests) who have consecrated the Vendidad (i.e., who have acquired the degrees of *nāvar* and *marūb*) should purify themselves with the Bareshnum. When they have been in 9 nights' retreat (*no-shaveh*) for nine nights, they should wash themselves with water and *pādyāb*. Then they (should perform) Yasna-services in pairs (*pawand*) three times (alternately)⁸ i.e., every one (of the priests) should perform (as Zōt) 3 Yasnas (with the other

[illegible]

2 دور for 4م

3 56.—

[illegible][illegible]

4 § 7.—abbreviated in all MSS

628.

∴ 50 40 30 20 10 0 10 20 30 40 50

The Avesta has only 6 *magh* for *gomaz*; therefore, here in ٦ (٦ c, seven), the one *magh* for sand may be included

7 The Avesta gives only 3 holes for water : altogether 9 holes.

8 After Bk. adds

priest as the *Rathwi* or assistant priest), so that they are (said to be) fortified with *nūbar*¹ (i.e., the greater Khub) Then both (should put on) a new Sudreh and Kusti. Then two vessels of glass—one small, the other large—should be washed clean and dried. Two pieces of stone-slabs should be clean washed and dried. A piece of cotton-cloth, one *gaz*² (i.e., 24 inches) long should be clean washed and dried, and half a *gaz* (of this cloth) of double fold should be tied, each, on the head of the vessels³ with a piece of cotton string washed⁴ (beforehand) Then bulls should be brought and they should be supplied with clean fodder for three days. On the fourth day, (the priests) should tie on the Kusti anew, put on the mouth-veil firmly, and wash the large glass-vessel (for *gomez*) three times with the urine of the bull and throw it out, and the fourth time⁵ (it should be so done) Then the *gomez* should be collected⁶, till that vessel is filled with it and (then the vessel should be so stirred that) a little⁷ (*gomez*) may overflow from its top⁸. There should be no hair or any other (impure) thing⁹ (there). Its top should be firmly tied with that cotton-cloth (in such a way) that that piece of cotton-cloth may not become¹⁰ moist with the *pādyāb* (of the vessel) When this vessel of *gomez* is washed (three times, as said above), three Ashem Vohus should be recited. For every time (that it is so washed), three Ashem Vohus should be recited Then that vessel should be used (for collecting *gomez*) When it is filled (with *gomez*), it should be safely placed in the Yasna-gāh One piece of stone-slab should be placed on it (as a lid) so that no vermin¹¹ may fall into it unawares. It is necessary that this vessel should be filled (with *gomez*) from the Hāvan-gāh upto the setting of the sun (i.e., upto the end of Ooziran-gāh), but if it is not filled till the setting of the sun, it is not proper. When it is the Ooziran-gāh, (the priests) should enter the Yasna-gāh, prepare ceremonial water¹² in the same way as was before¹³ said in the chapter on “*Barsam Chudan*”¹⁴ (i.e., collecting the Barsam) They should prepare the *zur* (i.e., Zaotira-water) and put it in the Barsam-dān and place it safely there; for *zur* cannot be prepared at night. Then the small glass-vessel should be placed on the stone of the *arvis* (i.e., the *ālāt-khuvān*) and the piece of cotton-cloth which is on it should be removed¹⁵ and placed in a corner of the *arvis*-stone (i.e., *ālāt-khuvān*) and this vessel should be washed 3 times with pure water and then¹⁶ it should be filled with pure water (*ab-i-pādyāvī*) One-third (of the pure water) should be poured into the metallic vessel from this glass-vessel and (some water) from the metallic vessel should be (again) poured into the glass-vessel¹⁷ and then the (pure) water should be completely poured into the metallic vessel Then

1 MU نابر—better Bk نابر

2 MU. گرز—better Bk گرز

3 MU. سر مشرود—Bk سر مشرود

4 After ریسمان Bk adds بدیم گین ششدم.

5 MU نابر چهارم—Bk نابر چهارم

6 lit, the bulls should be stirred

7 MU. یکبار—better Bk یکبار

8 MU. از سر مشرود—Bk. از سر مشرود.

9 MU. موی یا چیززی—better Bk موی یا چیززی

10 MU. نشود—better Bk. نشود.

11 MU خراستری—better Bk خراستری

12 MU. نادر یاوی i.e., water made ceremonially pure.

13 اول i.e., at first

14 See MU. I p 467 et seq (Rivayat of Jasa)

15 MU. ندارد—better Bk ندارد

16 MU. از سر—better Bk. and S.D B. از سر.

17 After ریزد Bk. adds و از مشرود مسین در مشرود آنگدم ریزد

the piece of cotton-cloth should be brought and one-half of it¹ washed with pure-water and the other half left dry (and laid aside). That one-half (of the cotton-cloth) which has been washed² should be placed over the glass-vessel (as a filter) The water (poured into it and purified in this manner) is called *pādyāvi*. The piece of cotton-cloth should be (slightly) lowered (into the mouth of the vessel) so that the vessel may be filled and (it should be so stirred) that a little of it³ may overflow. Then that one-half piece of cotton-cloth which was left dry should be tied to the mouth of the vessel and that which has become wet⁴ (should be placed) in a corner. Both the glass-vessels should be placed in a corner and then they should be placed in the Yasna-gāh⁵ on the right hand-side, *i.e.*, the right hand side of the Zoti, *i.e.*, between (the Zōd-gāh and) the surface of the Adosht (*i.e.*, the fire-stand) ⁶

They should be safely placed there so that no vermin or any impure thing may fall in⁷ them. Now the two Dasturs (who are to consecrate the Nirangdīn) should be of this nature.—Of good disposition, of innate wisdom, embellishers of the religion, thinking of God, looking into the spiritual world, of pure thoughts, of truthful utterance, doing wise deeds, of pure body, of fluent tongue, having the Nasks by heart, knowing correct Avesta, performing ceremonial ablutions, knowing the *nirang* (*i.e.*, rites) well⁸, and living the life of a *nābar* (*i.e.*, having performed the *khub* ceremony), *i.e.*, they should be celebrated for their truthful utterance and good⁹ conduct among priests as well as laymen. Both (should put on) a new Sudreh, a new Kusti, and new garments. When it is nearly mid-night, they should wash their hands and face and recite *Kemnā-mazdā* three times, the Ormazd Yasht once, and recite the *palet*, and kindling two lamps enter the Yasna-gāh. Other Dasturs (*i.e.*, priests) should sit outside the (proper Yasna-gāh). When it is exactly mid-night, *i.e.*, when the period of Ushahin begins, they should place one lamp on the right side¹⁰ of the *arvis* and place the other lamp on the left side of the *arvis*. The fire of the *ādusht* should be kindled. The person who is to be *Rāthwi* (*i.e.*, the assistant priest) should sit on the Zōd-gāh and when he has recited one Ashem Vohu,¹¹ he should sit securely (in that place) in such a way that his hands may reach all the ceremonial apparatus, and (then) he should recite another Ashem Vohu.¹²

1 MU. نیم آتش—better Bk. and S D B نیم اش

2 MU. نشستم—better Bk. and S D B شستم. 3 MU. یکپاره—Bk. یکپاره.

4 MU. نر—Bk. نر

5 MU. یزشنگاه—Bk. یزشنگاه.

6 After یزشنگاه Bk. rightly adds —

بدست راست نهادن و یعنی از گشت راست زود از سرتی آدوشند اندرگ بهپشن

7 MU. دراز—better Bk. and S D B. اندر. or F S M. در آو

8 MU. حیو—Bk. حیو.

9 MU. کنشنی—Bk. کنشنی.

10 After اوشهن اندر آید یک چراغ بردست راست—Bk. rightly adds: بدست راست

11 After اشم و رو Bk. rightly adds—

بخواند محکم باشند چنانکه دست بهما ساجش تواند رساند و یک اشم و رو

12 After اشم و رو in MU. the word بخواندن is rightly omitted in Bk.

The lower part of his Sudreh (*nima*), down the navel, should not vibrate. If the lower part of his *nima* (i.e., Sudreh) vibrates at any place, the Yasna-service is vitiated¹. For the performance of the Yasna, is required the Barsam of 35 *tāis* (i.e., rods), and the *kōm*, and the *urvarām* should be each placed in the cup of *kōm*² and the *milk* (i.e., *jvām*) should be poured in the *jām-dān* (i.e., the vessel for milk), and the *zur*³ and the Barsam-dān which were placed apart should be brought⁴. (The *Zur*) should be placed in a cup⁵, the *parā-hom* should (also) be poured in a cup⁶ and placed over the *hāvan* (i.e., the mortar). The *bāj* of the Ooshahin-gāh should be recited. 33 Barsam *tāis* and two pieces (*gashṭa*) of Airwyangan should be placed on the feet of the *māh-rui*. The second Dastur who has consecrated (formerly) the Jud-div-dād (and who is to be *Zotī* in this consecration of Nirangdin) should sit away (opposite the Rathwī) in the Yasna-gāh and should watch these two. Then he who shall consecrate⁷ the Yasna (of the Nirangdin) (i.e., this *Zotī*) should bring some sand and heap it up between the *arvis* (i.e., *Zōd-gāh*) and the *ādosht* (i.e., the fire-stand). The fire (of the *ādosht*)⁸ should be kindled. The hands (of the priest) which have been wet must be partially dried up (near the heat of the fire of the *Adosht*). He should hold his hand over the heat (*jirm*)⁹ of the fire and then he should bring the vessel full of *nirang* just opposite the Barsam between the bottom (*buna*) of the fire-stand and the *arvis*, in the place (previously) washed clean and dried. Then (the hand) should be held over the heat of the fire (i.e., it should be dried) and the cotton-cloth over the vessel of *nirang* should be removed so that its top may be covered up. A metallic lid (*tās*) should be placed over it and (that metallic lid) should be so placed over it¹⁰ that (when it is removed) the person sitting on the *arvis-stone* (i.e., the *Zōd-gāh*) may see the *nirang* in that vessel. Again, the hand should be held over the fire and the vessel containing water¹¹ should be brought and placed by the side¹² of that vessel (of *gomez*)¹³ so that the two vessels may not come in contact with each other. (They should be so placed that) there should be a space of two-fingers' breadth between them. The piece of cotton-cloth should be removed from its top and another metallic covering made dry and held over the heat of the fire should be placed on its top. Then he who is to perform the Yasna (i.e., the *Zotī*) should stand up, recite 5 Ahunavars for the Khshnuman of Sarosh (is to be recited in this consecration ceremony). Then he should stand firm. When the *vāj* is taken, he should ceremonially wash his left hand, i.e., wash

1 Cf. MU. I. p. 575, ll. 1-3.

2 MU. هر یک در روم بیالہ — better Bk. هر یکی در روم بیالہ

3 MU. زود — better Bk. زور

4 Before آوردن there should be no blank.

5 MU. سکره — better Bk. and S D B سکره.

6 After سکره کردن Bk. rightly adds — فراہم در سکره کردن

7 MU. خوابد کرد — Bk. خوابد کرد 8 MU. آدوشت — Bk. آتش

9 MU. بهریم — Bk. بهریم — better F S M بهریم here, as below. The same practice is observed now-a-days.

10 After تا سران بنهند add, as in Bk. و آن طاس را بر سران بنهد و چنان به بنهد

11 آب در دست 12 MU. کنار — better Bk. کنار

13 After به بنهد there should be no blank.

his left hand with the pure water (*pādyāvi*)¹, hold the right hand over the fire, take up the lid of the vessel of *gomez* and look at the *gomez*² Then the top of it should be covered and he should again hold his hand over the fire and take up the lid of the vessel of water and look at it and cover it again All the apparatus should be looked at Then getting up, he should stand just opposite the *adosht*, recite one Ashem Vohu, and look well at all the apparatus Then (he should recite) 3 Ashem Vohu . . . *fravarāne* (gāh Ooshahin) *āthro. Ahurahe Mazdāo puthra, iava ātarsh puthra Ahurahe Mazdāo Khshnaothra . . . frasa-tayaecha Yathā ahu varyo Zaoṭā frā me mruti Athā ratush . . .* &c³ Then he should go to the left side⁴ of the *ādosht*, should hold his hand (cōntaining the goblet of water) aloof (so as not to strike the *khwān* of *ādosht*), carry it over slowly, and throw water on the surface of *ādosht* (i.e., fire-stand) in such a way that not a single drop of water may fall over the vessel of *gomez* He should then wash the surface of the *ādosht* Then the person who has tied the Barsam (and who is on the Zōd-gāh) should finish off the *vāy*, separate his hands from the *barsam*, and come out of the *arvis*⁵ (i.e., the Zōd-gāh)

He must have finished off the *vāy*⁶ as is (uttered) in the performance of the Yasna (thus) —Yathā . . . 2, Yasnemcha Ahurahe Mazdāo Then he should go away (from the Zōd-gāh) and (recite) Ashem Vohu

The person who is to perform the Yasna (i.e., the Zōṭi) should recite two⁷ *Yathū* . . . on his way (to the Zōd-gāh) and with (the first) *Shyaothenanām* put his right foot⁸ on the Zōd-gāh (and on the recitation of the *Shyaothenanām* of the 2nd *Yathā*, put his left foot on the Zōd-gāh)⁹ and sit reverentially¹⁰ He should praise Yazdān and the Amshaspands and call them to his assistance That person who is (now) the Rāthwī should soon make his hands dry, put the Sarosh-darun (on the Yasna-gāh), utter five Yathās, and arrange 3 *aesam-bor* and make his hands dried pure, with water.¹¹

That person who is to perform the Yasna (and who is now on the Zōd-gāh) should wash his hands with pure water, and look at¹² all the apparatus. The Rāthwī

¹ MU آب پادیاو—Bk. پادیاو ² After سرگمیز add, as in Bk, بردارد اندر گمیز

³ Bk has "Rathwī (should speak) athā-ratush (i.e., the person who is upto now the Rathwī, but is soon to occupy his place as Zōṭi)

⁴ MU دست چپ—Bk دست چپ

⁵ *lit.*, make himself separate from the *arvis*

⁶ MU. باید کم راج گفتم better Bk, S.D.B., باید کم جدا شده MU. unnecessarily repeats باید خود را از اروس before

⁷ Bk. adds دو

⁸ MU. بالای for Bk. پای

⁹ The words in brackets are om. in all MSS.

¹⁰ MU. برتر سکا better Bk برتر سکا

¹¹ MU. دست نآب—Bk دست نآب

¹² MU. بگردن for Bk. and S. D. B. بگردن

mē¹ . . . (Visparad 9) should be recited upto end and then the Rathwi should go to the place of *Sraoshāvarežān* and recite *haomanām uzdātānām* (Visp 9) upto the taking of the *Vāj* at the end of the Homāst (i e, Ys 25 and Visp. 11) when the Rathwi should recite *Yathā ahu varyō yō Zaoṭā* . . . and *Zotī* on (reciting) *athā ratuṣh*, should see *nurang* and on (reciting) *ashād chit* should see *āv*², and thus they recite the conclusion (*sar*) (of Homāst) Again, *gomez* and *āv* should be well seen Then *actat dīm (vispanām) mazishtem*³ (Y. 27) should be recited and on reciting the (first) two words⁴ of the first⁵ fargard of Vendidad i e, on the recitation of *mraot*, *gomez* should be seen⁶ and at *Ahurō-Mazdāo*, water should be seen. Then the lds should be securely placed (on the vessels) until the 19th fargard of the Vendidad (beginning with) *apākhtarāt* At the time of reciting 100 Ashem Vohu and 200 *Yathā* . 9⁷ small pieces of stone should be well washed with pure water, and the hands should be well washed with pure water⁸ and the pebbles as well as the hands should be dried⁹. When 191 *Yathās* are (completely) recited, and for the (last) 9¹⁰ (*Yathās*), when the (first) two of these is recited two pebbles should be thrown into *gomez*¹¹, and then one (*Yatha*) should be recited and one (pebble) should be thrown into *āv* (The pebbles) should be thrown on the recitation of the last 9 *Yathā ahu varyō*, in such a way that 6 may be thrown in *nurang* and 3 in *āv*. On the recitation of these 9 *Yathā* . . one pebble should be thrown into the vessel at each *Shyaothenanām* in such a way that two may be thrown in *nurang* and one in *āv*¹¹ (at a time) and so that the 9 stones may be (thus) completely (thrown)

Then (the words following should be recited):—*Chatura frasnana frasnayoi. gaomaezem gara-dātayāo bish āpem Mazdadhātayāo. yaozdāta bun Vohu Mano Yaozdāta bun mashyo.* Then the *Yasna* may be recited upto the end The condition is this that so long as the *Ooshahun-gāh* remains, the *Zotī* should not move (from the *Zod-gāh*) When it is dawn, he can stir The Rathwi also, every time that he handles the apparatus and handles the (vessel of) *nurang*, should sit securely until it is day-break Then¹² until the consecration of the Vendidad is over, all the (remaining) texts should be completely (recited) and then¹³ the (consecrated) *nurang* (and the *āv*) should be securely placed in a corner (of the *Dar-ī-Meher*).

1 MU نیک بی — Bk. بیگ بی = Yenghê mē (ashāt hachā).

2 Bk. only adds after رو هاست —

3 MU راسپی ایثا اهو ویریو یو زوتا و زود نا نا رتوش بیریگ و اشاد چید او بگریشن

4 MU فرگرد اول — Bk. فرگرد اول — better Bk. فرگرد اول —

5 MU. گمیز بگریشن — Bk. گمیز

6 MU. دست ناب نادیاوی پاک شستن — Bk. دست ناب نادیاوی پاک شستن

7 MU خشک کردن — Bk. خشک کردن

8 MU نه تابی — better Bk. نه تابی

9 MU After گمیز اندازد — Bk and S.D.B. add —

یکی خوانند یکی در آب اندازد نه نه ایثا اهو ویریو آخر افگندن چنانکه شش نام نیرنگ و سه تا به آب اندازد نه آن نه ایثا اهو ویریو نه هر شش و تمام یک سنگ نه اندرون شستم افگندن چنانکه دو تا به بیریگ و یکی نه آب آواید افگندن

12 MU. پس آن — better Bk. پس آن

13 After آن — Bk. adds پس آن

Then at the place where Bareshnum is to be administered to the Behdins, an open space (*bāgh*) should be laid out with a long wall, indeed longer. Then within that open space, 30 paces, each pace of 3 steps, should be measured and sand thrown over it and a *kash* (i.e., a furrow) should be drawn round it¹ and stones should be arranged and *kash* (i.e., furrows) drawn round them just as we show and just as has been shown². Again a Yozdāthragar with the Khub (*nābar*) performed three times in pairs (*parwand*) i.e., having performed 3 *yasnas* (alternately with another priest) and (thus) fortified with the Khub (*nābar*) may administer Bareshnum whenever he likes. It does not matter whether he be old or young. It is necessary that he should be (at least) 30 years old and (recite) correct Avesta and should be a speaker of truth and of good conduct and who daily performs the Yasna and who is descended³ from the priestly class⁴ and is known for his virtues and on whom no defect has been made manifest and who must have consecrated Vendidad and who knows⁵ the proper order of the limbs of the body⁶ (to be washed in succession in the Bareshnum). At the orders of the High priest and on consultation with the leader of the Behdins, he may take a little gomez in a glass bottle from the consecrated *nirang* and cover it tightly, and pouring (a little) of the consecrated water⁷ in a glass bottle, cover it tightly and put a little *var-i Adarān*⁸ i.e., the ashes of the Vahram fire also in a glass-bottle and cover it tightly, and carry all the three in the *bāgh-i Bareshnum* (i.e., the Bareshnum-gāh) and place them (there) securely.

Then on to the top of a nine-knotted stick⁹ (*nai-gar-pikha*) i.e., a *navgar* (a nine-knotted stick) which has 9 knots, a small knife (like one) for cutting the Barsam should be tied with a piece of cotton string, and¹⁰ to the top of another stick, an iron or leaden spoon may be tied in the same manner and¹⁰ placed there. Then there should be kept there two suits¹¹ of garments like the trousers and the shirt, Sadreh, and caps¹² and the turban for the head and Kusti and Penām. Then two apertures (i.e., small doors) should be made from behind the wall of that open space (*bāgh*) (for the Bareshnum).

Now a woman who has given birth to a still-born child should be kept in a secluded place (*biyābān*) for 41 nights and then food should be given to her (by two men united) with a *parwand*. Then the clothes which she has on should be

1 MU. گرد آن کسد — Bk. گرد آن کشند.

2 MU. می علم باز نمودم — better Bk. می نمایم چنانکه باز نمودیم. S.D.B., has a blank for می نمایم چنانکه.

3 MU. نسل — better Bk. نسل.

4 *ibid.*, from the Dasturs.

5 MU. دارند — Bk. دادند. بیشم و سامان (See note below).

[7 MU. آب یشدم — better Bk. آب یشدم.

8 MU. و ازور آدارن — better Bk. و آدر آدارن.

9 MU. نی گر پشتم — Bk. نی گر پشتم. (Av *graom nava pikhem*).

10 After ییک نی دیگر بهمین دستور یک کفچه آیین یا روئین — Bk. adds: به بندند. ییک نی دیگر بهمین دستور یک کفچه آیین یا روئین — Bk. adds: به بندند.

11 MU. دو دست — better Bk. دو دست. 12 MU. کلم — better Bk. کلم.

all torn to pieces and should be buried under the ground. She should wash herself completely with *pādyāb*, (i.e., *gomez*). Every person who has been made *riman* by (contact with) the *nasā* of a dog or of a man¹ or a person who has any part of his body burnt in fire or a person who has eaten the food of *riman* and *margarjan* persons² i.e., of the Musalmans, should also be treated in the same way (i.e., they must undergo Bareshnum), except that such persons should not stay³ for 41 nights⁴ (like an *armesht* woman) (Such persons) should enter the *bāgh-i Bareshnum* (i.e., the *Bareshnum-gāh*) from one of the apertures⁵ made into the wall from the farthest end⁶ of the north side.

The priest who is the *Yozdāthragar* and administerer of the Bareshnum should put on (new) clothes, perform the Kusti anew, put on the Fanām (i.e., mouth veil) and recite⁷ one *patet* for the woman or the man who has been *riman*, from beginning⁸ to end. Then he should get (hold of) that (nine-knotted) stick on (the top of) which the knife called *Barsam-chin* is tied and leave it outside the first set of 5 stones, should stand with his back to the north and face towards the south (and recite) *Khshnaothra. Ahurahe Mazdāo Ashem Vohu*, one and *Yath-ahu-vairyō* five and should recite (the *dasturi*) in an undertone —ba dasturi-1 Dadar Hormazd va. Amshaspandan ba Dasturi-1 Sarosh asho ba. Dasturi-1 Zartosht. Safantaman. ba Dasturi-1 Dasturan-Dastur. ānkē-bar-Dasturan-hama Dastur meh⁹ (the name of the Dastur to be recited here)¹⁰ Then he should recite *Khshnaothra. Ahurahe Mazdāo, Ashem Vohu 3, fravarānē* (the *gāh* (or the period of the day) whatever it may be), *Sraoshahe . . . mraotu*. Then reciting *yathā ahu-vairyō* with his face towards the south, he should draw a furrow round about (all) the (sets of) stones. Again, from the commencement of these sets of stone, one¹¹ (first) set of five stones should be left off and he should draw furrows round the remaining stones from one end to the other and recite one *Yathā ahu-vairyō* completely (on drawing one *kash*); for every *kash*, not less than one *Yathā ahu-vairyō* should be recited. It is proper if more are recited (for one *kash*). Again, he should put the end of the *Barsam-chin* there where is the second set of 5 stones and he should

1 After *سگ* add, as in Bk. *و آدم*.

2 MU. *ریمن و مرگوران*—Bk. *ریمنان و مرگوزانان*

3 *lit*, should not sleep 4 MU. *چهل و یک شب* better Bk.

5 MU. *سوراخ آن*—Bk. *آن سوراخ* After this, the words *ناغ نوشوم* are an interpolation. They form the heading of the plan of Bareshnumgāh given on the next page. Bk omits these words.

6 *سان* (*sān*) = end

7 After *ریمن شده*—Bk adds *نخواست* 8 *بن* for *ین* 9 MU. *و دم*—better Bk. *و دم*: S.D.B. *و*

10 i.e., With the permission of the Creator Ormazd and Amshaspands, with the permission of the righteous Sarosh, with the permission of Zartosht Asfantaman, with the permission of the Dastur of Dasturs (i.e., the High priest)—he who is the greatest Dastur of all Dasturs. See MU. I. pp 108-109.

11 After *سنگها* *نکشد* Bk. adds: *یک* *سازین سرسنگها*

draw three furrows round the three sets¹ of 5 stones and recite one *Yathâ ahu*. varyô in the same way Then he should draw 3 furrows round about the 6 sets of 5 stones each and other three furrows round about all the sets of stones¹, in the same way as (the previous furrows) are drawn. In all, there are 9 furrows².

Then he should draw 3 more furrows² round the 3 sets of 5 stones each³ The furrows as well as the Barsam-chin should be taken care of. (Then the Vāj should be finished, thus). *Yathâ ahu-varyô*, two, *Yasmemcha* upto *Āfrināmi*, *Sraoshahe ashyehe* . . . *āhuiryehē* Then another priest putting on the Padān and with *vāj* (*i e*, with his mouth closed) should take with him *pādyāb* (*i e*, *gomez*) collected from bulls⁴, about the quantity of one maund and ten seers and put it in the Bareshnum-gāh, and again putting on the Penām, he should take with him in the Bareshnum-gāh about the quantity of three maunds and ten seers of water in a vessel⁵ whose top should be covered and put it there⁶. Both *pādyāv* and water should have their tops covered up Then the priest who is the Yozdāthragar should pour a little of the consecrated *nirang* into the *gomez* weighing about one maund and 10 seers, then a little of the consecrated water (*nirang āb yashtê*) should be poured into the water weighing about 3 maunds and 10 seers Then the woman or the man⁷ who is to undergo the Bareshnum⁸ should sit on the set of 5 stones outside the furrows The priest who is the Yozdathragar should pour three drops of *nirang* in the spoon⁹ and put a little ashes¹⁰ of the fire, *i e*, the ashes of the Behrām fire in that spoon containing the *nirang* Then that candidate should put his or her left hand on his or her head and recite one *Ashem Vohu*¹¹ and *Yathâ ād yazamande* upto the end, *i e*, upto *Vispāchā vohu* and then he should recite 3 *Ashem Vohu*. Then (the candidate) should take up the spoon containing the *nirang* and drink it¹² Thereafter, he should recite 4 *Ashem Vohu*, 2 *Yatha ahu varyo* and one *Ashem Vohu*. Then a dog should be brought, tied with a chain having a long nail (at the end) Then the Yozdathragar should take up the stick with the spoon (*navgar*) and should enter (the space within) the 9 furrows and stand there where¹³ the first 3 sets of 5 stones are arranged

¹ After برگرد آن Bk. rightly adds:—

سنگ پنج تا بکشد همان ایذا او و بریو بتواند و سه کش دیگر برگرد شش تا سنگ
پنج تا بکشد پس سه کش دیگر برگرد هما سنگ نکشد

and omits دیگر هما نکشد

² After پس سه کش دیگر—add, as in Bk. مجموع نه کش

³ MU. پنج تا نکشد کش—better Bk. کشای

⁴ MU. گاو—Bk. گاو

⁵ MU. حریری; Bk., S.D.B. ظرفی for صربی (a vessel).

⁶ MU. بردن و نهادن better Bk. برد نهادن

⁷ Bk adds یا مردی

⁸ MU. و یا مرد—better om. میبکند و یا مرد as in Bk.

⁹ MU. در کفچه کردن better Bk. در کفچه ¹⁰ MU. در—better Bk., S.D.B. و

¹¹ MU. و یک اشم و—better Bk. و یگر و

¹² After خوردن MU. adds سه بار بخاک شستن but Bk. omits.

¹³ MU. در آنجا کم—better Bk. در آنجا کم

on that member¹. Wash the right jaw, wash the left jaw. Wash the nose, mouth and the lips (or the cheeks) upto the cavity of the breast². Wash the right ear, apply the fingers to the back side of the ear, wash the left ear, apply the fingers to the back part of the ear; wash the right shoulder, wash the left shoulder, wash the right shoulder-plate, wash the right arm from above and below, wash the left shoulder-plate, wash the left arm from above and below³.

Wash the right breast⁴, wash the left breast. Wash the space between the breasts⁵. Raise up the right nipple⁶ and wash it, raise up the left nipple⁷ and wash it.⁸ Wash the breast upto the⁹ side (or edge) of the back¹⁰. Wash the back from the spine¹¹ to the anus¹². Wash the round nipple (or breast¹³) of the right side, wash the round nipple (or breast) of the left side. Then that person should stand up, (and the Yazdathragar should say): wash the right ribs from before and behind,¹⁴ wash the left ribs. Wash the right groin¹⁵, wash the left groin.¹⁶ If he is a man, he should wash it (i.e., the sexual part) first from behind and in front of it afterwards.¹⁶ Put the hand on the sexual parts¹⁷ and (as shown above) wash the anus and the testicles¹⁸. If it be a woman, she should wash first from the front

1 MU. اورا پیش—better S.D.B., Bk. او پیش (Vd. اورا پیش) Pah. اورا پیش

2 MU. گارو—better S.D.B., Bk. گارو

3 For MU. ll. 8-10 from گوش راست نشو upto گوش بالا و شیب Bk. and S.D.B. rightly substitute the following:—

گوش راست بشو انگشت از پس گوش و اج کن گوش چپ بشو انگشت از پس گوش

[S.D.B. [کو] کو] چپ نشو کفکان [So Bk. only; S.D.B. om. : راست بشو دوش : راست بشو دوش] چپ نشو کفکان [و کفکان چپ نشو بازوی چپ بشو بالا و شیب

[So S.D.B. : Bk. om.

4 Cf. Pers. چم and ور breast; also cf. Per. چنر pit of the throat or collar bone Pah. چنر

5 MU. گارو only—better S.D.B., Bk. گارو (cf. Per. غار cavity) Pah. گارو

6 MU. اوردار only; better Bk. and S.D.B. دکلہ راست اوردار (cf. Pah. دکلہ in the Rivayat of Hamid-i Ashavishtân quoted below).

7 MU. ککلہ—better S.D.B., Bk. دکلہ (Per. دکلہ means also, bald head).

8 MU, S.D.B. اوردادت—better Bk. اوردار و بشو

9 MU. بشو—better Bk. بشوفا 10 پشت پارم (cf. Pah. پشت پارم of the above Rivayat) ?

11 سوراخ 12 Cf. Pah. سوراخ (in the Rivayat of Hemid-i Ashavishtân)

14 MU. پیش—Bk. پیش و پس 15 MU. کنش ران—better Bk., S.D.B., کنش ران (Pah. کنش ران).

16 MU. پس او پیش شو پیش او پس شو—better S.D.B., Bk. پس او پیش شو پیش او پس شو

17 سر میزی—Pah. سر میزی (cf. سر میزی = to make water).

18 MU. کون و خایم دان—Bk. کون و خایم دان—Pah. کون و خایم دان = گند testicles.

of it and, afterwards, from behind¹. Wash the right hips up to the knee², wash the left hips upto the knee³. Wash the right shank, i.e., from the ankle to the knee³, wash the left shank (from the ankle to the knee), wash the upper part of the right foot, wash the upper part of the left foot⁴ upto the tip of the fingers. Raise up the heel and insert the hand from below the foot and wash upto the tips of the fingers from before and behind.⁵

Then that candidate should put his right hand on the head and his left hand on the head of the dog⁶. The Yozdathragar should turn his back to the north and his face towards the south⁷ and then recite *Kem nā mazdā* . . . upto . . . *apākhedhra*; then the candidate lifting up his right foot from the set of 5 stones should place it on the next set of 3 stones and he should place his left foot also on that set of 3 stones. And again he should place his right foot on the (next) set of 5 stones,⁸ and he should again place his left foot on that set of 5 stones,⁹ and sit thereon¹⁰. Then (both) should recite *apanasyehe* *astavartish*¹¹ and stop thereafter.

The Yozdāthragar should recite *ashahē nemaschā* and that candidate should also speak out *ashahe nemaschā*¹². Again, the Yozdāthragar should recite *yā. Armatish, izhāchā* and again the candidate should speak loudly *yā. Armatish, izhāchā*. Then the candidate should take off his hands from his head and from the

1 MU. پش اوا بس شو س اوا پیش شو and B K. پش اوا بس جای شرمگاه شو

2 MU. Bk., S D.B. شنَا for شنَا which is Pah ۴۱۳۰ (= زالو) cf. the Rivayat of Hemed: — کس اژ ندل ۴۱۳۰

3 Bk. rightly omits the words of l 15 from the beginning thus: — ارشنا تا زنگ پای

4 MU. بشت پای راست نشو پشت پای چپ نشو better Bk. بشت پای راست و چپ

5 Thus MU. l. 16. — باشنه اور داردست از زیر پای اواج کن تا سر انگشتان پش و بس هم بشو

Bk. substitutes for this. — انگشتان پای راست و چپ نشو باشنه پای راست و چپ تا سر انگشتان پش و بس و میان انگشتان هم نشو

For زیر پای of MU., the Pah. Rivayet gives ۴۱۳۰ (cf. Per. چیر = declivity) i.e., the cavity of the sole.

6 MU. بک — Bk., S D.B. بک

7 Bk. only adds یوزد اثر گر بشت اوا اواخر روئی او نه نیمرو

8 Bk. and S.D.B. supply the portion omitted upto here in MU. thus—

پای چپ یوزاندران سنگ سه تا نهادن دیگر پای راست اور آن سنگ پنج تا نهادن

9 Bk. and S D.B. om. دیگر پای چپ اور آن سنگ پنج تا نهادن

10 MU. نشستن — better Bk. شستن

11 MU. پس — better Bk., S.D.B. پس خواندن

تا خواندن

12 MU. om. آن کس نیز گفدن which Bk. and S.D.B supply.

dog¹ and in the manner prescribed for the 1st set of stones, *pādyāb* should be poured over him and (the candidate) should wash all the limbs which are pointed out to him in succession (on the second set of 5 stones) He should place the (right) hand on his head and (the left hand) on the dog in the manner prescribed and the Yozdathragar should recite *Kem-nā.Mazdā* in the manner prescribed Then he should go over the 3rd set of 5 stones, in the manner prescribed, and on the 4th set of 5 stones in the same manner, and on the 5th set of 5 stones in the same manner and (then) go over the 6th set of 5 stones. At that set of stones in front of which sand has been strewn and that is the 7th² (set of 5 stones), the vessel of *pādyāb*³ (gomez) should be laid aside and the candidate should untie the knotted hair behind the head Then the Yozdathragar should pour one spoonful of sand⁴ on both the hands (of the candidate) with the spoon wherewith he had poured *gomez* and should recite in a suppressed tone *humata* He should pour a second spoonful (of sand) and should recite in a suppressed tone *hukhta*, he should pour the 3rd spoonful and should recite in a suppressed tone *hvarshita*, and (then) he should sprinkle one spoonful of sand⁵ on his head Then, the nine-knotted stick with the spoon (tied on to it) should be laid aside and (the Yozdathragar) should say to the candidate "Hold out your head." The Yozdathragar must have covered his hand in a piece of cloth (as a kind of *parwand*) He should sprinkle 15 handfuls of sand⁶ on the head (of the candidate) who thereafter should rub the sand all over the body so that it may be dried up. Then the spoon wherein the Yozdathragar had sprinkled *nurang* should be washed six times with *pādyāb* and then it should not be touched. Every time (after drinking the *nurang*) the spoon tied to the stick should be washed Then the vessel of *nurang* which the candidate holds in his hand should be made dry. Then he should put his (right) hand on the head and the Yozdathragar should speak out three times *Ahumem vairim tanūm pātī Yathā* one, *Kemnā mazdā* as before. Then the candidate should walk over to the 8th set of 5 stones and at that place, he should recite *Ahunem vairim tanūm. pātī* (3 times), *Yathā* one and *Kem nā Mazdā* . . . Then a vessel should be washed and a quantity of the water weighing 3 maunds and 10 seers should be poured into it Then the candidate should take away his hands from his head and from the dog and the Yozdāthragar should pour the water (on the candidate) and in the same way as he has washed him with *pādyāb*, he should tell him to wash⁷ (with water) one member after another in the same way⁸. The candidate should go over the 9th set of 5 stones in the same way. Again, he should take away his hands from his head and from the dog⁹ and again he should wash all his limbs in the same manner as on the 8th set of stones and thereafter put his (right) hand

1 MU از سگ—Bk., S.D.B. سگ

2 MU افراشدم است که رفتم است—Bk. افراشدم است

3 MU طاس پادیاب—Bk., S.D.B. طاس

4 MU کفچه ریگ—Bk. کفچه که ریگ

5 MU کفچه ریگ—Bk. کفچه

6 MU. شست ریگ—Bk., S.D.B. شست

7 MU. گفتن—Bk., S.D.B. شستن

8 MU اندام اندام—Bk. اندام

9 MU. سگ—better Bk., S.D.B. سگ

on the head and his (left hand) on the dog, and recite the Avesta in the same way (as before). He should not go over the 10th set of stones (until) he takes out¹ his hands from the head and from the dog and until he washes all his limbs in the same manner as before and until he puts his hands (again) on his head and on the dog and has recited the Avesta. He should go over to the 10th set of stones, take out his hands from his head and from the dog and then he should completely wash all his limbs. On the 9th set of stones he should wash himself two times and on the 10th set of stones, he should wash himself three times². At every time he should place his (right) hand on the head and (his left hand) on the dog and recite the Avesta. At all places and at all times, he should recite and that candidate should be told to recite, *Nemaschā yā-Armanish.izhāchā*, who should recite it loudly. Then the candidate should walk over to the set of 5 stones³ outside the furrows⁴. Here also he should wash himself three times and he should also place his hands on the head and on the dog and recite the Avesta. Then he should be given *Sudreh* so that he may put it on, then a shirt, then the trousers and lastly the turban. Thereafter, he should place the *Kusti* on his shoulder⁵ and should not utter anything. The priest who is the *Yozdāthragar* should take up the (nine-knotted) stick from the end and should give the other end of it into the hand of that person. He must have covered his hand in a piece of cloth (as a kind of *paiwand*): He should recite two *Yathā* *Yasnemcha* *āfrināmi*, *Sraoshahe* *Ahuryehē*, *Ashem Vohu* one, *Ahmār raescha* . . . *Hazanghrem* . . . *Jasa mā* upto end. Then both the *Yozdāthragar* and the candidate should recite the following Avesta, and if the candidate does not know (how to recite it)⁶ he should recite one word at a time. At the time when the spoon (tied to the nine-knotted stick) is put on the candidate's head⁷, that person should recite slowly (the Avesta) so that he may utter one word at a time. Now this *Yozdāthragar* should say to the person (who should utter one word at a time) thus :—*zadan-i Nasush, pāki-e tan*⁸ *va ashōi-e ravān* (i.e., the *Nasū* is destroyed for the purification of the body and the righteousness of the soul). He should say so three times. Again the *Yozdāthragar* should say to the person :—

Hirbad pāk, sag asho (i.e., the priest is pure, and the dog is pure) : He should say so three times. Then *Hamā zur hamā ashō*⁹ should be recited. On the same stone, the candidate should tie on the *Kusti* on the waist and put on¹⁰ shoes, go at a distance and sit down.

1 MU. آواید گرفتن—Bk. آواج اواید گرفتن

2 MU. om. this phrase : Bk. thus و سنگ دهم سه بار آواید شستن

3 MU. پنج—Bk. سنگ پنج تا

4 All repeat this sentence.

5 MU. آوردش—better Bk. کستی اور دوش

6 Bk. adds آیتم بخواند تا

7 Just above it is said that the other end of the stick is given into the hands of the candidate.

8 MU. پاکتی—Bk., S.D.B پاکتی زن

9 *iz.*, let us be united in righteousness.

10 MU. در پا دارد—Bk. در پا کند

If, during the same day, Bareshnum is to be administered to another person, the Yozdāthragar should draw new furrows and should obliterate those (old) furrows and in the same manner as before, he should recite the *vāj* and reciting 13¹ *Yatha ahu vairyo* he should draw the furrows. The first set of 5 stones should be outside the furrows and the last set of 5 stones should (also) be outside the furrows. The same ritual (as shown above is essential).²

1 MU. ^١مُؤَدِّي —better Bk. ^٢مُؤَدِّي (or ^٣مُؤَدِّي)

² About the order of the different members of the body to be washed ceremonially in the Bareshnum purification, cf. the following from the Pahlavi Rivayat of Hemid-i Ashvavahishtān:—
From a MS. of the Navsari Meheri Rana Library, pp. 239-243.

[illegible][illegible][illegible]

Administration of the Bareshnum to a *riman* i.e., one who is polluted.

MU. I. p 559 ll. 14-19 to p. 601 ll. 1-2—H.F. f. 219.

Kamdin Shapur :—When Barashnum is to be administered to a person who is *riman*,¹ they should go to a place which is not inhabited² (The *riman*) should tear off his clothes, and *pādyāb* (i e , gomez) should be given to him (by two persons) united with a *paiwand*, so that he may (therewith) wash his body. He should comb (the hair of) the head. A separate place which is not frequented by men (should be selected), and the plot of ground should be cleared of the trees and shrubs which have grown on it. Sets of stones should be arranged on 32 spots (on that piece of land) It is declared that in this place, *patet* should be recited (by the *riman*) Then *nirang* should be given to him, which he must drink The stones should be set in this way³ The person who is to draw the furrow should cleanly wash (his body) and tie on a new Kusti He should leave off the first set of stones and place, near the second set of stones, the metallic instrument⁴ which is bound to a piece of stick called *navgareh*⁵ (While doing so, he should turn his face to the south and take the *bāj* thus): *Khshnaothra. Ahurahe Mazdāo Ashem Vohu* one. Then he should recite 5⁶ *Yatha* Then he should recite in an undertone⁷ (the *dasturi*) thus :—*ba dasturi-i Dadar Hormazd, ba dasturi-i Sarosh asho, ba dasturi-i Zarthosht Spitaman, ba dasturi-i Dasturi ke dād, va ba dasturi-e Dasture ān zamāne, ba Dahyovadi-i Shāh Gushtasp dīn, ba Dahyovadi-e⁸ Dahyovad-i ān zamānch*⁹

Then he should recite Khshnaothra Ahurahe Mazdāo.¹⁰ 3 Ashem Vohu, *fravarāne* (with the gāh of the day) and the *bāj* of Sarosh . . . upto . . . *mraotu*.¹¹ Then he should recite one¹² Yatha, and draw one furrow , for every one *kash* (or furrow), one *Yathā* should be recited till (he arrives) at the place where furrow-drawings are completed. When the last furrow is completed, he should recite two *Yathās*, *Yasnemcha* . . . *Sraoshahe* . . . *Ahuryehe* When¹³ he makes himself completely dry with dust, he should place his right hand on the head and the left hand on the dog (First of all), the *riṃan* should sit on the set of stones

¹ MU. ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ^{467</}

^a MU آبادان—better Bk. آبادانی—the Baresabnum-gāh for the *riman* should be laid out in a place far away from human habitation.

3 MU only سنگ بدین صورت نهادن : better Bk بدین صورت

4 د کات *kat*, a knife.

⁵ The nine-knotted stick used in the administration of Bareshnum, called in Avesta *groom-nava-pikhem* (Vd. 9) MU. کارد نه بی نوگزه—better Bk. کارد به بی نه گیه نندد

Om. in the text, but Bk. 

7 *baṇāḥ*.

⁸ MU. —better Bk. مودى ده مودى

^a For this *dasturi*, see above.

¹⁰ Bk adds Khshnaothra Ahurahe Mazdao, MU. om

¹¹ MU has at the end **گرفتن** where for **جایگزینی** Bk. substitutes **آیاد**

12 Bk. یی—MU om

¹³ After چون the following words of MU. are rightly omitted in the Razand version of this Ravayat and in Bk.—*و نه در حدیث دیگر و نه در حدیث دیگر*

outside the furrows, take the *vāj* and drink *nirang*¹ and then finish off the *vāj*²; then the *riman* should recite the *vāj* of Sarosh³ upto *mraotu* and *gomez* should be given to him by two persons united with a *paiwand*⁴, so that he may clean wash himself. He may wash therewith his head and the whole body. He should (then) place his right hand on the head and the left hand on the dog and (recite) *Ahumem. vairim.tanūm (pāiti)* 3 times, *Yathā* one, *Kemnā Mazdā . . . ashahe*, and should step on to another furrow, where *pādyāb* should be given to him (by the two men) united with a *pawand*, the vessel which is used (for the *pādyāb*) should be washed (every time) with *gomez* and thus taking the *pādyāb*, (the *riman*) should wash himself on 21 sets of stones; on the 22nd set of stones, he should make his head and body dry with dust and then he should step on to another set of stones (*i.e.*, the 23rd).

It appears from this that he (*i.e.*, the *riman*) should step on in this way to (the different sets of stones in) the furrows which are drawn. This is the account of the Bareshnum-gāh (for a *riman*). This is (the way) in which the sets of stones are said (to be laid)⁵

On this set of stones (*i.e.*, the 23rd), he should wash himself once with water. on the 2nd set of stones (*i.e.*, on the 24th), he should wash himself twice with water, and on the 3rd set of stones (*i.e.*, on the 25th) he should wash himself thrice with water, and on the set of stones (provided) outside the furrows, he should also wash himself thrice⁶, and⁷ he should repeat the Avesta (*viz.*, *ahunem vairim.tanūm.pāiti*) every time, and a vessel of water should be provided and he should wash his head and the whole body with water thus:—

On the first three sets of stones (*i.e.*, on the 23rd, 24th, and 25th, included in three *kashas* and 26th, 27th, and 28th included in another *kasha*, and 29th, 30th, and 31st included in the last *kasha*)—on the first such set, (he should wash himself) one time; on the 2nd such set, twice and on the 3rd such set, thrice, and on the stones (provided) outside the furrows (he should wash himself) three times⁷.

Everytime he (thus) washes himself, he should repeat the Avesta (*viz.*, *ahunem vairim.tanūm.pāiti*). In this manner (he should wash himself) 21 times with *gomez*, make his body dry with dust once and (wash himself) 21 times with water. Then he should be provided with (new) clothes so that he may put them on. Then he

¹ MU. نیرنگ بواج خوردن—Bk. نیرنگ خوردن

² After *واج گذاشتن* add *پس* as in Bk.

³ MU. *واج گرفتن*—H F., Bk. *واج سروش گرفتن*

⁴ MU., H F. *دو کس گمیز پیوند دادن*—Paz. has *دو کس گمیز پیوند دادن*

⁵ Bk. om. this whole para *v.e.*,:—

خط کم کشید پیدا ازین جا باین طرح بروند این بر شنوم گاه کیعیت سنگ گفتن

⁶ *i.e.*, the *pādyāb* (*i.e.*, *gomez*) should be given 21 times in all, dust to dry his body with should be given once and water should be given 21 times to purify his body with.

⁷ After *بار شستن* *هم* as well as HF and Bk also further give the passage thus:—

دیگر او را خواندن آب دادن به طاس و سروتن به را آب شستن سه سنگ اول
هر یک یک بار سنگ دوم هر یک دو بار سنگ سوم هر یک سه بار سنگ بیرون خط
هم سه بار

should finish off the *bāj* (by reciting) 2 *Yathās*, and *Yasnemcha*, upto end¹. Thereafter (he should observe the retreat of) 9 nights according to proper rules. After the lapse of every three nights (*i.e.*, on each succeeding day) he should wash his head and body with *gomez* and water². On the first bath³, on the 2nd bath and the purifying (*pākān*) bath (*i.e.*, the last *nav-shu*, or bath), he should be given, respectively, one cup of *gomez* and one vessel of water (to wash himself with), 2 vessels of water and one cup of *gomez* and 3 vessels of water and one cup of *gomez*.

MU. I p. 601 ll. 2-5=H.F. f 208.

Kamdin Shapur :—You have asked why in Iran the dog is carried by a woman in the Bareshnumgāh, (when Bareshnum is administered to women) The reason is this that men are not allowed to go to the Bareshnum-gāh. When Bareshnum is administered to a woman (who has become *riman*), then no other person besides the Yozdathragar should go there, but the dog should be taken (there) by a woman in the case of a *riman* woman for the function to be performed.

Bareshnum purification with the retreat of nine-nights:

When is this retreat vitiated; and when not?

MU. I. p. 601 ll. 5-11 (MU. II. p. 455).

Kaus Mahyar :—In the case of administering the Bareshnum, and drinking *nirang*, one should act in accordance with the following contents :—

When (the candidate) puts off his clothes, he should first drink *nirang*⁴, should (thereafter) wash his head and body with *pādyāb*, and make them dry (with dust or sand) and wash himself with water according to (prescribed) rules. After the lapse of 3 days and nights⁵ (*i.e.*, on the fourth day), he should first wash his head and body with *pādyāb*, make them dry (with sand or dust) and wash his head and body with one vessel of water. Again, after the lapse of the 2nd three nights (*i.e.*, on the 7th day), he should rub *pādyāb* according to the rules on himself and make himself dry and wash himself with two vessels of water—the whole of that water and *pādyāb*, the priests should give to the Bareshnumgar (*i.e.*, the purifier), (from the Dar-i Meher where these consecrated things are kept), and after the lapse of the other 3 nights, *i.e.*, on the 3rd (washing) which is the last day, he should rub his body with *pādyāb* and wash his body with three vessel-fuls of water, because this is the (last) purificatory both ⁶ Then he should put on new clothes and go

¹ Bk. adds ایذا اورو یريو after یسنمچم تا سر

² *i.e.*, He should have the *nav-shu* bath after the lapse of every 3 nights (*i.e.*, on the 4th, 7th and 10th days).

³ MU. شستن آب یک—H.F. شستن

⁴ The *nirang*, according to this Rivayat and the preceding one (See MU I. p. 585 ll. 15-10) is said to be drunk with the naked body. But this practice is here reserved for a *riman* only.

⁵ After روز add as in H.F. :—

کم اول نه پاد یاب سروتن شستم باشد خشک سارد و یک طاس سروتن بشوید و دیگر بعد از سه شبانروز

(So, also, MU. II. p. 455 ll. 3-4).

⁶ There are 3 *nav-shu*, or, baths to be taken during the 9 nights' retreat, and the final *navshu*, or, bath is called آب پاکان or, آب پاکون *i.e.*, the pure bath, because the candidate is once for all free from all pollution.

home. Let it be made clear and manifest to all the Dasturs and Behdins that the whole (quantity of) the *pādyāb* and all (the vessels of) water should be given by the priests to the Bareshnumgar¹.

MU. I 601 ll. 11-13—H F. f. 222.

Kamdin Shapur :—He who administers the Bareshnum should recite the *bāj* of Sarosh, draw the furrows in the Bareshnum-(gāh), (each) with the recitation of two *Yathā*-ahu-vairyō. More *Yathās* (recited on this occasion) will do, but less will not do, then he should finish off the (*Sarosh*)*bāj* thus —(he should recite) two *Yathā* . . . *Yasnemcha* . . . *Sraoshahe* . . . *Ahuryehe* . . . &c. . . . Then while pouring the spoonful (of gomez &c) he should again recite the *vāj* of Sarosh²

MU. I. p. 601 ll. 14-19 to p 602 ll 1-16—H.F. f 217.

Kamdin Shapur :—When a person administers Bareshnum to men,³ he should in an undertone point out the order⁴ (or, arrangement) of the members⁴ of the body (of the candidate) in all cases thus —

Wash the hands⁵ from before and behind, keep the middle finger and the (other) fingers of one (hand) into the other and wash upto the right elbow⁶ and wash upto the left elbow⁶. Thus he should be told (to do) in *vāj* (i.e., in a suppressed tone), three times. Wash the head as far as the hair is grown⁷, with the forehead; wash with both hands the backside of the ears⁸.

Wash the eyebrow⁹ of the right eye; wash the eyebrow⁹ of the left eye. Wash the back part of the head (i.e., the neck)¹⁰ with both hands¹¹ on it. Wash the right jaw,¹² wash the left jaw.¹² Wash the nose, mouth and the lips¹³ (or the cheeks)

¹ It is the practice now-a-days with the priests to leave the consecrated *nirang* and water in charge of a priest—this office in a town like Navsar is hereditary—and when any one wants them, they are provided with them by the priest in charge

² H F. gives the plan of the *bāgh-i* Bareshnum: MU. om

³ MU. درشنوم مردم—H F. درشنوم مردم

⁴ سامان — بيش و سامان = order, arrangement, measure; for بيش = members: cf: *سند و سامان* Vd. 8 § 41.

⁵ The Avesta tells us to wash the hands 3 times. ⁶ Cf. Pah. اڤ دڤش cf. آرش

⁷ Cf. Vd. 8 اڤ دڤش اڤ دڤش اڤ دڤش

⁸ Cf. Vd. 8. اڤ دڤش اڤ دڤش اڤ دڤش اڤ دڤش اڤ دڤش اڤ دڤش

⁹ اڤ دڤش اڤ دڤش—Av *brvaityām*. Cf. Per. اڤ دڤش

¹⁰ اڤ دڤش اڤ دڤش (Cf. Jāsa's Rivayat)—Cf. Pah. اڤ دڤش ¹¹ اڤ دڤش for اڤ دڤش

¹² اڤ دڤش اڤ دڤش (See Jāsa's Rivayat). Av. *paish-kharena* :

Pah. اڤ دڤش ¹³ اڤ دڤش or Pah. اڤ دڤش (lahav).

upto the cavity of the breast¹. Wash the right ear, insert the finger into that ear and put the hand again on the back of the ear. Then wash the left ear, insert the finger into that ear, and put the hand again on the back of that ear. Wash the right ear, wash the left ear. Wash the right shoulder, wash the left shoulder.

Wash the right² arm Wash the left arm. Wash the right breast³, wash the left breast³ and wash the space between the breasts⁴.

Wash the nipples⁵, wash the right nipple, wash the left nipple, upto the side (or the edge) of the back,⁶ wash the back from the spine⁷ upto the anus. Wash the round nipple (or breast) of the right side, wash the round nipple (or breast) of the left side⁸. Wash the right hip from before⁹, wash the right hip from behind, wash the left hip from before¹⁰ and wash the left hip from behind

Wash the right groin¹¹, wash the left groin¹¹, wash the right buttocks, wash the left buttocks. If it is a man, he should wash them (*i.e.* the sexual parts) first from behind and in front of it after. Wash the sexual parts¹² with the anus¹³ and testicles¹⁴. If it is a woman, she should wash from the front (first) and then from behind. Wash the right thigh¹⁵, wash the left thigh. The thigh should be (washed) upto the knee¹⁶ Wash the right knee, wash the left knee¹⁶. Wash the right shank upto the ankle, wash the left shank upto the ankle. Wash the ankle of the right leg,¹⁷ wash the ankle of the left foot, wash the upper part of the right foot, upto the tip of the fingers; wash the upper part of the left foot upto the tip of the fingers. Wash the heel of the right foot, raise up the heel and insert the hand from

1 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

2 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد
 3 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد
 4 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

5 H.F. gives راست نشوی—MU. om.

6 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد
 7 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد
 8 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

9 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

10 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

11 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

12 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

13 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

14 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

15 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

16 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

17 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

18 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

19 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

20 لاس واد س اژ لاسد (cf. Jasā's گارگور) Per. غار=cavity. cf. Pah. لاسد

below the pit of the sole¹ upto the end of the fingers, wash the heel of the left foot, raise up that heel and insert the hand from below the pit of the sole upto the end of the fingers².

Then the *ayukbar*³ (i.e., the *riman*) should place his (left) hand on the dog and the right hand on his head. The Yozdāthragar should turn his back to the north, and his face towards the south (and recite). *Ahunem. vairim . . . Yathā* 1. *Kemnā Mazdā* upto *astavartish ashahe*; at the word *apākhedhra*, the *ayubar* should step on to another (set of) stones until he arrives at the (set of) stones where water is poured⁴ (on him) He should recite (the Avesta in this way as shown above) at this place after reciting *ashahe*, one spoonful of water should be sprinkled on his head, the right shoulder and the left shoulder and on the back and (the Yozdāthragar) should say to him: "Wash the head and wash the whole body." Then he should recite another *Ahunem vairim . . . upto . . . ashahe* Again, another *Ahunem. vairim . . .* should be recited upto *ashahe* and the whole (quantity) of water should be sprinkled (on the *ayubar*), and then he should put on clothes and finish the *vāj*.

MU. I. p. 602 ll. 17-19 to p. 603 ll. 1-8—H.F. f. 46.

Kama Bohra '—Q—How should the *no-shaveh* (i.e., the nine nights' retreat in the Bareshnum purification) be observed, and how should they act when they eat bread and drink water (during the retreat)?

A.—They (i.e., those who undergo the Bareshnum and have to observe the retreat of 9 nights in a separate place) should put on new clothes, should sit in a clean place, should not themselves touch any person, should not touch any person with their hands, and should not place their hands on anything, (because) if they touch anything, that thing is not pure

When any person has undergone the Bareshnum and at the time that he eats food, he should put off the clothes with which he (usually) goes to bed, wash his hands and face with the *gomez* of the bull and put on another suit of clothes. He should cover the right hand with a piece of cotton cloth of two folds⁵ laid one on the other⁶ and in such a way that his bare hand may not touch the spoon⁷ or the plate. He should eat bread and drink water, which are placed (by his side), after reciting the *vāj* (i.e., the prayer of grace). He should eat his bread in such

¹ چیدری پا (Fah ۱۰۰۱ —Per چیر = declivity—hence the pit or the cavity in the sole.

² Cf. the original Pahlavi of this portion given above from the Rivayat of Hemid-Ashavahishtān (see note at the end of MU. I pp 590-599)

³ The *ayukbar* (Fah. ۱۰۰۱) is properly a woman who has given birth to a still-born child (See MU I. pp 230-32)

⁴ بر ریختن آب درون خط —better Pazend

⁵ MU دو لوی —H.F. دو لایه. Cf. Per. دو رو به = double, or better Bk. دو لوی of two folds

⁶ He should lay double a piece of cotton cloth which when seamed will form a kind of bag or hand-glove (دستوانه or دستبند) and form a covering of the hand.

⁷ کوچه or کوفه; Bk. کوژه.

a way that the spoon may not touch any member of the body. He should then cleanse his mouth should finish the *vāj*, put off the clothes and put on the sleeping-suit. When he has a call of nature,¹ (he should go) to a clean place not covered over with anything and should recite the Avesta for making natural discharges. The Avesta (recited) before making natural discharges is this—At the commencement he should recite one *Yatha* and then (after answering the call of nature), he should cleanse himself,² step out three paces (from the spot), recite three *Ashem* . . . two *humatanām* . . . 3 *hukhshathrotemār* . . . , and 4 *Yathas* *ahunem.varim yazamaide Ashem vahishtem sraeshtsm.ameshem. spentem yazamaide . Yenghe Hātām* . . . upto the end.³ Then he should wash his hands and face with the *gomez* of the bull. When they act in such a way (as described above), it is proper.

MU. I. p. 603 ll. 9-19 to p. 604 ll. 1-9—H.F. f. 47.

Kama Bohra :—Q—How should the 10 days (of the Bareshnum purification) be completed ?

A—When the (first) three nights pass away, and (on the fourth day) when the (proper) hour at which he has undergone the Bareshnum (on the first day) and a little while⁴ (more) pass away, then a Herbad should purify his hands and face with the *gomez* of the bull (and then with water) and perform anew the Kusti ceremonial, should recite *Khshnaothra Ahurahe Mazdāo, Ashem Vohu* one, scour a vessel, pour into it the *gomez* of the bull⁵ and place it before (the candidate). That person (i.e., the candidate) should utter the *vāj* :—*Khshnaothra. Ahurahe. Mazdāo Ashem Vohu* 3, *fravarāne* . here he should recite the *gāh* (i.e., the period of the day) in which he has undergone the Bareshnum ceremony (on the first day), *sraoshahe* . . *marotu* . *Ahunem.varim.tanūm pāth*, 3 times and *Yatha*, one, *Kemnā Mazda* . . *ashahe*. Then⁶ he should stretch out his hands and take up (the vessel containing) the *gomez* of the bull, make himself wet therewith, and moisten the hair and the body. The body should be so moistened (with *gomez*) as no part thereof⁷ may be left dry. Then he should make his whole body⁸ dry,⁹ so that no part thereof or the hair may be left wet. Then the same Herbad who has kept the *vāj*¹⁰ should carry a vessel of water and (a new suit of) clothes¹¹ and place them (before the candidate). That person (i.e., the candidate)

1 آب نالخن ht, to pass urine

2 Not with water, but with small pieces of clod (called *kharu* in Gujarati)

3 Cf Vend 18 § 43

4 MU زمانى اوزيرى H F . زمانى اوزيرى better زمانى ذرة=a little while (See p. 604 l. 7) or ذرة as in Bk. 5 MU., H.F. گاور—Bk. گاور

6 Bk. only gives پس

7 MU. يا . . .—H.F. . . . for Bk جا . . .

8 hi., himself.

9 The word خشک (*khushk*) is repeated 3 times for emphasis. After applying the *gomez* all over the body, it should not be purified all at once with water, before divesting it of any moisture of the *gomez* left on it, he should make it dry by rubbing his hands all over the body.

10 Who has recited the *Vāj* on making the vessels ready and observed silence.

11 MU., H.F. طاس آب و جامه better, Bk. طاس آب و جامه

should stretch out his hands, take it (i.e., the vessel full of water) up and pour it over himself and thus wash himself. Thereafter, he should recite, three times *nemschā yā ārmartish izhūchā*, 2 *Yatha*, *Yasnemcha* *Ahmar. raeshcha* to end *Jasa mē* . . . to end

Then he should put on (new) clothes. Again¹ when the next three nights,² pass away, (and on the 7th day) when the (proper) point of time at which he has undergone the Bareshnum (on the first day) and a little while (more) passes away, then the Herbad should wash his hands and face, perform the Kusti anew, should act in the same way as I have described above about the *gomez* of the bull³ and this time, two vessels of (pure) water should be supplied. When the (last) three nights⁴ (of the *nō-shaveh*) pass away, the urine of the bull (should be made ready) in the same way as I have described, and three vessels of (pure) water should be supplied this time (so that the candidate may purify himself on the 10th day). It is thus that the *no-shaveh*, i.e., 9 nights' retreat of the 10 days is completed.

MU. I p 604 ll 9-19.

Kaus Kamdm —Q—In the Bareshnum purification (undergone) prior to those (times), was the *niang* (i.e., *gomez*) drunk and the food eaten with a (new) suit of clothes on, in that quarter of yours (i.e., in Persia)? How was it?⁴

A—It is so manifest in the religion and the law of our ancestors and Poryotakeshāns has been (so) handed down (to us) that every person who underwent the Bareshnum purification put off his sleeping-suit at the time he ate his food and laid it⁵ (aside). (We should also act up to this injunction and put off the sleeping-suit), wash the hands and face with *pādyāb* (i.e., *gomez*), put on another suit of clothes and cover the hands with the sleeve of the garment⁶ (while eating), take up the spoon and take the *vāj*, eat the food and finish off the *vāj* again, put off that suit and (again) put on the sleeping-suit and at every *nav-shu*,⁷ (i.e., washing the body with water) on three (alternate) days, when the *pādyāb*⁸ (i.e., pure water) is poured on the head, the clothes which are (set apart) for eating food should be washed with *pādyāb* (i.e., with *gomez*), dried up, and then purified with water and put on again and the food eaten. Adieu

Q—When one undergoes Bareshnum purification, can the (rules about) *nō-shaveh* (i.e., the retreat of 9 nights) be carried out at the proper time (indicated in the scriptures) or not?

1 Bk only gives دیگر

2 H F and Bk چون سه شب—MU om.

3 i.e., should make *gomez* ready for application by the candidate, in the way proscribed.

4 Bk. adds چون

5 MU کرد و نهاد—Bk. کرده نهادن

6 Cf. p 603 ll 1-2.—

پاره کرباس دو لوتی (or دو نوی) نرم نهد و بردست کند

7 MU. نوشو=آبی—بهر آبی. Bk. بهتر آبی. Washing the body during the 10 days' period of the Bareshnum is called *nav-shu* i.e., new washing or آب یکم (first washing), آب دوم (second washing) and آب سوم (3rd washing), which is done on the 4th, 7th and 10th day respectively

8 *pādyāb* is here used in its general sense of 'pure wat

A.—If the person is clean (and has not become *riman* by coming in contact with any dead matter, &c.) and if he undergoes Bareshnum, then it is proper if he finishes the period of *no-shabeh*, (if he can), in a year; but if a *riman* undergoes Bareshnum and there is doubt (about the pure state of the body of such a person), then (the rules about) the *no-shabeh*¹ should be observed at the proper time² i.e., just like this if the Bareshnum is administered this day, the *riman* may sleep (in his retreat) for three days³ and on the fourth day, at that point of time when he underwent the Bareshnum (on the first day), he should not wash his head till one (more) hour passes; again, in the same way, (for the two remaining periods of washing), (a period of) not less than three nights is not proper,⁴ more (than this period) is proper.⁵

MU I. p. 605 ll. 1-14.

Jūsā —Q.—If one undergoes Bareshnum, how should one observe (the retreat of) 9 nights?

A.—If a woman has given birth to a still-born child⁶ and if menstrual discharge occurs within the (first) three nights or blood issues from any part (of her body), then she herself and her clothes are *riman* (and therefore should undergo the Bareshnum). (When she is in 9 night's retreat) and when she washes her head with the pure water (*pādyāb*) of the first washing⁷ and if one of these (two) happens,⁸ she is *riman* (and therefore, should again undergo the Bareshnum) but her garments are pure,⁹ (and passing 9 nights again in retreat), she may wash her head with *pādyāb* (i.e., gomez) and water, on the 10th day¹⁰

Again if there be a man who has become *riman* (by coming in contact) with *nasā* and if blood issues from his body (at any time) up to the third night when (the time of the) first purification with water draws near,¹¹ his clothes and he himself¹² are *riman* and he should again wash his head (i.e., undergo the Bareshnum).

¹ MU وقت حویش better وقت حیوش as in Antia's text.

² If the person is not *riman*, he may pass the period of purification in his retreat even for a year, but in the case of a *riman*, it is incumbent on the priests to purify him at once, the candidate must pass his retreat for 9 nights and should purify himself with gomez and water at the stated times, i.e., on the 4th, 7th and 10th day.

³ MU مسم شب تمام کدد — Antia's MS om تمام کند and F S M. om. کند

⁴ i.e., he should wash his body (at the next *nav-shu*) when three more nights and, in addition, one hour more pass away

⁵ i.e., if he waits for an hour or more, it is proper

⁶ *nasūmand*. generally used for a woman who gives birth to a still-born child an *armeshit*.

⁷ آب یکم the first washing with water, at the end of 3 nights i.e., the first *nav-shu*.

⁸ If she is menstruous again, or if blood issues from her body

⁹ It is not meant that the garments may be used ordinarily by any other person: what the writer means is this that they may not be washed with the process of purification applied to impure garments, but they may be used again, without being washed, during her retreat again.

¹⁰ While properly observing the intermittent purifications of the *nav-shu* on the 4th and the 7th day.

¹¹ MU. نگذرد or better Bk نگذرد, i.e., when the time of the first purification has not passed.

¹² MU حمامه حود better Bk حمام و حود

If the woman or the man is pure (i.e., not *riman*) and if, on the third night blood issues from the body, or if (the woman) has a menstrual discharge, then clothes are pure,¹ but they should undergo the Bareshnum again. If² after three nights³ blood issues or there is menstrual discharge, they are pure (i.e., they must finish off their 9 nights' retreat of the Bareshnum)

If a woman has menstrual discharge after three nights, she should sit (apart) in a secluded place, and should eat the food (prepared, in the house) of a Hirbad, and when the menstrual discharge ceases,⁴ she is taken to be pure, should apply *pādyāb* (i.e., *gomez*) to her body, and finish off the remaining period (of her 9 nights' retreat)⁵ In the *no-shabeh* (i.e., the nine nights' retreat) whenever she eats food, she should strip herself naked, place her sleeping suit apart, apply *pādyāb* (i.e., *gomez*) to the hands and face and put on other clean garments, wrap her hands in a piece of cotton cloth,⁶ take hold of a spoon with that piece of cotton cloth on, and eat her food, then she should put off her clothes, place them away (in a separate place), and again wear the sleeping suit. If the woman has given birth to a still-born child (*nasāmand*) (and thus has become *riman*), then after (the passing of) the third night (and on the fourth day when she washes herself) with the first *nav-shu*⁷ she should moisten her clothes with *pādyāb* (i.e., *gomez*), and make them dry and wash them with water, and then they are fit to put on. When 6 nights (from the beginning) pass away, she should act on the 7th day (at the time of the second purification with water i.e., the 2nd *nav-shu*) in the same manner. The Dastur (i.e., the priest) who gives her food should give her pure food.⁸

Again it is incumbent on every man or woman who attains to 15 years of age to undergo the Bareshnum, and (at that age) they must put on Sudra and Kusti. If a Behdin woman knows the Avesta⁹ (for tying on the Kusti), (she should recite it), if not, all the same, she should tie on the Kusti (i.e., without reciting the Avesta). The woman¹⁰ should not eat her food with bare hands. She must wrap up her hand with a separate piece of cloth and eat her food.

MU I p 605 ll 15-19 to p 606 ll 1-12 (MU II, p 435)

Dastur Barzu :—There is no difference (to be observed) in the case of a pure or of an impure (*riman*) person who undergoes the Bareshnum and keeps the (retreat of) 9 nights (*no-shabeh*).

¹ See note above

² SDB and Bk خون اگر خون — MU

³ i.e., having passed the first three nights and having taken the first bath of purification (*nav-shu*) on the 4th day

⁴ شود fr. شدن = to go

⁵ i.e., the period during which she has menstrual discharge should not be taken into consideration, thus if she passes two days in retreat and has menstrual discharge for 3 days, then when she is free from menses, she is to pass 7 more days in retreat

⁶ جامه (here used in the sense of دستبند = hand-gloves) of — دست ناسدین کردن = cover her hands with the sleeve of her garments MU p 604 l 13 o, MU p 603 ll 1-2. —

پاره کردناس دولوئی (دوتوی) برهم بدهد و بردست نهد

⁷ MU. شب سوم only. better Bk شب سوم آب اول

⁸ *ist*, consecrated—i.e., food cooked by those of the priestly class and not by the laity

⁹ MU. داندهوم — better SDB, Bk داند or thus. اوسناداند نم If she knows the Avesta, it is better that she should recite it

¹⁰ MU دسان — زن

All (without exception) should lie down (in a retreat) for 9 nights ; but a woman who has given birth to a still born child and who is called an *armesht* should rest for 41 nights (in a place) far away from populated places. If after 41 nights, she finds that she is free from the impurity of menstruation, she should wash her head and body with *pādyāb*, and thereafter should wash her head with Bareshnum and keep (the retreat) of 9 nights. If she has not finished (the period of) the 9 nights, and if she finds that she has menstrual discharge, she should sit (apart) till she is free from menstruation ; she must (then) wash her head and body again with *pādyāb* (*gomez*) and should again wash her head with Bareshnum and complete (the retreat of) 9 nights, thereafter she is pure.

Q—It has been asked whether there is any difference (to be observed) in the case of an unpolluted person and of a polluted (*riman*) person, drinking the *nirang*, (*gomez*) (in the process of purification).

A—A *riman*¹ who has stripped off his clothes should be given *nirang* (to drink), while an unpolluted person (who undergoes the Bareshnum purification) may drink it with clothes on, or without clothes on,² either of these is allowed.

MU. I p. 606 ll 3-19 to p 607 ll. 1-6 . H F. f. 49.

Kama Bohra :—When is (the retreat of) 9 nights broken (i.e., vitiated) ?

If one is in the retreat of 9 nights and if before the (first) 3 nights, blood issues from the mouth or the body, the Bareshnum is vitiated.

If a member of the body or the clothes touch the (spittle from) the mouth or the teeth,³ the Bareshnum is vitiated, one should undergo the Bareshnum afresh.

If a woman gives birth to a still-born child and undergoes the Bareshnum, and if blood issues from the body within the period of the completion of the nine nights, the Bareshnum is vitiated. Every three times⁴ when she washes her head⁵ she should wash the clothes she wears with the *gomez* of the bull and then dry them up and wash them with water. If the 9 nights are not completed and if she is in menses, or if blood issues from her body, the clothes put on by her are *riman*, but if the three nights have passed (and if she is menstruous), her clothes are not defiled ; but they should (only) be washed with *gomez* of the bull.⁶ The vessel of water which is poured over her (to purify her) in the 9 nights' (purification), and the vessel from which food is eaten⁷ should be scoured by a person with her own hands, i.e., she should pour the *gomez* of the bull on the vessel and wash it with bull's urine, make it dry with dust and wash it with water.

¹ MU. ریمان — Bk. ریمان را

² It is a practice here that a *riman* drinks *nirang* with clothes stripped off whereas a person ordinarily undergoing Bareshnum drinks *nirang* invariably with clothes on.

³ MU. دند و — Bk. دندان

⁴ i.e., on the 4th, 7th, and 10th day.

⁵ MU and H F add بر سر می کنند — better om. as in Bk.

⁶ MU, H.F., نگینز آو — better Bk. نگینز کاو

⁷ Bk. adds آن و آب خورده داشت

The piece of cotton-cloth which she wraps on her hand for drinking water and eating food should be washed with the *gomez* of the bull every time that she washes her head with *gomez* and water and make it dry and wash it with water and (again) make it dry.

During the 9 nights, they should not go near the fire, they should not go near the water, they should not go near a pious man, they should not do any work but should recite only the Avesta, day and night.

Again, it is necessary that a man or a woman should undergo the Bareshnum, if he or she has attained to 14 years and 3 months¹ If, indeed, a Behdin does not undergo Bareshnum in 14 years and 3 months, and if he lays his hands on anything, that (thing) becomes impure and polluted. They should give bread and water to such (persons) like unto a dog

Again, in (the retreat of) 9 nights, when they have drunk water and eaten the bread, the mouth should be cleansed, indeed, it must be cleansed and (then the *vāj* should be finished and (new) clothes² should be worn, thereafter if (any particle of) bread or anything which lurks in the mouth³ comes out of it the Bareshnum remains intact Again, if a man is in (the retreat of) 9 nights and if he is polluted in a dream,⁴ the Bareshnum is vitiated if the (first) three nights have not passed, but if the (first) three nights have passed, he is pure, and (in that case) if there appears the discharge of the seminal fluid,⁵ the Bareshnum remains intact⁶

Again, when a person completes the 9 nights and washes his head with *gomez* and water, he is pure until he comes in contact with *nasā* or any impurity a second time, and he ought to undergo the Bareshnum for a second time If one eats the food (cooked) by *darvands*, or if he is burnt in fire and if any matter issues (from his body), he is *riman* and he should undergo the *Bareshnum* If a person burns his body in fire knowingly, or if he brands it (with hot iron), he is *riman* and a *margarjan* as well, he is never purified, he is a *dariand* and fit for hell Again if he swallows blood⁷ issuing from the mouth, he should undergo the Bareshnum.

If a person lets blood from his body⁸ or extracts a tooth or opens a vein, he is a sinner and a *riman*⁹, he should undergo the Bareshnum and if the tooth (extracted from the mouth) is swallowed, he should undergo the Bareshnum after the completion of 3 days.

¹ Taking also into consideration the 9 months in the womb of the mother, the Bareshnum should be administered when a person reaches 15 years ² i e, the sleeping suit

³ MU. چیزی — Bk چیزی اردن

⁴ شیطان باری *lit*, Satan's play (cf. شیطانى شدن) ⁵ بول *lit*, urine

⁶ The last part of this sentence is thus found in Bk

اگر سه شب گذشتم باشد درست باشد [MU] = اگر گذشتم سه سو پاک باشد [اما بادیاب بر سر و تن نکند و اگر کستی کساده باشد [بول پیدا شود &c]

i e, If the three nights have passed, it [i e, the Bareshnum] remains intact, but he should apply *pādyāb*, i e, *gomez* to his head and body If the Kusti is untied [and if there appears the discharge, c]

⁷ MU خوردنی — better H F and Antia and Bk خونی or خون

⁸ حکومت bleeding. according to some, "if one shaves the hair of his beard"

⁹ Bk adds وریم

If a Herbad has taken the Bareshnum, and if his body touches that of a Behdin, he should undergo the Bareshnum (afresh). If he eats his food in any other way¹ (than that prescribed), he should undergo the Bareshnum. If he eats the food (cooked) by a Behdin,² he should undergo the Bareshnum (afresh). If these cases (as mentioned above) do not arise, the Bareshnum should not be undergone afresh.

MU. I p 607 ll 6-10.

Kama Bohra —He who has undergone the Bareshnum should cleanse his mouth (after eating the food in the 9 days retreat). If a particle of bread or anything comes out of the mouth (after cleansing it and after finishing off the *vāj* recited after meals), the Bareshnum is vitiated.

If blood issues from the body or the teeth, the Bareshnum is intact and unimpaired only if the (first) three nights have passed. If a woman has menstrual discharge before the (first) 3 nights, her Bareshnum is vitiated.³ If a woman has given birth to a still born child (and if she undergoes the Bareshnum) and if during the 10 days (of her retreat) she cannot wash her head for 10 days (during the 3 *nav-shus* on the 4th, 7th or the 10th day on account of any mishap),⁴ her Bareshnum is null and void. If a man is polluted in sleep during the (first) 3 days, his Bareshnum is vitiated, but if after three days (this occurs), his Bareshnum is intact, but (then) he must apply *pādyāb* (*gomez*) to his head and body.

MU I p 607 ll 11-15 (MU II p 436)

Dastur Barzu —If a person is defiled by nocturnal pollution⁵ (in the 9 nights' retreat) and if it is the day of the first washing,⁶ or of the second,⁷ he may first wash himself with both *pādyāb* and water, and then eat anything. But if it is not the (proper) day of the washing,⁸ he may wash himself (only) with *pādyāb*. He must recite the *vāj* of Srosh and recite *Kemnū Mazdā . . . ashahē*, then he may purify himself with water, then (recite) *nemaschā yā ūrmaritsh izhūchā Yathā*. 2, *Yasnemehr*, just as it is given in "*Avesta-i-dast-o-rui*,"⁹ he should completely recite it. Whether a man be clean (and has undergone the Bareshnum), or unclean¹⁰ (i.e., *riman* and has undergone the Bareshnum), he must recite "*Avestā i-dast-o-rui shustan*"¹¹

¹ MU *بم نه گونه ديگر* —H F. *ويعطيه*: BK *نيدگين* (=Pah *نيدگين*)

² i.e., a layman. It is a practice still observed by the priests that a person who has undergone Bareshnum should eat the food cooked by those of the priestly class.

³ *ناتكرده* *it*, unperformed.

⁴ e.g., if she has any menstrual flow, &c.

⁵ i.e., *نوشه* sleep, pollution (i.e., *شيطان نازي* [cf *نازي حوردين* =to be cheated] (*it*, if he is cheated by Satan in sleep).

⁶ i.e., the 4th day of the retreat: *آب يكم - دوم - و سترم* are the 1st, 2nd and 3rd washings (called *nav-shu*) with water on the 4th, 7th and 10th day.

⁷ i.e., if he has completed the first 6 nights.

⁸ i.e., if it is not the day of the *nav-shu*.

⁹ i.e., the Avesta to be recited on washing the hands and face.

¹⁰ Bk. *ريمن* —MU om.

¹¹ Bk has *واج سروسن* for *دست و روی شستن* which means the same.

MU. I p. 607 ll. 15-19.

Bahman Punjya.—First, in the quarter (where you live, i.e.; in India), it is said that if a person undergoes Bareshnum, and if he is defiled by nocturnal pollution which is called *bushyāst*¹ in the nomenclature of religion, he should undergo the Bareshnum afresh. But in this country (i.e., in Persia), it is not so. If a person is defiled by nocturnal pollution, it is necessary that before sun-rise, *pādyāb* (i.e., *gomez*) should be given to him so that he may wash himself and his impure clothes therewith², thereafter he may eat the food. If the (first) 3 nights have passed, he may be given both *pādyāb* (i.e., *gomez*) and water and the same is the case for the 6th and the 9th night³, but on other nights (i.e., the nights of the 1st, 2nd or 3rd days), he must wash himself only with *pādyāb*.

MU. I. p. 608 ll. 1-5

Bahman Punjya.—If an impure thing like the hair of a person or anything from a noxious creature is found in food, then the Bareshnum does not remain intact (if such food is eaten), (another) Bareshnum must be undergone. Again, if, while eating food, any one passes foul wind,⁴ it vitiates the Bareshnum (according to the practice observed by the priests in India), but it is not so: the Bareshnum remains intact.⁵ If a person passes foul wind from his bowels (while eating), then the food which has been left should not be eaten, and he should throw out whatever he has in the mouth, and should not swallow it, so that the Bareshnum may be unimpaired.

Again, if a person is in the 9 nights' (retreat) (and eats anything) with the new suit on after (the passing of) the 3 nights, and if a particle of bread or anything appears (or comes out) of the mouth, the Bareshnum is valid.

MU. I. p. 608 ll. 6-8 (MU. II. p. 441 and p. 463)

Dastur Barzu.—If a person keeps (the qualification of) his Bareshnum unimpaired, then that Bareshnum is intact so long as there arises no doubt or suspicion about it.⁶ If they wish it, it is proper that they should undergo the Bareshnum every year.

Shapur Bharuchī.—By coming in contact⁷ with 3 persons, the Bareshnum is vitiated⁸ (1) a grave-digger, (2) a bleeder, (3) a bagno-keeper (i.e., a keeper of warm baths).⁹

1 پوشش آب sleep, pollution *Av bushyāstū*

2 i.e., if the first three nights have not passed.

3 If he is polluted on the 8th or the 9th night then at day-break of the 7th or the 10th day, as the case may be, when he is to purify himself with the *nav-shu* he may be given both *pādyāb* and water.

4 نادرگند در زیر دادر رود = generates foul wind in the stomach (*dai zur*) (*creptus ventris*.)

5 می ماند for می ماند

6 i.e., the "efficacy of the Bareshnum lasts till any doubt arises about it.

7 مکروهه *Fah* ۴۰۴۰ contaminated واجب وادیاب ۵

9 See Ardā Virāf Nūmch on bath keepers

MU I. p. 608 ll 8-19 to p 609 ll. 1-4=H F f 92.

Kama Bohra [not, *Nariman Hoshang*].—If a person is not contaminated,¹ is it incumbent on him to undergo the Bareshnum every year or not? And if a person undergoes the Bareshnum, can he observe the *nō-shabeh* (i.e., the 9 nights' retreat) for more than a year?²

A.—It is incumbent (on every person) to undergo the Bareshnum (every year). If a person eight years old takes the Bareshnum, it is better. If he neglects it at 8 years, and if (even) at the age of 15 years he neglects it, it is improper. If a person undergoes the Bareshnum every year, a merit arises for him, and if he does not undergo (the Bareshnum every year), it is not a sin.³ If an (ordinarily) pure person undergoes the Bareshnum, and if he completes the period of the *nō-shabeh* in as long a time⁴ (as he likes), it will do

But if Bareshnum is administered to a *riman*, then the *nō-shabeh* or nine-nights' (period of purification) should be observed at the proper time⁵.

No-shabeh as has been described (in the Vendidad), is this —

Three nights should pass from (the period of) the day on which the Bareshnum is administered and on the 4th day when he reaches the same period when the Bareshnum was administered (on the first day), and one more hour (over and above) passes, the *no-shabeh* should be observed.⁶ Again, for a second time (i.e., when other 3 nights pass), it is (to be observed) in the same manner, and for the third time (i.e., when 9 nights pass), it is (to be observed) in the same manner. Whilst he sleeps for 9 nights (*nō-shabeh*), the *nah-shaveh* or *nav-shu*⁷ (i.e., the fresh washing) should be observed for 3 times.

The reckoning must be so made that he should come out⁸ of the place where he is seated in the Bareshnum, i.e., when on the 4th day he reaches the period (at which Bareshnum was administered to him on the first day) and after the lapse of one more hour, he should engage himself in the (first) *nō-shaveh* (i.e., *nav-shu* or washing). They should first sprinkle *pādīyāb* on his head, then they should go for⁹

۱ ناد یاب opposite of وادیاب

2 As said in one Rivayat above, if a person is *riman* and, if he undergoes the Bareshnum, he ought to observe the 3 periods of the proper washings (*no-shaveh*) during the 9 nights at the exact time, i.e., on the 4th, 7th and 10th day and thus purify himself at once from the contagion with which he is infected. But if a person ordinarily undergoes the Bareshnum, then instead of observing the *no-shabeh*, i.e., the 9 nights' period of purification, he can sit in the retreat for a year, if he so likes

3 The writer means that an ordinary person should undergo the Bareshnum at 15 years of age (i.e., once at least in his life time). But if he undergoes the Bareshnum every year, it is a great merit

4 تا کی *lit.* until when? i.e., the proper 9 nights' duration may be extended to the period of a year, or even more than that, if the person so wishes

5 as explained below i.e., the *riman* should purify himself after the 9 nights' process.

6 MU. باید برد for باشد برد or برد باشد (See below): باشد برد Bk

7 It must be distinctly borne in mind that *no shaveh* or *nō-shabeh* is applied here as elsewhere in two senses. *Nō-shaveh* is properly '9 nights' (retreat),' but *nav shō*, a word somewhat similar in pronunciation is 'a new washing'

8 آید for دید

آید for آمد

the water and sprinkle water on his head, and they should recollect what time has passed so that they may engage themselves in the work. When again he reaches the (next) fourth day (i.e., the 7th day), he should again engage himself in the (second) *nō-shaveh* at the period (when he underwent the Bareshnum on the 1st day) *plus* one more hour and then he should occupy himself with the *nō-shaveh* (i.e., washing) for the second time. And for the 3rd time it should be the same.

When night is about to fall, then the *nō-shaveh* (i.e., the *nav-shu* or the washing) should not be observed at night¹. Then when it is so, it would be better that he should wait² for the first period (of *nav-shu*) for 4 nights,³ and on the 5th day, he should observe the first *nav-shu* and for the other (two) periods (of the *nav-shu*) he should wait² for 3 nights and on the 4th day, observe the *nō-shaveh* (i.e., *nav shu*) at what time he likes.

If there is a Herbad who has become *riman* and if he undergoes Bareshnum, then at the time of taking meals, another Herbad should take the *vāj* (i.e., recite the prayer of grace). There must be another Herbad who should take the *vāj* for that one (who is passing the 9 nights' retreat). The Herbad who is undergoing the Bareshnum and who has not observed the *nō-shaveh* (*nav-shu*, i.e., who has not taken the purificatory baths) should take the *vāj* (before taking meals) with that (other) Herbad, i.e., in conjunction with such a person who holds the Barsom,⁴ he should take the *vāj*. He should not alone take the *vāj*, until the time when he has observed all the three *nō-shaveh* (i.e., *nav-shu*)⁵.

MU I p 609 ll 12-13—H F f 211

Kamdin Shapur —If Bareshnum is administered to any one, and if he waits (in the Retreat) for 3 months, or 6 months, or 9 months, or a year, then he can perform the Yasna (*Yasht*) according to the religion but he cannot consecrate the *nirang*⁶.

On the purification of various things which have been defiled.

MU I p 609 ll 14-19 to p 613 ll 1-6. H F ff 65-70.

Kama Bohra.—Propitiation unto the Creator Ormazd, the bright and the glorious

The *Zand* (i.e., commentary) of the 11th fargard of Vendidad

§§ 1-7 (about the purification of various things)

¹ e.g., if a person has undergone the Bareshnum in the Oozirau gāh at, say, 4 o'clock then on the 4th day, he should have to wait, for his *nav-shu*, upto 4 o'clock plus one more hour i.e., 5 o'clock, but if it is the winter season, night will soon fall after that time and therefore he should wait for one more day for his *nav-shu*.

² خوابیدن *Int.*, sleep

³ i.e., instead of 3 nights as usual, he should let 4 nights pass for his 1st *nav-shu*..

⁴ MU, Bk. *نرسم*—Antia's MS. *نرشم* in both cases, it means. "who is a fully qualified priest"

⁵ For MU I p 609 ll 4-11, see MU I p 604 ll. 16-19

⁶ It is said above that an ordinarily pure person, i.e., one who is not a *riman*, when he undergoes Bareshnum, may wait in his retreat even for a year. In such a case, just after the Bareshnum is over, such a person can only perform the Yasna service, but cannot consecrate the Vendidad or the Nirangdin. Hence it is implied that in order that one may consecrate Nirangdin or Vendidad, he should observe the Retreat of 9 nights' only, as is usually the case.

§ 1. Zartosht asked Ormazd: 'Ormazd, bounteous Spirit, Creator of the material world' Thou Holy One! How shall I purify a house so that¹ there may not remain any impurity² therein? Some say³ that (such a place, if not purified) remains dissatisfied (How shall I purify) fire, water, the earth, *gospend* plants, a holy man, a holy woman, the stars, the moon, the sun, the endless lights (*asar-roshnih*) and all the good things created by Ormazd, whose manifestation is through holiness⁴?

§ 2. Ormazd replied: O Zartosht! thou shouldst recite the (formula for) purification, *ie*, thou shouldst consecrate a Vendidad Then the house would be purified, the fire . . .⁵ . . . &c, shall be purified

§ 3. [Thou shouldst recite these words which are most victorious and healing]:⁶ Five (Ahunvars) should be recited, *ie*, thou shouldst recite 5 Yatha-ahu-varyo, These Ahunvars (one with the other⁷) are for the protection⁸ of the body

§ 4. When thou wishest to purify a house, then recite these words.—*at mā. yavā bendvō pafrē mazishtë* (Y 49 § 1), *ie*, protection⁹ should be given to my creatures¹⁰ for ever (*hamāi*) upto the far off (*bētūm*)¹¹ time Some say If thou (*ie*, the spirit of purification) shouldst now enter, I shall never¹² leave thee If thou wishest to purify fire, then recite these words—*ahyā thwā āthrō verezenā paouruyē pavri-jasāmandē Mazdā. Ahurā* (Ys 36 § 1) *ie*, I shall first approach¹³ Thee, O Ormazd, through the use (𐬀𐬎𐬌𐬎𐬎𐬎) of Thy fire, through its care and its propitiation.

§ 5 If water is to be purified, then recite these words *apō at. yazamarde maekainishchā hebvainishchā fravazangho* (Y 38 § 3)

ie., I shall thus purify the waters whose names (*shem*) are the streams. (𐬀𐬎𐬎𐬎 or 𐬀𐬎𐬎𐬎) and the wells (𐬀𐬎𐬎𐬎 = 𐬀𐬎𐬎𐬎 = 𐬀𐬎𐬎𐬎)¹⁴

1 𐬀𐬎𐬎𐬎 for 𐬀𐬎𐬎𐬎; Pah 𐬀𐬎𐬎𐬎

2 𐬀𐬎𐬎𐬎 for 𐬀𐬎𐬎𐬎 *lit*, secluded of 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 a secluded place where an *armesht* (*ie.*, a woman who has brought forth a still-born child) or any person defiled by *nasō* should remain till the impurity is removed.

3 𐬀𐬎𐬎𐬎 for 𐬀𐬎𐬎𐬎=Pah. 𐬀𐬎𐬎𐬎

4 *ie*, how are these things seen in an impure house purified.

5 See § 1.

6 Words in brackets omitted here, in the Persian version, but supplied from the Vendidad.

7 𐬀𐬎𐬎𐬎—Pah. 𐬀𐬎𐬎𐬎 8 𐬀𐬎𐬎𐬎=Pah. 𐬀𐬎𐬎𐬎

9 𐬀𐬎𐬎𐬎 for 𐬀𐬎𐬎𐬎 10 𐬀𐬎𐬎𐬎—Pah. 𐬀𐬎𐬎𐬎

11 *ie.*, as said in Ys 49 § 1, upto 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 *ie.*, upto the resurrection.

12 𐬀𐬎𐬎𐬎 for 𐬀𐬎𐬎𐬎 13 𐬀𐬎𐬎𐬎 Pah. rightly gives 𐬀𐬎𐬎𐬎

14 𐬀𐬎𐬎𐬎 Pah. 𐬀𐬎𐬎𐬎 Ys 38 gives the Pahlavi version thus

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

ie. *Maikanti*, *ie.*, *pashany* (𐬀𐬎𐬎𐬎) or scattered drops, *ie.*, the dew which is on the plants. *Mašanāw*, *ie.*, the frost or mist (𐬀𐬎𐬎𐬎) *Haebvan*, *ie.*, (waters) which flow from the mountains *ie.*, of the rivers, and *fravaz*, *ie.*, of rain.

If the earth is to be purified, then these words should be recited : *Imām: āt zām ghenābīsh hathrā yazamande* (Ys. 38 § 1).

This earth with other female¹ (angels) I worship i.e., (I worship it) with *artāi-fravartā*² (i.e., the *frōhars*) and the female (angels) of many kinds.—

§ 6 If the gospital is to be purified, then these words should be recited :—

Gavē adhāwsh tāwsh shyaothanāwsh yāwsh vahishtāwsh fraeshayāmahi (Y. 35 § 4) :

i.e., water and fodder should be given to the cattle and men should best be ordered to erect pens for their stay³, i.e., the best work for the cattle to be done is this that pens should be put up for them and water and fodder should be given to them.

If plants are to be purified, these words should be recited :—*At.akhayāi.ashā. Mazdāo.urvarāo vakhshat* (Y. 48 § 6).

i.e., Thus⁴ when the sole-created ox died⁵, with reverence (for Ormazd), then Ormazd caused the plants to grow (therefrom), i.e., he made them increase.

§ 7 If a holy man is to be purified, or a holy woman is to be purified, then these words should be recited —*Airyemā ishyō rafedhrā* . . . (Y 54 § 1).

i.e., may the riches⁶ of Airyaman reach thee for joy, i.e., it must come and make thee glad and your men and women, O Zartosht They have the joy of Vohu-manō (i.e., of the good mind), i.e., it must come to thee⁷ (and thy men) and it must make thee⁸ glad and those who by wishing (to remain in the fold of) religion⁹ have become worthy of the reward to be obtained here and there,¹⁰ (i.e., in the other world)

They i.e., (your) disciples¹¹ are reverently in search of righteousness, i.e., may there be unto me that greatness (brought on) by Ormazd's reverential worship, i.e., (may there accrue unto me) *mobedān-mobedih*, i.e., the high priesthood.

¹ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 for 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 = Pah. 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

² The Izad Farvardin is feminine.

³ Pah 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀—here in Pazend 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 which is a synonym of 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀;

after this word 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 given in Pah. is omitted.

⁴ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀—Pah. 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

⁵ i.e., gave up its body (cf. Bd. Ch 4).

⁶ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 = 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 will, or, riches

⁷ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀—Pah. 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 ⁸ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀—Pah. 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

⁹ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 is wrong for 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

¹⁰ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 is wrong for 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

¹¹ 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀 for 𐬰𐬀𐬭𐬀𐬵𐬀𐬰𐬀

MU. II, p 8 ll. 13-14 & p 9 ll 1-3=H F.f 206.

A — If he is blind of the left eye, he can, but he cannot administer the Bareshnum (purification)². If he is blind of the right eye, he can (be a Herbad); but he cannot administer the Bareshnum (purification)². He can consecrate the Darun but another priest cannot take the $V\bar{a}j$ ³ from him. If he (i.e. the blind priest) takes the $V\bar{a}j$ ³ from other priests, it will do

MU II, p 81 16 (MU II. p 453)

A —If he is steadfast⁴ (in the religion), he can perform the Yasna

MU p 8 ll 18-19 (MU II p 461)

A—If he sticks fast⁵ to the religion, and knows (how to recite) the *Arستا* well and carries on the profession of the priest in accordance with the religion, then let it be known that it is proper that he can perform only the *Yasna*-service (but cannot administer the *Bareshnum*)

MU II, p 9 ll 5-7=H F f 206, f 207

Q—A man who has his face and body all white (with leprosy)⁶ cannot be a Herbad. If he (wishes to) attend the Gahambar feast, he must not go inside (the place where the ceremony is going on), but food should be supplied to him at the entrance to (the place of) the Gahambar ceremony

6 Cf. Vd. 2 § 29 — အညွှန်း-အမှတ်(၁)၊ အညွှန်း-အမှတ် (၁) (Pah — အညွှန်း-အမှတ် (၁))

1911/12 1914 i.e., a leper whose body is separated (with patches) According to Herodotus, a man affected with a contagious disease, or a sick man, was excluded from the community of the faithful. Cf Bohram Yt and Aban Yasht. According to the latter Yasht, § 92, those who were sound in body could participate in the ceremonies offered in her honour and could partake of the Myazd prepared for her.

If a man is afflicted with leprosy (but not of the malignant species), he can be a Herbad, but he cannot administer the Bareshnum (purification). Again, if a man is afflicted with leprosy (of the malignant white species), he cannot be a Herbad¹

MU II, p 9 ll 9-10

Kaus Kamdin —Q.—There is a Herbad and he scorches² a person out of enmity. Can the former be fit for Herbadship or not²

A —If, out of enmity, a Herbad scorches² a person, then he is not again fit for Herbadship but if a person injures a Herbad by fire, then the latter can again be a Herbad if he undergoes the Bareshnum purification and consecrates the Yasna of No-nābar.³

MU. II, p 9 ll 12-14 (MU. II, p 443)

Dastur Barzu —If a Herbad, forced by necessity, goes into a Dakhma, he must undergo the Bareshnum purification two times and should consecrate the Geti-Kharid, and thereafter he can continue the office of a Herbad.⁴

If a Herbad continually emits foul breath from his mouth, he cannot do the work of a Yaozdathragar and cannot perform the Yasna or (other ceremonies of) the Barsom because the foul breath vitiates the Barsam (ceremony), but if the foul breath is emitted owing to any disease which is cured and (the foul breath) removed, then he can do the work of a Yaozdathragar and perform the Yasna-service.

¹ In this Rivayat, two kinds of leprosy are mentioned. The first is ابلق (BK ابلق), which literally means black and white; parti-coloured, i.e., having black and white patches. This word turned into Pahlavi is بِلَق which may be compared with Per ابلم = small-pox, i.e., one who is pitted with small-pox. Here the word ابلق is the same as سرون هما سفند (l 5), i.e., one who has white patches, but is not afflicted with the malignant species of leprosy. The word قعل is used here for leprosy of the malignant white species. See MU. I, p. 314, l 5:—
جَل دادن دست شد درد برص و قعل where Jamshed's hand is spoken of as afflicted with leprosy (*baras va kajal*), which gave him immense pain, but on an inspiration from Sarosh, he was cured of it by applying *gomez* to his disabled hand. A magpie is also called قعل or کچل or فچل in Persian, because it has *white and black* plumage.

² or, cauterizes, or scalds.

³ i.e., He should perform what is called the Greater Khub ceremony and perform the Yasna-service in honour of Mino-Nāvar, or, that he should perform the Geti-Kharid ceremony.

⁴ (Cf MU II p 35, ll 2-3) In times of pestilence and plague in Navsari, when there was a dearth of Nasāsālar who alone could put a dead body in the Dakhma, it seems that a Herbad was forced to go into the Dakhma for disposing of the corpse of one of his relatives. Dastur Barzu wanted to know from the Iranian priests whether such a Herbad can continue his office of Herbadship and hence the reply. The question is not given in MU, but it is here subjoined from B K (Bazor Kamdin's Rivayat called Kholasa-Din. Antia's MS, p 286).—

پروشی آنکه در سال قحطی و مرگی که وباء گران بود پیرند راده پیرندی بود که برادر کلان او فوت شد او را در دهم می برد چرا که ساسالار یکی بود و شیوکابان دیگر هم نبود ناچار ناچار آن پیرند برادر را گاهان آیین برداشتم ساسالار در دهم رفت آنوقت قحطی و وباء همچنان بود که نوشتن میسر نشود دران زمان ناچار آن پیرند را چنان واقع افتاد ندانوان شاید که آن پیرند بهشوه گرفته دیگر بار عمل پیرندی کند یا خود دیگر بار نوزود شود چنوع عمل میکند

MU. II, p. 9 ll 16-18.

Kaus Kamdin —Q —If the son of a Herbad is affected with any disease of the body, (what is the decision about him) ?

A.—If the son of a Herbad has learnt Avesta and Zand and if he is affected with disease¹ in one hand or one leg or if one hand of his is distorted² or he is lame² in one leg, then if he knows how to read from a book, or if he can perform the Pād-yāb or can recite the Yasna ceremony, it is allowable, but if there is any distortion of his body or if there is paralysis³ of any member of the body, or if there is any wound or if any fetid smell (emitted from the mouth) reaches the ceremonial apparatus or Barsom, it is not allowable and not proper.

MU II, p 10 l. 1=H F. f 262.

Kamdin Shapur .—Q —A priest⁴ has been initiated a Navzud⁵, but has not consecrated the *nābar*⁶, i e, the greater Khub ceremony, what (about him) ?

A —He cannot be a Zoti (i e, an officiating priest) (in any ceremony), but he may do the function of a Rathwī (i e, the assistant priest)

MU II, p 10 l 3 (MU II p 469)

Shapur Bharuchi —If a person has not consecrated the Vendidad⁷, he cannot be a Yaozdathragar⁸. If he administers Bareshnum to anyone, it is not allowable and it will not do.

1 Better چشم (= affliction) for چشم

2 کز = distorted, crooked

3 بوسدی *lit*, lazy or indolent,—E60—T33 بوسدی

4 دستور '*dastūr*' used in its vulgar sense of 'a priest'

5 i e, has been initiated into the first grade of Herbadship.

6 There is a blank for this word in both H F and MU T33 rightly gives the word نابر B.K. supplies وسعرد (Visparad Ceremony) instead but the answer in BK is quite the contrary to that here recorded, thus —

پاسخ آنکه رودی نواد کردن اما را سعی گری کردن نشاید

i e, 'He can be a Zoti, but cannot be a Rathwī' If we accept this answer, then the writer perhaps means that it is the Rathwī, i e, the assistant priest who should be a fully-qualified priest in all cases and should guide his colleague, viz, the Zoti to observe the proper ritual in any ceremony, in case, on account of his incompetence, he goes astray See MU I, p 464, ll 5-6, where it is said that the priest who cannot perform the Yasna of the Gathas or cannot consecrate (the Visparad ceremony of) the Gahambars in the five Farvardegan days or cannot consecrate the Yasna of Rapithwan is not a Herbad.

Again, FSM has وکند (Vendīdād) for the blank then the meaning is that if the priest has not consecrated *jud-dev-dād*, i e, if he has not been qualified with the second grade of priestly initiation (viz, *marātib*), he cannot perform the function of a Zoti, i e, of the principal priest, in any ceremony

7 i.e., if he has not been initiated into the second grade of Herbadship, i.e., the Marātib

8 i.e., He cannot be a Bareshnum-gar.

MU. II, p 10 l 4. (=MU I p. 268, l 12)

Shapur Bharuchi.—Penom (or, Padān, *ie*, the mouth-veil) of silk has been used here by all persons (*ie*, the priests) Silk has been regarded as pure (by us) here¹.

MU II, p 10, l 12 (=MU I, p 268, ll 12-13)

Kamdin Shapur —Priests cannot (take and) eat the honey from out of the hands of any man. If they eat it, they must undergo the Bareshnum purification²

MU II, p 10, ll 12-19 =H F. f 210 & f 211

Kamdin Shapur —*Q*—If while offering prayers or consecrating the Darun the nose bleeds, what is the decision?

A—(The priest) should take care of the Barsom which he holds in the left hand He should use (or, extend) his right hand and therewith clean wipe off the blood (issuing) from the nose, and taking *Nirang* (*ie*, *gomez*) he should wash therewith his hand, face and nose and (then) clean wash his (right) hand with water and thereafter go on consecrating the Darun Then (*ie*, on the completion of the ceremony), he should wash his face and nose with water

Q—If³ any particle of meat or of bread is cleanly removed from the teeth and the mouth and (then) one engages in prayer, what should be done if any particle again appears in the mouth? Should it be removed out of the mouth at the place where he is sitting and go on offering his prayers further from where he has left?

A—If he is engaged in the Yasna service or in consecrating Darun-Vāj, and if after uttering⁴ some words, a particle of bread or meat appears in the mouth, he should remove it therefrom and recite one Ashem Vohu⁵ That priest with the great *Khub*⁶ has no need to undergo the Bareshnum purification.

¹ Strictly speaking, from an ancient Iranian view-point and taking into consideration the proper classification of all things on this earth into Ormazdian and Ahrimanic, a Padān (*Av paiti-dāna*), if made of silk, cannot be used The fact is that silk is regarded as produced by creatures (*viz*, silk worms) falling under the category of the Ahrimanic world. Cf the extract from the Minokherad quoted in MU I, p 268, ll 4-8

It may be stated here that Ahriman deluded Tehmuras' wife by offering her honey and silks—both falling under the category of evil things, as created by Ahriman (See MU I, p 312, l 7) Cf. Aban Yt § 123, where Aredvisura is spoken of as putting on a golden padān or mouth-veil

For MU II p 10, ll 6-10, see MU I, p 251, ll 10-17

² See MU I, p. 268 It is said there that they themselves can, if they will extract honey from the bee-hives and eat it, but in another place it is again said that even if a priest with a greater Khub (*ie*, who is qualified to perform higher liturgical services), himself extracts the honey from the bee-hives and eats it, his Khub is vitiated, because honey comes from noxious creatures.

³ The initial words سنایش کردن و درون یستن are rightly omitted in the Pazand Rivayet and F S M (see l. 12, whence these words are transferred here). Again the Pazand Rivayet T33 adds اگر گوشت هست اگر.

⁴ For بیدایش better, as in the Paz Riv and F.S.M; بید آتش or H.F. بید اوش

⁵ Of course, in an undertone, as reciting it loudly would vitiate the ceremony.

⁶ خوب = نابری *ie*, one who has performed the Yasna of Mino-Nāvar: one qualified to perform all higher liturgical services.

Q —If, while offering prayers or performing¹ the Yasna-service, one gets hold of a live louse² (on his dress or in his hair), one should put down the louse (on the ground), crush it³ and wash his hand with water. If a dead louse is (got hold of), he should wash his hand with the *gomez* of the bull and dry⁴ it and (then) wash it with water. (Thereafter) he should proceed with his prayer⁵

Merit of various consecrations with or without *zur*.

MU II, p 12, ll 2-3 = H. F. f 214

Kamdin Shapur —If one offers a Yasna-service and if there is no *varas* (the consecrated hair of the white Bull), *haoma* or *jum* (i.e., *jvām* or milk), *parā-hom* (i.e., *haoma*-juice) and *zōr* (i.e., holy water), and if there is no fire⁶ (also), then it is called a Yasna without *zor*⁷ and (for reciting such Yasna without the *zor*) there is a merit of 100 *tanāfurs*⁸. A Darun not consecrated with the Barsom⁹ has one *tanāfur* merit and that consecrated with Barsom has two *tanāfur* merits. Visparad ceremony offered without Barsom has the merit of 100 *tanāfurs* and that with the Barsom has the merit of 10,000 *tanāfurs*.

MU II, p 12, l 4 = H. F. f 215.

Kamdin Shapur —If a Vendidad is consecrated for the sake of any Amshāspand, then the sin committed with reference to that¹⁰ (Amshāspand) is extirpated¹¹ and there is a merit of 60,000 *tanāfurs*.

MU II p 12, ll. 6-10 = H. F. f. 370.

Bahman Punjyā —The Creator Ormazd has enjoined in the religion thus. If any person consecrates a Vendidad with *Zur* and *Barsam*, it is a merit 10,000 *tanāfurs* and a sin worth 200 *tanāfurs* is extirpated. If a Yasna-service is offered with *Zur* and *Barsam*, it is a merit of 1,000 *tanāfurs*. If a Visparad is recited with *Zur* and *Barsam*, it is a merit of 10,000 *tanāfurs*. If Fravashī¹² is recited with *Zur*

1 MU کرد—better Bk کردن

2 سڀس = سڀس (*supus*)

3 For MU. دادن کشتن —Bk. has دور کردن. here دادن = نهادن

4 خشک = سرخس Pah. خشک

5 For MU II, p 11, see MU I, p. 32 and p 83

6 وی آتش Paz. = = بی = without.

7 وی زور Paz. = = بی = without.

8 H. F. adds. — و بزور هزار نواویر کوفم

9 i.e., Darun not consecrated with *Khub*.

10 و نای آن باب —here باب = Pāz. and F. S. M. باب = for the sake of

11 اجم بن بشود : اجم = Pāz. which is made up of . . . = از and . . . = بن which is here redundant, as the following بن (= root) is correctly given for this بن (= thus). In fact بن and بن are often confounded in many Rivayats. (Some copies give . . . for . . .)

12 Recitation of Yt. 13 wherein the *fravashis* are invoked.

and Barsam, it is a merit of 60 *tanāfurs*. If a Darun is consecrated¹ with Barsam,² it is a merit of 10 *tanāfurs*. If a person consecrates a Vendidad with *Zur* and Barsam, it is a merit of 10,000 *tanāfurs*. If a Yasna-service is recited without *Zur* and Barsam, it is a merit of 100 *tanāfurs*. If Visparad is recited without *Zur* and Barsam, it is a merit of 1,000 *tanāfurs*. If Fravakhshī³ is recited without *Zur* and Barsam, it is a merit of 6 *tanāfurs*.

MU II p 12 ll. 10-16

From the Book of Avesta and Zand —As is evident from the Avesta, the merits accruing for the Yasna-service of the Yazads are these —For a Darun (consecration) there is a merit of a *tanāfur*; for a Yasna-service, 100 *tanāvirs*, for Visparad, 1,000 *tanāfurs*; for a Hamāst, 10,000 *tanāfurs*, for a Dvājdeh-Hāmāst, 10,000 *tanāvirs*. If (all these are recited) with *Zur*, then it is said that one merit becomes 100. For a Hadokht, 2,000 *tanāfurs*, and if it is recited with *Zur*, it is 100 (times more). The consecration of a Vendidad is a merit of 60,000 *tanāfurs*. It is said in the religion that the *Farvashin*⁴ which is ordered to be consecrated has a merit of 640 *tanāfurs* and every *tanāfur* is of the value of 1,200 *dīrams*, which is (equivalent to) 2,400 *maunds* of merit. About *Farvashin*⁵ and Khorhed Nyaish and Mcher Nyaish⁶ and Mah Nyaish, there is a merit of one *tanāfur* (for one recital) at a time. For Ardvisur and Atash Nyaish, there is a *tanāfur* (merit) for each Nyaish. For eating meals with *vāj* and passing water with *vāj*, there is a merit of one *tanāfur* for each occasion.⁶

MU II p 12 ll 18-19 to p 13 l 1 (MU II p. 469).

Shapur Bharuchi —A Darun (consecrated with the lesser *Khub*) has the merit of one *tanāfur* and Darun (prepared) in the manner (prescribed by religion and consecrated) with the greater (*Khub*) has the merit of 3 *tanāfurs*.⁷ Yasna recited from a book has the merit of 1,000 *tanāfurs*, and Yasna-service offered (by a priest) holding the Bareshnum has the merit of 10,000 *tanāfurs*. A Vendidad not consecrated with *Zur* has a merit of 10,000⁸ *tanāfurs*, and consecrated with *Zur* has a merit of 100,000 *tanāfurs*. Hādokht not consecrated with *Zur* has a merit of 20,000 *tanāfurs*, and consecrated with *Zur* has a merit of 200,000 *tanāfurs*. Davājda-Hamāst not consecrated with *Zur* has a merit of 20,000 *tanāfurs*, but consecrated with *Zur* has a merit of 200,000 *tanāfurs*.

MU. II p 13 ll 1-8 (MU II p 464).

Shapur Bharuchi [and *Bahman Punjya*] —The merit of consecrating a Vendidad is 60,000 *tanāfurs*. Zartosht asked Ormazd about the reward to be given for consecrating a Vendidad. Ormazd said “1,000 mares with their foals should be

¹ خواندند for خواند

² i.e., consecration of Darun with the greater *Khub*.

³ Recitation of Yt 13 wherein the *fravashis* are invoked

⁴ Here *Farvashin* seems to be the Yasna of Arda-fravash

⁵ This *Farvashin* is the recitation of *Fravakhshī* or Farvardin Yasht.

⁶ Cf. *Pah Rivayat* accompanying the *Dadistan-i-Dinik*: IX 11-14 (pp. 24-25) and *Sis.*, Ch. 16 §.

⁷ See MU. II p. 15 l. 12 and l. 17.

⁸ S.B.D. هزاره —MU. هزار

given to the priest who consecrates it." Zaratosht asked : " What (should be done) if so much cannot be afforded ?" Ormazd said . " 1,000 red camels with foals." Zartusht said " If so many cannot be had (then what should be given) ? " Ormazd, said . " 1,000 cows with calves " Zaratusht asked If this much cannot be given (what should be done) ? Ormazd said 10,000 lambs with young ones. Zartusht said If this cannot be afforded, (what should be given) ? Ormazd said : 400 lambs. Zartusht said If one is unable (to give so many, what should one do) ? Ormazd said . 40 lambs It was asked . If one has not the power to offer this much, (what should be done ?) (Ormazd) said : No fewer than 9 lambs should be given. If a man is poor, and if he cannot give (the reward, as said above), he should give 9 lambs as the wages of consecrating the Vendidad This has been enjoined by Ormazd.

If one performs the Yasna of Yazdān, then (at its completion) he should utter the formula "*Gunāh guzārashna kerja afzāyashna*¹ (i.e. [this service is offered] for the diminution of sins and for the increase of merit) If one does not utter these words, the sin will remain in its place and the merit also will remain in its place.

MU II p. 13 (Antia's MS)

Shapur Bharuchi —About the merit of consecrating the *Zinda-Ravān* (i.e., the ceremonies for one's soul while one is living)

When this (ceremony) is begun, for every day up to 3 days there is a merit of 70,000 *tanāfurs* if the *Zinda-Ravān* ceremony is offered continuously² (for 3 days), but if the *Zinda-Ravān* ceremony is performed interruptedly (i.e., with intermissions)³ there will be a merit of 100 *tanāfurs* every day³

On the correct making of the Darun and Frasast: The Symbolism of the Darun.

MU. II, p 17 ll 9-14.

Kaus Kamdān :—Q —About the correct making of the Darun⁴ . Of how many *dirams* weight should a Darun be (made) ?

A.—It is manifest from the religion that it should be (made) from one kind of grain, viz., the good wheat⁵ On this side here (i.e., in Persia) a Darun is great as well as small The great Darun is so much as 33 *dirams*' weight, and *frasast* is of 31 *dirams*' weight⁶. The small Darun is properly made of 9 *dirams*' weight Here

¹ See "*Yajashna bā Nirang*" by T. D Anklesaria, p. 242

² For offering this Ceremony continuously (پیوسته) or with intermissions (گسسته) see Saddar Bd Ch. 43 (Translation)

³ This Rivayat is not given in MU. Antia's MS gives it thus :—

از روایت شاپور بروچی—دیگر آنکه کرفه زنده روان چونکه ابتدا گند در هر روز تا سه روز هر روز هفتاد هزار تناویر کرفه به پید چونکه زنده روان پیوسته بیزند و گرزنده روان گسسته خوانند هر روز صد تناویر کرفه پید

⁴ MU. درون—better add as in Bk. کم درون

⁵ See *Nirangastān* f. 39, ll 24-27.

⁶ Add, as in Bk سی و یک درم سنگ (A *diram* is a weight [drachma]; Cf. تازک which is a weight of about 2 ounces).

(i.e., in Persia) we do not mark (the Darun) with the tip of a knife¹. The symbolism of the Darun is this in the religion the Darun symbolises² this world, the (circular) side of the Darun represents³ Mount Alburz which encircles the world. Goshodā (i.e., ghee or clarified butter) in the midst of the Darun is the representative of (Mount) Chikāt Darta which is in the midst of the world. *Frasast* represents the omnipresence of the Creator Ormazd. The sun-faced (Darun) represents the sun, the moon-faced Darun represents (the moon). Three *aesma* and *bui* (i.e., pieces of sandalwood and frankincense) represent *humata*, (good thoughts), *hūkhta* (good words) and *hvarshita* (good deeds). The water, vegetable products and fruits represent the forests and seas⁴.

How should a Dar-i-Meher be erected?

MU. II p 18 ll. 1-4

Kaus Kamdin :—Q.—How should the structure of a Dar-i-Meher be erected ?

A.—There should be a dome or vault of the fire-place⁵ (*sanctum sanctorum*) (wherein the fire is kept burning) and it must have 4 doors. One door on the side of the rising of the sun, i.e., the east, one entrance on the southern side; one door on the side of the setting of the sun, i.e., the west, and one door on the north-side. It is so manifest in the religion that the worshipper of the fire who tends Varharām fire⁶ should have his face directed towards the south and his back turned on the north side. The Yasna-gāh of the priests should be allowed to be erected as much round about and in the vicinity of the fire-place, for it is better (to do so.)

Reward or retribution of a priest for proper or improper consecration.

MU. II, p. 19 ll 1-9=H. F. f 370

Bahman Punjya :—It is manifest in the religion that the Creator Ormazd said to Zartosht Asfantaman "O Zartosht ! if every Dastur and Herbad (i.e., any priest) who receives money or gold from a person for the consecration of a Vendidad or a Yasna and consecrates Yasna or Vendidad for that person with purity and propriety, I keep watch over such a Herbad day and night so that no evil or harm can reach him and when he arrives in this world⁷, he is seated (here) with⁸ the Amshas-pands in joy and happiness and as much merit accrues to the priest as unto the orderer (of the ceremonies). In this proportion the merit is attained by the

¹ MU. کارت—better Bk کارد. The number of Daruns in a *bāj* are 4, except in the case of the *bāj* of Srosh, when 6 are required. Half the number of these Daruns are marked with 9 cuts, in India, while being prepared: three rows of three cuts each, representing, *humata*, *hūkhta*, *hvarshita*. See Pavry, 'The Zoroastrian Doctrine of a Future Life' p 103, n. 24 (*drōn* and *frasast*)

² MU. پمارا—better Bk & E60 پمارا = like. ³ After کنار دزون Bk. adds انداره

⁴ MU. بنشم و زره—better Bk بنشم و زره. In the diagram following, F. S. M. rightly substitutes کچ for کچ

Cf. with this, the Pah. Treatise "*Chim-i Darun*" (Text and Translation in Hoshang Memorial Volume, pp 201-205)

⁵ MU. کبد—better F.S.M. گبد

⁶ The Behrām-fire. MU. وروهرام—better E60 وروهرام رود

⁷ i.e., when he dies.

⁸ MU. او for S.D.B and F.S.M. او

Herbad who is the performer of the ceremonies. Both come to the same in point of merit.

If a Herbad receives money or gold for a ceremony and does not perform the ceremony,¹ a Margarzan sin attaches unto the priest and he is ashamed of it² in both the worlds. He is like a thief I will extort from him 1,000 good deeds for one good deed (not done by him) and will entrust them to the soul of the person who has ordered the ceremony (to be performed), and I will entrust the soul of that Herbad unto the hands of the demons. O Zartosht³ when you go to the world, inform the Dasturs, Mobeds and Herbads of this fact so that they may exert themselves fully in the performance of the ceremony

On the Garments worn by priests.

MU. II, p 19 l 11=H F. f 206

Kamdin Shapur —The two (Mobeds) who perform the Yasna-service should put on separate suits for the Yasna-service³ These garments should not come into contact with any one For (the performance of other) ceremonials, separate suits of garments should be put on and these garments should not come into contact with any one⁴

MU. II, p 19 ll 11-13=H F. f. 53

Kama Bohra (not, *Kamdin Shapur*) —It is said in the religion that whosoever keeps his clothes pure is such as keeps his body pure Whosoever has kept his body pure is such as keeps his soul pure Whosoever has kept his soul pure can go to heaven⁵ and will be near Ormazd, the Amshaspands and the *frohars* of the pious.

Punishment of an unqualified Yozdāthregar, i.e., Bareshnumgar.

MU. II, p 19 ll. 15-19 to p. 20 ll 1-10=H F. f. 253

Kamdin Shapur —It should be known that a Behdin (i.e., a layman), and a Yozdāthregar in particular, must have⁶ his heart (i.e., conscience), body and clothes—all three—pure. Whenever a Herbad performs the Yasna of Ormazd and the Amshaspands and if any of these three is not pure, then (the merit of) the Yasna does not at all reach⁷ the power of Ormazd and the Amshaspands, but it reaches that of the demons as it is said in the religion. If one does not accept⁸ Yazdān

¹ MU. یشتنی نبرد—better F S M, S D. B, یشتنی نبرد

² زرد رو *ht*, pale-faced, bashful

³ Here H. F. adds:—

آنکه برپردی کند از دست همه کس خوردنی نه آواید خوردن دست بدستی مردم عام
نه آواید زدن جامه یشت هم جدا جدا پوشیدن

⁴ After آواید زدن جامه H F and F S M add (omitting جامه after آواید زدن):—

یشت هم جدا جدا پوشیدن و آن جامه هیچ کس نه آواید زدن

⁵ For MU. می توان رسید —Bk. and H F مبدوان رسید

⁶ MU. باشد—Bk. باید داشت and H. F. باید

⁷ نمیرسد for نمیرسنو

⁸ MU. بدپرد—Bk پدپرد

[Here Vd. 9 § 48 is quoted]²

မိမိ-ဗုဒ္ဓ ၁၈၇၂ ခုနှစ် နှစ်ကုန်အထိ

That Yozdathragar who does not perform the function of the Yozdathragar

Four Kinds of Yasnas offered to the Yazads.

INSTRUKSI: Isilah titik-titik di bawah ini dengan jawaban yang benar!

² Instead of the Persian-Pazand version of this Avesta quotation, which immediately

³ MU., H.F. اور رمزد فرمود —better Bk اور رمزد فرمان

⁴ Pahlavi 𐭥𐭥𐭥𐭥 is read 𐭥𐭥𐭥𐭥 (= 𐭥𐭥𐭥) hence 𐭥𐭥𐭥𐭥 of the text.

⁵ Cf. Vd. 9 §§ 47-50 where the penalty of a false purifying priest is described: he is to pay

⁶ Cf. Vd 9 § 49: (Pah.).—

[illegible]

Cf. also Vd. III § 20. For another version of this para, See Sir J. J. Madressa Jubilee

מן דליל קיבל דא פו שפדו קדשו מן ומו קיבל
 דא פו שפדו ליען מן ומו קיבל דא פו שפדו קדשו
 מן דליל קיבל

(10) פו שפדו ליען מן דליל קיבל ומו קיבל
 ו מן ומו קיבל ו ליען קדשו מן ו מן ו
 קיבל ומו קיבל ו ליען ומו קיבל ו ליען ו
 שפדו ליען מן ומו קיבל ומו קיבל ומו קיבל
 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל
 ו ליען ומו קיבל ו ליען ומו קיבל

(9) In the fifth *fargard* of the Pâzun¹ (Nask), it is declared in a place that the Yasna of Yazdân has been said to have characteristics of four kinds · (1) that whose Avesta is correct, but the man is bad , (2) that whose Avesta is faulty (*zifûn*)², but the man is good, that whose Avesta is correct and the man is good ; (4) that whose Avesta is faulty and the man is bad.

(10) That whose Avesta is correct but the man is bad, the Amshaspands will approach, listen to, but do not accept , that whose Avesta is faulty but the man good, the Amshaspands and the Yazads will approach, but do not listen to and will accept , that whose Avesta is correct, and the man good, the Amshaspands and the Yazads will approach, will listen to and will accept , that whose Avesta is faulty and the man bad, they do not approach, do not listen to and do not accept.

MU II. p. 21 ll. 5-8.

These lines are a Persian word-for- word rendering of the following passage from Dinkard, Bk VI :—

פו שפדו קדשו מן ומו קיבל ומו קיבל ומו קיבל
 ליען קדשו מן ומו קיבל ומו קיבל ומו קיבל
 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל
 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל
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 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל
 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל
 ומו קיבל ומו קיבל ומו קיבל ומו קיבל ומו קיבל

¹ The sixth Nask according to the Dinkard, and the seventh according to the Rivayets otherwise called Pâzag or Pâjam.

² Cf. Per. زيف a sin.

³ خاطت is wrongly read خاطت in Persian.

He who performs the Yasna-service of God without any doubt and (having in mind) the reality of the thing¹ is like God's child and his place is in Garothman. He who performs the Yasna of God (having in mind) the reality of God, but with doubt about the thing¹ is like a brother to God and his place is in heaven. He who performs the Yasna of God with doubt about God and with doubt about the thing, is like a slave of God and his place is in Hamestagān. He who performs the Yasna of God with a mind about the unreality of God and with a belief in the non-reality of that thing is a foe to God and his place is in hell.²

The merit of Yasna and Myazd ceremonies.

MU. II. p. 21 ll 8-19 to p 22 ll. 1-7

Nariman Hoshang.—I³ Zartosht asked of Ormazd. Say how (the performance of the ceremonies of) Yazashna and Myazd come to (the help of) the good. Ormazd replied⁴ In this world, as the bread is to the hungry⁵, water is to the thirsty, and the clothing is to the naked, which (all) give warmth to one's life⁶; in the same way, Yazashna is so precious that when the time (*ruzgār*) of (the performance of) Yazashna comes (and if it is celebrated), then although a grievous sin might have been committed, (that ceremonial) keeps one away from many crimes.

II. Zartosht asked of Ormazd Which is better, Yazashna or Myazd ?

Ormazd replied : Yazashna is great (in dignity), but (celebrated) with the Myazd, it affords better⁷ power (*shukoh*) to a poor man, for in order that it may come to (the help of) the good, it is evident that it is like the approach of the Amshaspands, for as by abstaining from vice and learning much wisdom, great spiritual happiness increases, in the same way, if much (performance of) Yasna and Myazd is brought about, greater happiness⁸ of this and the spiritual world will proceed thereby

The manner of reciting and consecrating the Vendidad.

MU II p. 22 ll 9-11.

Kaus Kamdīn (and not *Kāus Kāmān*).—Q—Is the Vendidad of Nirangdīn⁸ to be consecrated on a pure piece of ground (devoid of wood, bricks, brickbats, &c)¹⁰, as is ordered in the religion?

¹ i.e., he ought to be in no doubt about, but should fully believe in, the ceremony he is performing MU. گمانزیش—better F.S.M. گمانزیش

² Cf. with this passage, Dinkard, Book VI: Vol XII Text pp 88-89 (Dastur Darab's Edition). The passage is quoted there as a saying of Adarbad Cf. also, Nirangastan, f. 195a.

3 See MU. II p 360, ll. 2-19 to p 361, l 1

⁴ After *ku*, the words *Yazashni' vuzurg vos, pa Myazd* are an interpolation: See l. 18.

5 After ပြုလုပ်သောအခါ add ပြုလုပ်မှုမှာ အစမှ ဝန်ထုပ်

آتش در جان = دھڑلے دھڑلے ۶

دیکوتر = ۱۵۰۰۰ - ۱۰۰۰۰۰ ۷

⁸ . $\{ \text{فرضی} \}$ ($= \{ \text{فرضی} \}$) = $\text{فرضی} = \text{فرضی}$

⁹ MU., E60 **ویدیوهای بزرگ better Bk—ویدیوهای**

¹⁰ **lit**, a desert, or barren waste, where there are no trees, &c.

A.—It is even known (to us) that in that quarter (of yours, *i.e.*, in India) (in the Dar-i Meher) a place is made level with pieces of wood or with burnt bricks (for the consecration), but it is not permitted that Nirangdın should be consecrated on a wooden surface or on the surface of burnt bricks. If they can, they should make the ground level with dust or with stones in a chamber or a (pure) place¹ and (then) they should consecrate it²

MU II p. 22 ll 13-17=H F f 261

Kamdın Shapur.—Q—About consecrating the Vendidad how should it be consecrated ?

A—When it is known that midnight has passed, and when it is ascertained that the gāh³ (*i.e.*, the period of the day) is on a par with⁴ Ooshahen, (the priest) should, during that first gāh (*i.e.*, Ooshahen), proceed (with the consecration), and when the sun rises, it is necessary that he should have finished the 9th *fargard*⁵. If he has not yet finished it, he should again consecrate (that Vendidad) during the next night, for that is the proper period of time. But, before the sun rises, if he approaches (the recital of) the Atash Nyaish (Ys 62), he should wait until the sun rises, then proceed with it and recite it at that time. (The Vendidad for) the Nirangdın ceremony should be consecrated with the Khshnuman of Sarosh. Other Vendidads may be consecrated with any Khshnuman, except in the night of Anurān (*i.e.*, the last day) when the (previous) month passes on to the next month and on the day Abān⁶ and (the Vendidad should not be consecrated with the Khshnuman of) Vispeshām⁷

MU II. p. 22 l. 19—p 23 ll. 1-2. (MU II p 469). -

Shapur Bharuch —If one consecrates the Vendidad at night (commencing from the Ooshahin gāh), and if he finishes the 8th *fargard* (of 1 e Vendidad) and arrives at the 9th *fargard*, just when it is (the period of) Hāvan, (*i.e.*, day-break), then (the consecration) is valid, if not, (the Vendidad) should be celebrated on the next (day at) night. If, during the night, one has finished off⁸ the 9th *fargard* or if one has recited the whole (Vendidad) during the night, then until it is Hāvan-gāh,

¹ خام *i.e.*, Dar-i-Meher

² E60 and Bk add و پیژد .

³ MU. گاه ناوشهن و ناوشهن—better H F., Bk گاه ناوشهن .

⁴ *lit.*, goes with

⁵ *lit.*, proceed beyond the recital of the 9th *fargard*

⁶ See MU. II p 26, ll 10-11. The Vendidad cannot be consecrated at night with the Khshnuman of Avan on the 10th day Avan of every month. This is the opinion of the Irani Zoroastrians. Here, in India, the priests belonging to the Shehenshahi sect consecrate the Vendidad on the 10th day Avan of any month except the 10th day (Avan) of the 8th month (Avan), *i.e.*, on the festival of Avangān, the reason being that, as enjoined in other Rivayats, water which is under the charge of the Yazad Avan should not be used or spilled at night as far as possible

⁷ This statement is also not in conformity with the practice, as observed in India with regard to the consecration of Vendidad

⁸ MU نگذشته (So also MU II p 469)—but Bk. gives نگذاشتم *i.e.*, if one has not finished off the 9th *fargard* during the night.

he should not recite the Atash Nyaish (Y 62). (For that recital) he should wait a little until it is Hāvan-gāh and then (during that period of the day) it is permitted to recite the Atash Nyaish (i.e., Y 62).

MU II 23 ll. 4-5=H. F f 388 and f 382.

Bahman Punjyā —(On reciting) the Vendidad (from a book), if (the Zoti) turns the leaves with the (right) hand, then (as the hand is not pure), the Rāspi should pour pure water (*pādyāb*) (thereon to purify it), and thereafter¹ (the Zoti) should handle with it the ceremonial apparatus (*sājashhā*).

If the ceremonial apparatus for consecration are not complete, it is not proper.

If, while consecrating the Yasna, any moisture² appears (on the Zōd-gāh), or if (the Zoti or the Rāthwī) pass wind, or if any stench arises, then this is not proper.

MU II. p. 23 ll 7-8

Kaus Kamdin.—Q.—In what direction should the priests turn their faces, while offering the Yasna?

A.—In this quarter (i.e., in Persia), the priests who sit on the Zōd-gāh and offer Yasna have their faces turned towards the south,³ which is the Rapithwin³.

MU II p. 23 ll 10-15=H F f 215

Kamdin Shapur.—Q.—While consecrating the Vendidad, how (and when) should the leaves (of the book from which the recital is made) be turned?

A.—(The portion from the beginning up to the end of Y 27 and Visp 12 is recited from memory and, after reciting the final words thereof, viz) *Yathā-ahuvauryo yō* ⁴ *Atarevakhsho* and *Athā-ratush* recited by the Rāspi, (the Zoti) should apply the (right) hand to the leaves of the book (as he begins to recite the Vendidad). He should recite from *Mraot Ahurō. Mazdāo* (the beginning of the Vendidad) up to the 4th *fargard*, which should be completed (i.e., while reciting these *fargards* from the book, he should turn the leaves thereof) Then the Rāspi should bring the *āv-pādyāb*, i.e., pure water wherewith the Zoti should wash his (right) hand, and recite *Yanm-Mānō* up to *At-tā-Vakhshyā*⁵ and *Ahurem Mazdām* ⁶ (Then he should apply his right hand to the book for turning the leaves) and finish the 5th and the 6th *fargard* Then the hand should be purified, and he (i.e., the Zoti) should recite *Tā-ve-urvāta*, *Akhyāchā*⁷ and *Yā-Shyaothnā* ⁸ Then he should apply his (right) hand to the leaves (and commence reciting the 7th *fargard*) and (thus) finish off up to the 22nd *fargard*

¹ MU. *وگر*—better H F. *دگر*.

² *نیمی*—better *بی*: not the moisture like that of perspiration, but of urine or any other like thing, which vitiates the ceremony.

³ *namruz* and *Rapithwin* both, literally, mean mid-day. The same practice is followed in India.

⁴ MU. om. :—better add *یو* (Bk.), or, *یو* (H F).

⁵ i.e., Ys. 28 to 31.

⁶ i.e., Visp 13.

⁷ *Ahunavartya* is incorrect It should be *Akhyāchā*.

⁸ i.e., Ys. 32 to 34. (and Visp. 14 also).

During (the recital of) the 19th *fargard*, when (the nine) pebbles are to be thrown in the vessels of *gomez* and water, he should wash his hands and finish off throwing the (last, *i.e.*) 9th pebble and then apply the hand to the book (for further recital).

When is the consecration of the Yasna-service called *virāsta* and *gumānī*?

MU. II. p. 23 ll. 17-19—p. 25 l. 1.—H. F. f. 111 & f. 148.

Kama Bohra (and, not *Nariman Hoshang*) and *Kaus Kama*. —Q.—When (the Zoti) drinks the *parāhōm* (the Haoma-juice) and cleanses his mouth and utters *Ashem Vohu*¹ before placing his (left) hand (again) on the Barsam (twigs), what is the decision?

A —If it is not a *virāsta*² Yasna, then (the Zoti) must (at once) place his hands on the Barsam and recite (the four) *Ashem Vohu*'s³ from the beginning and finish the Yasna.⁴ The Yasna (celebrated) by him is called *gumānī* (*i.e.* a Yasna where about some doubt has arisen)⁵. If (the Zoti) performs a *Virāsta* Yasna, and drinks the *parāhōm* and utters *Ashem Vohu* before placing his (left) hand (again) on the Barsam (twigs), he must speak out the final *bāj* (of the Yasna) and his Yasna service is *drāyān*. (*i.e.*, a mere chattering)⁶.

There where they perform a Yasna, if anything falls on the Hom or Urvarām for (the preparation of) *āb-zōr* (*i.e.*, the *Zaothra* water) so that it becomes impure, then the Rāthwī (the assistant priest) should take the *Bāj*, *i.e.*, he should recite the *bāj* of Hom and purify the Hom,⁷ set forth the Urvarām anew and speak out the *Bāj* of Hom and then take again the *Bāj* of the Yasna (which he celebrates with the Zoti) and then finish the Yasna service, but it is not a *virāsta* Yasna.

If the Hom becomes impure⁸ after the *jūm* (*i.e.*, *jwām*, or the sacred milk) is mixed with it, the *jūm* should be thrown out and the vessel thereof cleansed and new *jūm* should be prepared and the Yasna service (thereafter) should be completed; it will be (regarded as) a Yasna service, but it is not a *virāsta* Yasna.

If anything falls in the *āb-zur* (*i.e.*, the *Zaothra* water) so that it becomes impure (*vādyāb*), then (it should be removed), and the Yasna should be completed; it will be (regarded as) a Yasna service, but it is not a *virāsta* Yasna.

¹ Out of the four which are to be recited after drinking the *parāhōm* prepared in the Yasna ceremony: (See Y 11).

² *یراستم* *یشتم* is a Yasna performed by the priests for qualifying themselves with the greater *Khub*, and hence for performing higher liturgical services (See MU II, p. 26, l. 4.—*یشتم و یراستم = خوب کرده*).

³ for *برایوم* *اشدیم و او* SDB has

⁴ MU. *یزشن*—better H.F. *یرش*

⁵ *i.e.*, although his Yasna service is complete, it is not one like the Yasna celebrated for qualifying oneself with the greater *Khub* ceremony, it is to be regarded as an ordinary Yasna service. If he wants to qualify himself with the greater *Khub*, he must do it anew according to prescribed rules (cf. MU. II, p. 26 ll. 15-16): *گمائی = گمانی*

⁶ *i.e.*, his Yasna service is no service, it must be stopped at once and performed anew.

⁷ *i.e.*, remove anything fallen on it.

⁸ *e.g.*, if something falls on it or by any other cause.

If something falls on the Barsom (twigs) after the *parāhōm* has been drunk, or, if the Zoti or the Rathwī passes wind, the Barsom should be (ceremonially) washed and the Yasna should be completed, it will be (regarded as) a Yasna service, but is not *virāsta* Yasna.

If it is (the case) that when the *āb-zur* is thrown out (in consequence of something having fallen on it) and if something of it has remained in the vessel, then the Yasna service may be completed and it is *virāsta* Yasna¹

But if the *āb-zur* be all thrown out so that nothing may remain of it (in the vessel), then it is not allowable,² for it is not the practice of religion

MU. II p 25 ll. 3-19—p. 26 ll. 1-2—H. F ff 113, 115, 150.

Kama Bohra (not *Nariman Hoshang*) and *Kaus Kaman* —Q—The Zoti sits down (for conserving Yasna) When he makes the *chāshni* (*lit*, taste) of the *Sarosh-darun*, the Rathwī steps out (of the enclosed space reserved for consecration). What is the decision?

A.—As the (Sarosh)-Darun is consecrated (*i.e.*, the recital of the Yasna up to Hā 8th is made), he should speak out the *bāj* twice, *i.e.*, the *bāj* of *Sarosh-Darun* and then that of the Yasna should be spoken out. If he does so, the *Yasht-Virāsta*³ is valid.

Q.—The Zoti partakes of the *chashni* from *Sarosh-Darun* and cleanses his mouth. Before he puts his (left) hand on the Barsom, he speaks out the *Ashem Vohu*. What is the decision?

A.—Whatever he has recited should be finished, as for the rest, he should, as written above, speak out the *bāj* of *Sarosh-Darun* and also of the Yasna.

Q. & A.⁴—If nothing remains (of the *āb-zūr*, *i.e.* of the *Zaothra* water), the Yasna-service cannot be proceeded with, and the *virāsta*-Yasna is vitiated.⁵

If in the *Sarosh-Darun* (*i.e.* Ys. Hā's 3-8), the *Bāj-reciter*⁶ (*i.e.*, the Zoti) speaks forth a *vichast* (*i.e.*, a stanza) in excess, the *goshodā* should be produced anew, and (the Zoti) should again commence *Baresmana-pati-bareta* (*i.e.* from the beginning of Hā 3.). If the *bāj-gar* (*i.e.*, the Zoti) recites a stanza (in excess) in the *Hāvanim* (*i.e.*, the 9th *hā*), a portion of the *parāhōm* (*i.e.*, the juice of the *Hom*) which has been laid apart⁷ should be poured in the *parāhom* (which the Zoti has before him)

¹ MU., H. F. یشت ویراسندم و یشت ویراست and یشت تمام ویراسندم better Bk. ویراسندم

² *i.e.*, the remaining Yasna service cannot be completed, as there is no *āb-zur*; it should be begun anew.

³ بر آتش (*Kama Bohra*) for ویراسندش (*Kaus Kama*) and Bk

⁴ All MSS. give this piece without any question. Apparently, there is a dislocation here, but this 'answer' can be connected with MU. II. p 24 l. 19 et seq. For this dislocation, See MU. I. p 279 Bk gives the piece thus. پرسش اینکم —پاسخ— whereas all other MSS. begin with پاسخ only

⁵ نشود or شود *lit*, goes out, departs Bk نشود (which will give the same meaning.)

⁶ باز کرد for باز گیر or باز گر H. F. gives کرد on margin and S. D. B. gives only باز

⁷ پوشیده *lit*, concealed, covered.

and then he should recite *Hāvanim* (Ys. 9) up to the end. When (a part of) the *Hāmāst* (Ys. 22) is recited and if the *aesma* and *bōi* (i.e., pieces of fuel and frankincense) are not arranged (for placing them thereafter on the fire), then the *aesma* and *bōi* should be arranged, and the *bāj*, i.e., the *Ashem Vohu* should be repeated thrice (for the pieces of *aesma* and *bōi*). If the *Rāthwī* speaks out any piece in advance (of the *Zotī*), or from *hauhyā*¹ the *Yasna*-service is *drāyān*² for the *Zotī*³.

MU. II p. 26, ll. 4-7.

Kaus Kamdin —Q—A *hirbad* has consecrated *Yasht-i virāsta*, i.e., has performed *Khub* (i.e., he is qualified for performing liturgical services). When is this (*Khub*) vitiated and when does it remain valid?

A—If the *Yasna* is performed with purity,⁴ and with the putting on of pure *Sudre*⁵ and *Kustī* and performed with every correct ritual of the *Yasna*, then (that *Yasna*) should be regarded as valid.

If (in the midst of reciting the *Yasna*) a stanza⁶ is forgotten (so that it is left unrecited), if the *bāj* is uttered more or less (i.e., if he recites something in addition to the *bāj*, or shortens it), or if he forgets the ritual of ceremonial 'purity', or, if (the priest) goes out (of the *Zod-gāh*) in the midst of the *Yasna*, or if he passes wind⁷ which produces moisture or stench or, flatulence, or, if his mouth bleeds, then (the *Yasna*) is vitiated. There are many (reasons) which make (the *Yasna*) vitiated,⁸ but it is impossible to write (of all of them here).⁹

About the consecration of Vendidad.

MU II p. 26, ll. 9-12. (MU II. p. 442, p. 444)

Dastur Barzu :—Vendidad cannot be consecrated during the day. When it is recited at night (when the *Ooshain gāh* begins) then the *Vispeshā*¹⁰ and *avanghāo* and *staomi* (formulae)¹¹ should not be recited with the *Khshnuman* of any *Amshas-pand*¹². But in the Vendidad consecrated for the *ashōān* (i.e., of *Ardāfravash* i.e., of the holy *frōhars*), (the formulae) *avanghāo* and *staomi* must be recited. With the *Khshnuman* of *Aban*, (the Vendidad) cannot be consecrated at night.¹³

¹ *Hauhyā-varshātām hyat vasnā frashotemem*, etc., See § 12 of the Introduction to the *Yasna*-service.

² For *drāyān*, see note above, i.e., the *Zotī* and *Rāthwī* should both stop the service as it is vitiated.

³ For l. 11 see MU II p. 30 ll. 11-14.

⁴ *pādgyāb sāgyashna*, is one of the 15 qualifications of a *hirbad*.

⁵ حاشم the sacred shirt,

⁶ وی چسنى Av. *Vachastashiti*

⁷ زه *lit.*, the sexual organ, i.e., from the lower part of the stomach. Cf. *Slis* p. 370 and *Slis* p. 321 § 14 (S B E Vol. V)

⁸ MU *وادیاب شدن*—better Bk, E60 *وادیاب شدن*

⁹ With this and the two preceding *Rivayats* which treat of *Yasht-i virāsta*, *Yasht-i gumāns* and *Yasht-i drāyān*, Cf. *Slis* Ch. XIV and *Nirangastan*, ff. 48-49, 75-76, 85-87 and 90-91.

¹⁰ MU II p. 442 adds *ویسپشیا* (i.e., the formula in which the word *Vaspaeshām* occurs).

¹¹ Ys. hā 23 (which also corresponds to Hā 67) and 26 respectively.

¹² These statements about the consecration of the Vendidad are not in conformity with the ritualistic practice observed in India. See p. 22 ll. 13-17 (last two notes).

If a person has a greater *Khub*,¹ and he eats something from the unconsecrated Darun unknowingly, then he should again perform the Yasna (of *Mino-Nāvar*) when his *Khub* (*nāvar*) will remain intact.

The proper manner of consecrating Darun.

MU II. p 26, l. 13. (MU. II. p. 457)

Shapur Bharuchi :—If one extinguishes the fire, before which the Darun and Yasna are consecrated, then it is enjoined in the religion that the efficacy of the Avesta reaches the demons.

MU II p 26 ll. 15-16

Kaus Kamdin :—Q.—In the consecration of a Darun or Yasna, if one wrongly utters the Khshnuman of the Zand-Avesta or utters it more or less, will it do or not?

A.—If one recites the Khshnuman of one Amshaspand for that of another² (in any particular Yasna), that Yasna does not remain valid. It is called *gumāni Yasna*³ (i.e., the Yasna celebrated with some doubt), for the *Khub* (*nāvar*, i.e., liturgical qualification) (acquired through the consecration of such Yasna) cannot be called *Khub*.⁴

MU II. p 26 ll. 18-19—H F f. 211.

Kamdin Shapur :—After consecrating the Darun while one partakes of its *chāshni* (i.e., taste), if the *farsast*⁵ falls on the ground, then if the ground is pure, the *chāshni* should be partaken a little from the *farsast* (Darun); but if the ground⁶ is impure, *chāshni* should not be partaken. The *Bāj* (i.e., the Darun consecrated) with the Barsam is (in such a case) not pure.⁷

MU. II. p. 27 ll 1-3 and 6-11—H F. f. 111 & f. 165.

[*Kaus Kamdin*], *Kama Bohra* and *Kaus Kama*.—Q.—A person sets Darun (for consecration) before him, makes his hands pure (with the *āv* or purified water), takes out the Barsam from its receptacle (*barsam-dān*), but he does not look at the Barsom⁸ How is it? He consecrates the Darun and partakes of the *chashni* without looking at the Barsom what is the decision about it?

A.—The Barsam is not (to be regarded as) impure⁹, but for the performance of the *Yasht-i vrāste*¹⁰ the Barsam must be well observed (from the commencement) and then (the Darun) should be consecrated

¹ یشت ویراسم = خوب کرده = بار داسم (See above).

² MU. بجای بدیگری —E60

³ See MU II p. 24 l. 11. (= گمانی یشت)

⁴ i.e., the priest must qualify himself with another Yasna of *Mino-Nāvar*.

⁵ The Darun without names (i.e., the 9 cuts made on it).

⁶ MU. زمین —جاشنی —better H F. زمین

⁷ H F. has واج گفتن برسم پاکی نیست i.e., (the priest) should (at once) speak out the *Bāj* (and leave off the consecration), because the Barsam is not pure.

⁸ Cf. SIs (S.B.E., Vol V), p 370 § 2

⁹ i.e., Darun consecrated with such Barsam will do.

¹⁰ i.e., یشت or خوب یشت, for the *Khub* ceremony

MU. یشت ویراسم (Kaus Kamdin)—better Bk. یشت ویراسم and MU.

برسم را (Kaus Kama)—better H.F.

MU. II. p. 27 ll. 5-6—H. F. f. 83.

Kama Bohra.—Q—A person sits down to consecrate Darun. All the Avesta for the consecration of the Darun is recited, but he has not looked at the Barsam. What is the decision?

A.—If he observes it (well), it is very proper, but if he does not look at it (well), it will do if he partakes of the *chāshni* ¹

MU. II. p. 27 ll. 12-19 and p. 28 ll. 1-4—H. F. ff. 83, 111, 165.

Kama Bohra, Kaus Kama, Kaus Kamdin.—Q—A person consecrates Darun. A part of the *vāj* (i.e., the Darun), is consecrated and then he (inadvertently) begins (to recite the formula for the consecration of) another Darun, which (recital) he applies to that (former) Darun-ceremonial², or, if he wrongly recites the *bāj* (i.e., the Darun) formula, or puts fresh *goshodā* (i.e., clarified butter) on the Darun, and then after consecrating Darun, partakes of the *Chashni* from this last³ *goshodā*: what is the decision about the consecration of the Darun and the Barsam?

A.—The *Yasht-i viraste* which he has, becomes *drāyān* (i.e., a mere chattering i.e., vitiated). The Barsam is useless,⁴ for the *chāshni* should be taken from the first *goshodā*.

MU. II. p. 28 l. 6. H. F. f. 215.

Kamdin Shapur.—A person sits down to consecrate Darun, and if there is any mistake in consecrating the *vāj* (i.e., the Darun), the Barsam is useless (i.e., he must begin anew)

MU. II. p. 28 ll. 6-8 (MU. II. p. 474).

Suratya Adhyaru.—About the consecration of Darun: Before *Yathā ād yazamaide* (i.e., Hā 5th of the Yasna) is recited, it is necessary that fruit should be placed on the Darun, that it may be consecrated (with the Darun), but if *Yathā ād yazamaide* has been (already) recited, (and if there is no fruit placed on the Darun), it is not proper, for it is no consecration.

MU. II. p. 28 ll. 10-11—H. F. f. 214.

Kamdin Shapur.—On the day Ormazd, or on whatever day it may be, if, while consecrating the Darun, (the priest) recites up to *dadhvāonghem* (Y. 6) and then the formula for another day is recited (by mistake), (still) he may partake of the *chāshni*. Then, where (a formula) has been wrongly omitted (or recited) should be (again) recited. The Barsam of the greater Khub (*nābar*) (used in such a consecration) should not be used, (by the Yozdāthragar) for the administration of Bareshnum.⁵

¹ But, according to the above decision, his *Khub* is not valid.

² کم بر آن درون نهاده

³ l. 13 پیشین but l. 17 has پیشین=what is before him, i.e., the new *goshodā*, as the first *goshodā* has been rejected by him

⁴ i.e., the different rods must be again tied ceremonially, and then used.

⁵ As there is doubt about the consecration of this Darun wherein some wrong recital is made. Here the statement about the consecration of *darun* is not quite clear.

MU. II p. 28 ll. 13-19 · H F. f. 111, f. 165.

Kama Bohra and Kaus Kama —Q —There is a *Barsamdān* (receptacle for the Barsam), and there is the Barsam of five rods (or twigs) in it, and with that Barsam of 5 *tāe's* (i.e. twigs), a Darun is consecrated. Is it proper that a Barsam of 7 *tāe's* with which another Darun has been consecrated can be put in the (same) Barsamdān (of 5 *tāe's*), after the (whole) recital? Or, if (after partaking of the *chāshni* from the Darun consecrated with the Barsam of 5 *tāe's*) the priest cleanses his mouth, takes out (the Barsam of 7 *tāe's* for another consecration), and makes the recital, what is the decision?

A.—If he acts thus, the *Yasht-i virāste* (i.e., his *Khub*) is valid.

MU. II p. 28 l. 19—p. 29 ll. 1-2—H. F. f. 96.

Kama Bohra :—Q —A *hurbad* (sits down) for the consecration of the Darun to be consecrated with 7 *tāe's* (*darun-i haft-tā*) with a Barsam of 7 *tāe's*, and does not proceed with the (whole) consecration (with that Barsam of 7 *tāe's*), but he mixes up that Barsam (of 7 *tāe's*) with the Barsam¹ of 5 *tāe's*, although the whole consecration (of the Darun with 7 *tāe's*) is not done. Is it proper?

A.—It is not proper, for he has undertaken the whole consecration of the Darun with the Barsam of 7 *tāe's* and nothing is left further so that another consecration may be done therewith.²

MU II p. 29 ll. 4-10—H F f 91 & f. 112 & f. 150.

Kama Bohra and Kaus Kama —Q —There is a person who is a *Bājgīr*³ He has a slave. Is it proper that the master who is the *bājgīr* may take the *bāj* from his slave?

A —If he has liberated his slave and the latter wears the Kusti and Sudreh in the proper manner, and recites the *bāj* correctly it is proper. And if everything is well and good, but if the slave is not set at liberty, it is not proper for the master to take the *bāj* from the slave.

Q.—Can a master take the *bāj* from his slave?

A.—If (the slave) is set free, it is proper (to do so), but if he is not set free, it is not proper. Even if he is set free, he ought to know the *bāj* correctly, and his Kusti and Sudreh should be in proper order so that it may be allowed.

MU p. 29 ll. 10-16—H. F. f. 95, f. 115, f. 151.

Kaus Kama and Kama Bohra :—Q —If a priest is not (qualified) with *Yasht-i virāste* (i.e., the greater *Khub*), can he consecrate *hom-darun*, or not?²

A.—If he is (qualified) with *Yasht-i gumānī*, it will do (out of helplessness);⁴ but if he is not qualified with *Khub* (*Yasht-i virāste*) it will not do (for his *Yasht* is *drāyān*, i.e., mere chattering).⁴

1 MU. درمیان —better H.F. در میان

2 What the writer means is that the recital with the Barsam of 7 *tāe's* should be separate from that with a Barsam of 5 *tāe's*.

3 i.e., a qualified priest who during various recitals with the other priests, takes the precedence in giving *bāj* to his colleagues. See also, Dr. Modi's 'Religious Ceremonies and Customs of the Parsees,' pp. 371-72.

4 Both *riwayats* (of *Kaus Kama* and *Kama Bohra*) should be read together for proper interpretation.

Q.—Kama Bohra —A person entrusts the consecration of Darun to a *hirbad* and tells him to consecrate it with a certain *Khshnuman*, but the latter does not consecrate it with that *Khshnuman*. Or, if a person tells him to perform a Yasna with a certain *Khshnuman* and the *hirbad* does not consecrate it with the *Khshnuman* which he is told to recite, but consecrates it with the *Khshnuman* of another Yazad, the *hirbad* is *margarjan*

MU. II p 29 ll 16-17—H F f. 208.

Kamdin Shapur —If one consecrates Darun on a wooden floor below, and if a non-Zoroastrian or a menstruous woman walks over it, then such consecration of the Darun is not proper.

MU II. p. 29 l 19—p. 30 ll 1-11—H F f. 83, f 111, f 165.

Kama Bohra and Kaus Kama and Kaus Kamdin —*Q*—Can Darun be consecrated if a menstruous woman throws her glance on it ?

A —If she is beyond three steps, then (the Darun) should be held over fire and it is proper to consecrate it, but if she is not beyond three steps, it is not proper to consecrate it.

Q —A man carries¹ Darun, in order to consecrate it, and a menstruous woman sees it. What is the decision ?

A —If she is beyond three paces or three steps, and if she sees Darun, the Darun should be held up over the fire so that it may receive its heat and then he may consecrate it, but if she is within three steps, it should not be consecrated.

MU II. p. 30 ll. 11-14 . H. F. f 111.

Kama Bohra and Kaus Kama —He who celebrates Yasna or consecrates Darun should be 15 steps away from a menstruous woman and should keep 3 steps away from the bodily refuse of the living²

MU. II p. 31 ll 10-11—H F f. 214.

Kamdin Shapur .—If, while consecrating Darun, a person sees a stranger,³ then the Barsam-Darun (i.e. the Darun consecrated with such Barsam) is of no avail.⁴

The varas, i.e., the hair of the Sacred White Bull.

MU. II. p 31 ll. 16-18—H. F. f. 263, f. 222.

Kamdin Shapur :—*Q*—When the (sacred) bull dies, can its *varas* (consecrated hair) be used or not ?

A.—It should not be taken into use. It should be prepared afresh.

Q—The *varas* (i.e., the hair) of the (sacred) bull is of no use.⁵ Until Peshotan, son of Kai Vishtasp, comes, no one can prepare new *varas*. If it is *qadim* (i.e., prepared in ancient times by those qualified for the work), it is the (proper) *varas* (and

¹ MU یزد—better H F. برد

² For MU II p 30, ll. 15-18, see MU. I p 34, ll 8-10 and for MU. II. p. 30, l. 19 to p. 31, ll. 1-5. see MU I p. 83, ll. 14-19 For MU II p 31, ll. 6-10 see MU. II p. 10, l. 12 et seq

³ بیگ نام here used for an *anir*, i.e., a non-Zoroastrian.

⁴ For MU. II. p. 31, ll. 12-14, see MU I p 222, ll. 10-11.

⁵ MU. بیاید نام—better H.F. نیاید

this only may be used for ceremonial purposes). New (*varas*) (prepared by any priest now-a-days) is not proper in any way

MU. II. p. 31 ll. 18-19—p. 32, ll. 1-6—H. F. f. 223.

Kamdin Shapur.—On the ritual of boiling the *varas* First of all, pure water (from a well) should be stored up (in the Yasna-gāh), one night.¹ Then, in the morning, the hands should be purified with this pure water (*pādyāb*) A vessel² should then be cleansed with this pure water and the pure water should be poured into it ceremonially during the day,³ and three pinches of ashes of the Atash (Behram) should be thrown into this vessel. Then the *bāj* of Ormazd should be recited. The hands and the *varas* should be washed with pure water (While reciting) three Ashem Vohu, the hairs should be washed from the tip-end to the root-end and, while reciting one Ashem Vohu more, they should be washed from the root to the end.

Then they should be entwined round a gold ring,⁴ and (it should be put into the vessel) until the vessel boils Then the hairs in the vessel should be counted 51 times by putting the hand in the hot water Then the hands and the hairs should be removed and the hairs should be put in their proper place. Then two *Yathā-ahu-vairyō's* and *Yasnemcha*, up to *Ahurahe Mazdāo-raevatō-kharenanghatō*, should be recited, and the hands should be taken away from the hairs. The *bāj* (of *varas*) should be finished and (the hairs) should be placed securely in the *Varas-dān*,⁵ (i.e., the receptacle for the *varas*).

Then *parāhōm* should be extracted

Again, the *varas* should be taken out and dried and placed in the midst of the *Māh-rui* and then it should be placed in its own place The *varas* should be placed in its own place, in the middle of the niche *Varas* should be placed in the place where *varas* is kept⁶, *varas* should not be taken near fire nor near a place where there is fire, for it will be soon wasted (and, of no use) Again, at the place where the *varas* is placed, there should not be less than three priests (to take proper care of it), but out of necessity there should not be less than two priests⁷ There must be two herbads, out of necessity, who should know that the sight of any stranger may not fall⁷ on it. Again, after boiling the *varas*, every time that it is taken into use, a *Zinda-ravān* with the *Khshnuman* of that day should be consecrated so that (the ceremonial) may be accepted.

1 MU یک—better H F, Bk یک شب

2 ویک for دیگ

3 MU, H F روز—better Bk. روز

4 For اور ہل طلا حلقہ کردن, Bk has اور ہل طلا حلقہ کردن where اور ہل is equal to اور ہل (according to T31), i.e., a ring The Nirangastan has اور ہل طلا حلقہ کردن (f 1, l. 9)

5 MU, H F, ورس دان—better Bk. ورس دان

6 For ورس و جای ورس (= ورس او جای ورس) Bk has the following:—

ورس او جای ورس و ورس را نزدیک آتش و جایابی کہ آتش باشد ورس را نباید بہادن کہ زود تلف میشود و دیگر ورس نہ جائی کہ نہند کم از سہ دستور نباید اگر ضرورت باشد کمتر از دو دستور بشاید

7 MU. بیگانہ نباید—better Bk. بیگانہ

MU II. p 32 ll 8-9 (MU. II. p. 436).

Dastur Barzu —About the *Varas*. There is an adage which says—If you have the means, be diligent and moderate (i.e., try to get what you want), but if you are helpless, be contented and with complete mindfulness.¹

Varas can be taken from the horse or the bull², but it is impossible (to prepare it) in these (evil) times. We possess *varas* (which is prepared) from ancient times and you should put into practice the institution followed by your predecessors. (This should be so) up to the coming of Varjavand, Peshotan of Kai Vishtasp and Hoshedar of Zartosht³.

Barsam twigs to be cut from the tamarisk or the pomegranate tree.

MU II. p. 32 ll 18-19 to p 33 ll 1-2

Kaus Kamdin. —Q —You had issued an order in the letter entrusted to Behdin Kamdin [Shapur] that the *tāe* (twigs) of Barsam should be prepared from the tamarisk (*gaz*) tree.

A —Barsam-*tāe* (i.e., twigs) should be (prepared) from a tree, either the tamarisk or the pomegranate tree, as is manifest from the Avesta —[A sentence of Nirangastan f. 98 is here quoted]⁴, Barsam should not be made of metal.⁵

About the *haoma* plant.

MU. II p 33 ll 2-6. (MU. II. p 455)

Kaus Mahyār. —The Dasturs of this quarter have been informed⁶ that Behdin Kaus (Mahyar) asked for some Hom. We have sent some for those pious persons (i.e., the Indian congregation). It is necessary that (this Hom should be stocked up in Dar-ı Meher, and when wanted) a priest should perform the Kusti ritual and

¹ Cf. Dinkard, Book VI. Vol. XIII (Dastur Darab's), p 31 (of text).

² Cf. Nirangastan f 116, ll 2-5

³ In the Rivayat of Kamdin Shapur (MU II p 31, ll 16-18—see above) two contradictory statements about the *varas* were made by the Iranian priests. Dastur Barzu, in one of his interrogatories put to the Dasturs of Iran, showed the inconsistency of these replies and asked for a clear explanation about preparing a new *varas*. The question to this new answer is thus found in Bk (pp. 285-86). —

پرسش اینکه دو سه مرتبه که مکدوب از ایران زمین از پرسش دین که در ملک هند آمده بود در وی پرسش ورس نوشته است که بنامند گاو بهیج کار بیاید ورس ناپوشن کی و شداسپ آند ورس بو بهیج کسی نشاید ساختن آن ورس گر آن قدیم بو بهیج آگین بشهد این فقیران را معلوم نموده اند که در قصه بوساری ورس بو ساختند اند .. همچنان نوشتم است و مرتبه دیگر که مکدوب از ایران زمین بیامد در وی همچنان نوشته است که ورس چون گاو مرد نشاید فرمودن دیگر باره بو ناید گرفتن آن تفاوت چیست بکجا نوشته است که ورس گاو کار نمی آید و دیگرها نوشته است که اگر ورس گاو مرده باشد کار یزشگاه بهیج نشاید کردن تا که ورس گاو نو کند مراد آن را خوب نویسد تا فهمیده شود .:

⁴ See MU I p 484, ll. 12-15

⁵ For MU. II p. 32, ll. 10-16, see MU II. p. 383, ll. 10-16.

⁶ Omit داند after معلوم as in H.F.

with the *Vāj*,¹ should open the lid of the Hom-vessel² and for the Yasna, three pieces³ should be taken and should be taken with the left hand⁴

MU II p 33 ll 7-8. (MU II p 478)

Suratya Adhyarus —About the Hom and Urvarām which you do not possess for (the ritual of) the Yasna-gāh.

In Iran, we have Hom and Urvarām In that quarter (of yours, i.e., in India) where there is none, you may put into practice what the great ones of the religion have established and laid down as law from ancient times.⁵

The Navazud or Nāvar initiation.

MU II p 33 l 17—H F 219

Kamdin Shapur —If a person⁶ is to be initiated *Navzud*, (i.e., *Nāvar*), then (for the four days of initiation), he should bathe (daily) up to the fourth day and then proceed with the Yasna-service⁷

MU II p 33 l 19=MU II p 35 ll 1-2 (MU II p 443)

Dastur Barzu —The son of a Herbad who has learnt the Yasna and the Visparad, and who is intelligent and wise can be initiated a *Navzūd* (i.e. *Nāvar*) before he is 15 years old

MU II p 34 ll 1-6 (MU II p 478, p 479).

Suratya Adhyārus —About the Yasna-service which it is incumbent on men to perform *Geti-Kharid* should be consecrated and *Tars-i Studān*⁸ i.e., three Vendidads of Srosh should be consecrated for three nights The ceremony of *Zind-Ravān* is necessary to be performed For any one who can afford it, it is necessary that he should cause one *Zind-Ravān* to be performed every year

About *Navazud*—(i.e., the *Nāvar* ceremony) It is necessary that three Herbads should perform the *Khub* ceremony (*nābar*) i.e., for each day, first the *Geti Kharid* should be consecrated⁹ by every one of these three And for the candidate who is to be initiated *Navzud*, one person out of those who have performed the *Khub* (*nābar*) should act as *Zot* as co-worker with, and helper of, the *Navzud* (i.e., the initiate) and one person should act as *Rathwi* for taking care of the *varas* They all should proceed to the Yasna-gāh and perform the Yasna of (Minō-) *Nāvar*. On the second day they should perform the Yasna of Sarosh and on the third day they

¹ MU ٭٭٭—better H F ٭٭٭

² dar-i Hom.

³ According to Nirangastan (f 80b, and f 88b), three pieces at least are required in the ceremonial,—at the most, 30 pieces

⁴ [here is the *vāj*] Ashem Vohu 3, &c —As the Hom is brought by Juddins, i.e., men of a different faith, from Persia and elsewhere, it is purified with holy water by the priests here and stocked up for thirteen months so that it can be used in the various services.

⁵ For MU II p 33 ll 9-15, see MU II p 382 ll 4-10.

⁶ MU ٭٭٭—H F ٭٭٭

⁷ This practice is not observed in India

⁸ *lit*, the fear of Astudān, i.e., the Dakhma (See Sd. Bd Ch. 40).

⁹ i.e., the *gewrā* in modern parlance For this See Modi. Religious Ceremonies and Customs of the Parsees, pp. 201-203.

should perform the Yasna of Siruze Every ceremony of Darun, Myazd and Afringan should be performed every day at its proper period.

If, while consecrating the *Geti-Kharud*, the *Khub* of one of these four persons is vitiated, then for the performance again of *Geti-Kharud*, they should again perform the *Khub* (*nābar*) and finish off from the beginning.

MU II. p. 34 l. 8. (MU II p 458).

Shapur Bharuchi —If a priest undergoes Bareshnum purification, three times in succession, then he can perform the function of a priest (*Navzudi*)¹ (undergoing the Bareshnum) for the fourth time, otherwise, it is not proper.²

MU. II. p 34 ll 10-14 (MU II. p. 435)

Dastur Barzu :—About the initiation of *Navazūd* (i.e., *Nāvar*): Bareshnum should be administered to the son of a *herbad* who is to be initiated a *Navazud* (i.e., *Nāvar*) On the 8th and the 9th days (i.e., on the last days of the candidate's retreat of nine nights in the Bareshnum purification), two *herbads* who are to officiate as *Zoti* and *Rathvi* with him who shall be initiated *Navazud* should perform the greater *Khub* ceremony (i.e., the *nābar*). The performance of the Yasna with any *Khshnuman* is allowable. When the son of the *herbad* has passed (the retreat of) nine nights, he should be brought in the Yasna-gāh, and as is written about the *Geti-kharud* ceremony, on the first day, the Yasna of *Nō-nāvar*, the consecration of the Darun of *Nonāvar* and the Afringan of *Navazudi* should be recited, as has been written. On the second day, the Yasna of *Srosh*, the consecration of the Darun of *Srosh* and the Afringan of *Srosh* should be recited On the third day, the Yasna of *Siruze*, the consecration of the Darun of *Siruze* and the Afringan of *Dahman* should be recited and on the fourth day, the *Visparad* which is recited should be recited with the *Khshnuman* of *Nō-nābar*³ (i.e., *Mino-Nāvar*) and the Darun of *Nōnābar*³ should be consecrated.

MU. II. p. 34 ll. 14-17 (MU II p 477).

Suratya Adhyārus .—Q —A person wishes to be a *herbad*, and during the four days (of initiation), some accident happens (as would vitiate the ceremony), e.g., he is polluted in a dream, or, at the time of eating, some particles (of bread, meat, &c.) lay hid between the teeth, which was not known (to the candidate), who continues (the ceremony) and thereafter it is known to him, but he has not informed anybody of it, and he himself knows that he has been *nā-būd* (lit., non-existent)⁴ and that he has become helpless in the work⁵ Can the person in whose name he has been initiated *Herbad* receive the recompense thereof (in the other world) ?

A.—It is not possible.

¹ *Navzudi* is here used in the sense of *herbadship* or the work of a priest As a person can become a *herbad* by being initiated a *Navzud*, a *Navazud* or one who undergoes the *nāvar* ceremony is entitled a *Herbad*

² Four Bareshnums undergone by one will make one a fully-qualified priest, e.g., two Bareshnums for the *Navar* Ceremony, one for the *maratib* ceremony, and a final one for performing the function of a priest

³ Properly speaking, as is the practice in India with the priests of all denominations, after the performance of the Yasna of *Visparad*, the Afringan and the Darun Ceremony—both with the *Khshnuman* of *Dadar Hormazd*—should be recited

⁴ A candidate, who during the four days' initiation ceremony of his *herbadship* is made unfit for it, through any cause, is called *nā-būd*

⁵ or, has been thrown out of his proper duty, i.e., he is unfit for *herbadship*.

MU II. p. 34 l 19—p. 35 l 1 (MU II p. 443).

Dastur Barzu :—The son of a Herbad who has been initiated a *Navzud* (i.e., *Nāvar*) has a doubt in his mind that at such and such a time (during the four days of his initiation, or, during the retreat of 9 nights of the Baresnum purification), he had not observed some rules of purity (*pādyābi*) (If this is the case), he should again consecrate the *Geti-Kharid*¹ *Geti-Kharid* and *Navazud*² mean the same thing. The more *Geti Kharid* ritual is performed, the better³

Division of *panthaks* (dioceses) by Herbads according to their qualifications.

MU II. p 35 ll 3-4 (MU II p 444)

Dastur Barzu —It is necessary that every 15 years, the Herbads should divide their dioceses³ (among themselves, by casting lots) and should receive the jurisdiction of their diocese (*husht*) in proportion to their *herbadshp*⁴ and receive the profit⁵ therefrom.⁶

The ceremony of *Geti-Kharid* or *Navazud*.

MU II p 35 l 8—H F f 215

Kamdn Shapur —A man, although 15 years old, has not performed the ceremony of *Geti-Kharid* or *Navazud* (or, has not caused them to be performed by other priests) should be given bread and water like unto dogs⁷

MU II p 37 ll 1-16 (MU II p 433).

Dastur Barzu :—For consecrating the *Geti-Kharid*, it is necessary that two *herbads* should perform the greater *Khub* ceremony (*nābar*) and it is allowable to celebrate the Yasna with any *Khshnuman*, (but) it is necessary that two *herbads* should have been qualified with the greater *Khub*. On the first day the Yasna of *Nō-nābar* (i.e., *Minō-Nāvar*) should be celebrated, the Darun of *Nō-nābar* should be consecrated and the Afringan of *Nō-nābar* should be recited⁸ It (i.e. the Afringan) should be recited in the Havan Gāh, thus — [Here the Khshnuman of the Afringan]

On the second day the Yasna of Sarosh and the Darun and Afringan of Sarosh should be performed; on the third day, the Yasna of Si-ruze and the Darun of Siuze should be consecrated and the Dahman Afringan recited. The Afringans for the

¹ This practice is not observed in India. If, by chance, the *Nāvar* ceremony is vitiated during any of the four days of initiation, then the candidate is declared unfit for *herbadshp* for ever. He cannot perform, for life, any higher liturgical service.

² For MU II p 35 ll 1-3, see MU, II p 33 l 19 and MU II p 9 l 12

³ دوش—Pah دوش or دوش

⁴ according to the qualifications of the Herbad.

⁵ دیر—Pah دیر

⁶ With this, cf. the word *Bhagaria* (see Darmesteter, *Zend-Avesta*, Vol. I. Intro p LVIII) and also cf. an article on this subject by the late Ervad T. D. Anklesaria in the *Journal of the Society for the Promotion of Zoroastrian Researches* (A. C. 1902), pp 111-12.

For MU. II p 35 l 6, see MU II p 10 l 3

⁷ Cf. Pah *Rivayat* accompanying the *Dādustān-i Dīnik*. IX § 10 (p. 24).

⁸ The words دیر دیر are interpolated (See l. 15 below).

second and third days¹ may be recited in any *gāh* (i.e., the period of the day). And let it not remain hidden² that every day, the Barsam for the consecration of Darun should be tied afresh, with 7 *tae* (i.e. rods).

The Zinda-Ravan ceremony.

MU. II p 39 ll 5-19 to p 41 ll 1-17 (MU II p 431)

Dastur Barzu —About the consecration of *Zinda-Ravan* (lit., the ceremony for the soul of the living)

It is necessary that for three days, one Yasna of Sarosh should be performed for every day, and the Darun of Sarosh consecrated. When, on the third day, this ceremonial (*yasht*) is completed then, at night, during the period of Ooshain, four Daruns should be consecrated first, with the *Khshnuman* of Rashna-Ashtad. Here is the *Khshnuman* —.....[*Khshnumans* of Rashna-Ashtad and Rāmashna-Khārām]

The third Darun should be consecrated with the *Khshnuman* of Sarosh the pious and the fourth Darun with the *Khshnuman* of Ashō-frohar, and with the Darun of Ashō-frohar, fruits, garden-herbs and the clothes of Asho-dād³ should be consecrated. On the dawn of the fourth day, at the beginning of day-break, one Afringan of Dahman should be recited. On the 10th day, the Yasna of Ashō-frohar should be performed and the Darun of Ashō-frohar consecrated and the Afringan of Dahman recited. On the 30th day, the Yasna of Si-ruze should be performed, the Darun of Si-ruze consecrated and one Afringan of Dahman recited. On the 31st day, the very day on which the *Zinda-Ravān* ceremony was begun, the Yasna of Ashō-frohar should be performed, the Darun of Ashōan consecrated, and two Afringans of Dahman recited and one (more) Afringan of Sarosh recited. Then the *Hamā-zur*⁴ should be recited. And the Afringan should be recited daily⁵ for a year. Every month, on the day (the ceremony) was begun, the Yasna of Ashō-frohar should be performed, the Darun of Ashō-frohar consecrated and the Afringan should be recited in the way it is written. On the day at the end of the year, the Yasna of Si-ruze should be performed, the Darun of Si-ruze consecrated and one Afringan of Dahman should be recited. Then *Homā-zūr* should be recited. It is written in the religious books that for three days the Avesta should be recited continuously (*panwasta*). The import of it is that every day during these three days, the Yasna of Sarosh should be recited continuously and the Darun of Sarosh consecrated, and it should not be allowed to be at all interrupted.

About kindling the fire. It is necessary that at the time of performing the Yasna (*yasht*) and reciting the ceremonial (*yasht*) the fire should be kindled. For the consecration of *Zinda-ravān*, two priests are necessary, there is no need for four persons;

¹ MU. روز دوم—better H F دوم

² MU مخفی—better H.F, F S M مخفی

³ lit., gifts to be given to the pious. The sacred clothes (called *Jāmē*, or *Siāv*) consecrated at the dawn of the fourth day after death are generally called *Asho-dād* as this is given away to the priests.

⁴ The Afrin of Dahmān (so called from the words *hamā zur* of the beginning.)

⁵ روز و شب هر دو lit., both day and night.

but if two *Zinda-ravān* are begun on the same day, four priests are necessary and two-priests (at a time) should separately perform the Yasna in a house.¹

MU p 42 ll 9-7. (MU II p 434).

Dastur Barzu —About the *Zinda-ravān* ceremony which is offered for the dead, *i.e.*, those who have passed on to the spiritual world. The ceremonials (*yashtahā*) should be recited in the manner in which they have been written, but when the four Daruns are consecrated at night, (*i.e.*, on the dawn of the fourth day), the recital for (the consecration of) the Darun of Rameshna-Khvārān (*i.e.*, Rām-Khvāstra) is this [here is the *Khshnuman*]² . . and in (the greater *Khshnuman* of) *Yazamaide*, it should be recited in the same way as is done in the *Yazamaide* (formulæ) The Daruns should be consecrated in the same manner as written Upto the Si-ruze, in every Yasna, Darun and Afringan or any Avesta recited for the dead, *Ahmāi-raeshcha* should not be recited for *Ahmāi-raeshcha* is a benediction for the body

MU II. p 42 l 18 (MU II p 478).

Suratya Adhyārus —It is necessary to perform the *Zinda-ravān* ceremony. For one who can afford it, it is necessary to perform one *Zinda-ravān* ceremony every year³

Zartosht and the future Apostles.

MU. II. p 48 l 10 (MU II p 442).

Dastur Bazru :—Oshedar will remain before Ormazd for 10 years, Oshedar-Māh, for 20 years and Syōsānsh, for 30 years

MU II p 48 ll 12-13 —H F f 263

Kamdin Shapur —Q —How old was the holy Zartosht Asfantaman, when he went in the presence of Ormazd²

A —When he was 30 years old, (he went there) and remained there for 10 years³ When he propagated the religion, he remained 37 years more in this world. This is, in all, 77 years

MU II p 48 ll. 15-16

Kaus Kamdin —Q —On what day and what month does the *rozgār*, (*i.e.*, the anniversary of the death) of Zartosht Asfantaman fall²

A —We hold the *rozgār* of Zartosht Asfantaman of the holy *Frōhar* on the day Khurshid of the month Dae There is no doubt about it We are quite certain and without doubt about it.

¹ خانه *i.e.* در مهر the Dar-i-Meher, lit, the house of Mithra

For MU II p 41 ll 17-19 to p 42 ll 1-8, see MU I p 535 ll 4-11

² The ceremony for the living as well as for the dead is practically the same, except that, as pointed out here, the *Khshnuman* of Rām-Khāstra is modified and curtailed in the ceremony for the dead (See this *Khshnuman* in MU II p 40 and p 42)

³ For MU II p 43 ll. 16-19 to p 46 l 1 [On the genealogy of Zartusht], see the Pahlavi Bmdesh Ch 32 (S.B.E. Vol. 5, pp. 140-44) whence this is extracted and transcribed word-for-word.

MU II. p. 48 ll 16-18.

Jasa :—The *ruzgār* (anniversary of the death) of Zartosht Asfantaman of the holy *frōhar* (falls on.....) ¹ The family-seat² of the holy Zartosht Asfantaman is Rae (as is evident from the following quotation) :— *chathrush ratush ; raghi Zarathushtrish* (see Y. 19). The dead body of the holy Zartosht has been deposited in the city of Balkh.

The Resurrection.

MU II p. 49 ll 1-10—H F f 263 and f 265.

Kamdin Shapur :—*Q.*—When will Ahriman³ be annihilated ?

A —At the resurrection.

Q.—In what country will the resurrection take place ?

A.—It will take place in all places, but when the dead will be raised up⁴ *Syō-shānsh* will be in Iran-shahar of Khaniras and those six makers of the Renovation will be (respectively) in the (remaining) six Keshvars, like unto *Hāvanān*, *Athravakhsh*, *Fraberetar*, *Abereta*, *Asnatar*, and *Ratvishkar*. Ormazd will select the time⁵ (for the work of resurrection) with the 6 Amshaspands and the seven makers of the Renovation. Ormazd will be himself the *Zōd* (the officiating priest) with *Soshyosh*⁶ (as the assistant priest), and *Bahman* (Amshaspand) with *Roshn-chashm*⁷ as *Havanan*, *Ardibehesht* with *Khoreh-chashm*⁷ as *Athrevakhsh*, *Shehrivar* with *Afrid-Khoreh*⁷ as *Fraberetar*, *Asfandar* with *Dast-Khoreh*⁷ as *Aberet*, *Khordad* with *Varnim*⁷ as *Asnatar* and *Amerdad* with *Varan-Sud*⁷ as *Raethvishkar*—every one of these will perform *Yasna* in his own region according to the will of Ormazd, and the dead body of every one will be raised up at the place where he was born or at the place where he died. Whatever was written like this (in Pahlavi books) is then written down (here, for your information) in the same way. God's will be done.

MU II p 49 ll. 10-11 (MU II p. 386).

Narman Hoshang :—*Q.*—Will the Juddins, (*i e.*, persons of different faiths) be made alive at the resurrection ?

A —The creatures of Ormazd, *i e.*, the doers of meritorious deeds as well as the sinners, all will be alive after the retribution of the Resurrection.⁸

¹ Something omitted in the text.

² شهر مان

³ MU. 𐬨𐬀𐬭𐬀𐬎𐬌—better H F, F.S.M 𐬨𐬀𐬭𐬀𐬎𐬌

⁴ 𐬨𐬀𐬭𐬀𐬎𐬌 for H.F and F S M 𐬨𐬀𐬭𐬀𐬎𐬌

⁵ 𐬨𐬀𐬭𐬀𐬎𐬌 = time, as well as place.

⁶ In the *Bundahish*, *Sarosh* is mentioned in place of *Soshyosh*.

⁷ All these names are more or less corrupted from their Avesta names (Yt 13 §§ 128-29, which are —*Raochash-chaeshman*, *Hvare-chaeshman*, *Frādat-khvarenō*, *Varedat-khvarenō*) *Vouru-nemō*, *Vouru-savō* (cf. Dd. Ch 36 § 4).

⁸ For MU. II p. 49 ll 13-19 to p. 50 ll. 1-10 see MU. I. p. 523 ll. 12-19 to p. 524 ll. 1-10.

The meaning of dreaming a dream.

MU II p 55 ll 2-6

Kaus Kamdin :—Q.—What is the meaning of dreaming a dream ?

A—About the reason why men dream a dream, it is manifest in the religion that the Creator Ormazd created the body and soul in eight parts¹ The body is like a house and the soul (is) the master of the house. That² *band*³ within the body is the fire which is called *bōi*³ (=conscience) The *hōsh*⁴ (intelligence,) the *frōhar* and the *āina*⁵ (the image or form)—these three,⁶ are co-helpers When men dream a dream, the *bōi* which is like the fire and the *frōhar* go out of the body,⁷ wander everywhere and they see, they perceive, they speak, and listen (to various matters) and again re-enter the body. This is the interpretation of the dreaming of a dream by men.

Division into 25 parts of the things of this world.

MU II p 55 ll 8-10.

Shapur Bharuchi —It is so said⁸ that (the various things of)⁹ this world are divided into 25 parts 5 parts (are attributed) to luck, five to deeds, five to the disposition, five to the nature¹⁰ and five¹¹ to ancestry (*avarmānd*)¹² Life, wife, children, power and wealth are through destiny Priesthood, warriorship, husbandry, good deeds and sins are through effort. Visiting¹³ women and doing one's work, eating, walking about and sleeping are through disposition

Love, respect, charity, truthfulness and humility are through one's nature.

The body, its lustre,¹⁴ intelligence¹⁵ and strength¹⁶ are through ancestry.¹⁷

¹ بو جشن Pah. بو جشن (fr بو جشن to divide) Only 5 parts are mentioned here and not eight.

² کم آن for کم آن

³ *band*, lit, connection here Av. *baodhangh* is read *band* as well as *boi*

⁴ After خوانند add هوش as in Bk and E60

⁵ Cf. Pah. ۴۲۳ in Pah Yasna I § 1. ۴۲۳ ۱۱۴ which Darmesteter translates by 'corporeal image' in accordance with the Sanskrit translation

⁶ After آینه add آینه as in Bk

⁷ For رفتن read آرستن as in Bk

⁸ This whole piece is taken from Pahlavi See Pahlavi Texts by Dastur Jamaspji, p. 82 and Dinkard. Vol. XII (Dastur Darab's Edition) Bk VI pp. 87-88 (of the text)

⁹ So Pah. ۴۲۴ or ۴۲۵ ¹⁰ MU. گور—S.D.B., گور

¹¹ After گور add پنج as in S.D.B.

¹² Cf. Pah Yasna 9 where *Vis*, (a family) is thus interpreted; or اصل و نژاد (See MU. II p. 56 l 1)

¹³ MU سودمان—S.D.B., سودن for شدن—cf. Pah ۱۱۴۱۳۳ و دین

¹⁴ و باز so MU; S.D.B. بازده for Pah. رنید and Pers باز

¹⁵ اوش Pah. هوش

¹⁶ Pah has ۱۱۴۱۳۳ intelligence The fifth part is here not mentioned According to DK. it is ۱۱۴۱۳۳ (*ditan*), i.e., (good) look, or, appearance; and the "Pahlavi Texts" (cf. Dastur Jamaspji) has ۱۱۴۱۳۳, i.e., intellect and strength.

¹⁷ For MU II p 56 ll 2-5, see the text and translation of Olmā-i Islam (MU II p 74 l 19 to p. 75 l 1 and p. 74 ll 14-17).

Mount Alburz.

MU. II p. 56 ll 6-8. (MU. II. p. 479).

Suratya Adhyārus —About Mount Alburz . It is a pillar of the sky and the sun, moon and stars revolve (round it) like the turning of a water-wheel.¹ (This revolution of the luminaries) keeps the lands, cities and regions high as well as low. The stars set when they go down the earth and the regions go down the earth when (the stars) are below the earth When they rise, (these regions) come high over the earth.²

The Seven Planets and the Seven Heavens.

MU II. p. 58 ll. 8-15—H. F. f. 389 & f. 390.

Names of the 7 planets (setāragān) :

(1) The Sun, (2) the Moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus and (7) Saturn. *Rās*³ (lit., the head) is called *sar* (i.e., the head)

Seven planets which are on the four sides :—

On the eastern side are Saturn and Venus On the western side are Jupiter and Mercury. On the southern side are Mars and the Moon On the northern side is the Sun.

Names of the 7 heavens :—

The first is the Hamistān which is also called the wind-station ; The second is the star-station , the third is the moon-station , the fourth is the sun-station ; the fifth is the Garothman-station , the sixth is the Pasham Akhvān (Pah-

𐭠𐭡𐭢𐭣 𐭠𐭡𐭢𐭣 i.e., the Best Abode), and the seventh is *Anaghra Roshan* (i.e., the brilliant and endless lights).⁴

MU. II p 58, ll. 17-18. (MU II p. 443.)

Dastur Barzu :—The heavens up to the *Fashum Akhvān* (i.e., *pāhlūm khvānān*, i.e., the Best Abode) which is the brilliant Garothman are like firmaments within firmaments, one over the other : e.g., the starry firmament of the Hamistagan , the firmament of the Moon which is the first paradise , the firmament of the sun which is the second paradise, &c , upto *Garōsman* which is the seat and station of Ormazd.

MU II. p. 59, ll. 1-5.—H. F. f. 228.

. *From a Rivayat* :—From the world to the star-station, there are 33,000 *farsangs* ; from the star-station to the moon-station, there are 33 000 *farsangs* ; from the moon-station to the sun-station, there are 33,000 *farsangs* ; from the sun-station to the station of Garothman, there are 33,000 *farsangs* , from the Garothman station to the *Fashūm Akhvān* (lit , the Best Abode) there are 33,000 *farsangs* ; and from

¹ Cf. Bd. Ch. 5 §§ 3-4.

² For MU II p. 56 ll *10-19 to p 58 ll. 1-3, See, Pahlavi Bundelesh, Ch. II §§ 1-8 and for MU. II p. 58 ll. 4-8 See Olmā-ī Islam (MU. II p 83 ll. 1-5).

³ راس *lit.*, the head, i.e., the head of the Dragon, i.e., the ascending node as opposed to ذنب *i.e.*, the tail of the Dragon, i.e., the descending node.

⁴ Cf. with this, Pahlavi Texts by Dastur Jamaspī, p. 72, § 4.

Pasham Akhvan up to *Anaghra Roshan* (i.e., the Endless Lights), there are 33,000 *farsangs*.¹

From *Akhvān*, (i.e., *Pashum Akhām*) to the Sky, there are 33,000 *farsangs*. The density² of the sky is 900 *farsangs*. The length and breadth of the sun is 400 *farsangs*. The length and breadth of the moon is 200 *farsangs*; the length and breadth of a star of large magnitude is 33 *gaz*; the length and breadth of a smaller star is 5 *gaz*.

A heavenly *farsang* is equal to 1,200³ *gaz*, and one *gaz* is equal to (the length of) a hand.

MU. II. p. 59 ll. 7-11 (MU II p. 469).

Shapur Bharuchi —From the world to the star-station there are 34,000 *farsangs*; The first firmament is in the star-station. The second firmament is the Moon-station which is 34,000 *farsangs* (from the star-station). The third firmament is the sun-station, which is 34,000 *farsangs* (from the Moon-station). The sky is above as well as below the earth and the water⁴ is like (the white of) an egg. The sky is made of ruby.

The density of the sky is 900 *farsangs*. The length and breadth of the Sun is 400 *farsangs*. The length and breadth of the Moon is 200 *farsangs*. The length and breadth of a large star is 33 *gaz*⁵. The length and breadth of a middling star is 5 *gaz*, the length and breadth of a small star is like the head of a bull.

The measure of a heavenly *farsang* is 12,000 *gaz*, and a *gaz* is of the measure of one hand.

Chakat-i Daiti and Chinvat Bridge.

MU II p. 59, l. 13 (MU II p. 444)

Dastur Barzu —The throne of Ormazd is on Chekāt Dāiti (bridge) in Garothman.

MU. II p. 61, ll. 7 to end—H F f. 389 (MU II p. 464).

Shapur Bharuchi —The Chinvat Bridge is over hell. The soul of one fit for heaven moves three steps⁶ (on it to go to heaven). Above it (i.e., the Bridge) is suspended the Hamistagān which is below the sky.

The seven *Keshvars* —Arzah, Savah, Fradadafsh, Vidadafsh, Vorūbarst, Vorūzarast, Khanārath Bāmi. The seven climes which belong to Khanārath Bāmi are these:—Tāzagān, Iran, Māzandarān, Rūm, Tūrān, Chinistān and Hind.

¹ This last clause is omitted in S D B and H.F. has a blank here as in the text. In fact this clause is repeated below where *Asmān* is substituted for *Anaghra Roshan*.

² پری (Pah. ٲٲٲ) cf. ٲٲٲ below—l. 9

³ 12,000 according to the Rivayat of Shapur Bharuchi (See l. 11 below).

⁴ After زمین add آب as in S D B

⁵ MU. گز—better H F, S D B گز

⁶ According to Pahlavi, the three grades of *humata*, *hūxta*, *hvarešta*

This is also said that Irān-Gaviy,¹ Kangdaz, Var-Jamkart, Kashmir and other countries of these seven climes belong to Khanarath Bāmī

Arzah, Savah, Fradadafsh, Vidadafsh, Vorūbarast and Vorūjarast—all these (six) are 4,000 *farsangs* each and it should be known that Khanarath Bāmī is 12,000 *farsangs*.

The Influence of the 'Stars.

MU II p 62 to p 66 ll 1-14.

*Dastur Bazru*²—Let it be known about the creation of the world and the stars and the revolution of the skies and about light and darkness and virtue and vice which are in this world, now, in a Pahlavi book, it is said that the world is created. It is manifest that except Time all other things have been created and Time is also called the Creator Time³ is without bounds, its top is undiscoverable and its bottom is undiscoverable, it has always existed and shall ever be. He who is endowed with wisdom will not say whence came Time, on account of all this greatness, how can it not be so,⁴ (but) there was no one who could call it⁵ the Creator Why? because it had not (yet) made the creation Then it (Time) produced fire and water and when these intermingled, Ormazd came into existence. Time is (therefore) as well the Creator as the Master with regard to the creation produced by it Now, Ormazd was pure, bright, of a fragrant smell and beneficent and was powerful over all goodness When He looked into the lowest abyss he saw Ahriman at (the distance of) 960,000⁶ *farsangs*, black, filthy, stinking and maleficent. It appeared strange to Ormazd that it was a terrible enemy When Ormazd saw that enemy, he thought that He should remove this enemy from the midst and thought of the various means⁷ (to remove him) He thought out all this and began to produce the creation Whatever Ormazd did, He did with the assistance of Time All good indispensable in Ormazd was given to Him Ormazd created the Time of long endurance and connected therewith the celestial chart. As to the twelve constellations which are fixed in the sphere, every one of them has its duration of 1,000 years The spiritual work was accomplished in the period of 3,000 years Aries, Taurus and Gemini had a duration, each of 1,000 years Then Ahriman lifted up his head for the assistance of Time⁸ so that he might fight with Ormazd. He saw an army prepared and formed in battle-array and rushed to hell On account of the truthfulness he saw in Ormazd, he could not move about for 3,000 years, and the work of this world was accomplished for 3,000 years (Then) the promotion of the world devolved on Cancer, Leo and Virgo As regards the creation of the world, (Ormazd) first created the heavens which reached to the extent of 576,000,000 *farsangs* upwards to Garothman which was over the heavens.

¹ Parsi-Persian name of Av Aryana-vaeja

² This Rivayat is chiefly made up of different subjects treated elsewhere—thus, for MU II p. 62 ll 1-19 to p 67 l. 1 see MU II p 81 ll 4-19 to p 82 ll. 1-7, for MU II p 63 ll 15-19 to p. 64 l 1 see MU II p. 82 ll 7-10, for MU II p 65 ll 18-19 to p 66 ll 1-7, see MU. I. p. 283 ll 13-19 to p 284 ll. 1-4 and for MU II p 66 ll 12-14 see MU I p 283 ll. 11-13

³ MU زمانم—better H F, Bk. زمانم

⁴ MU. نبود—H F, Bk. نبود

⁵ MU دی و—better H F., Bk. ویرا

⁶ See p 81 l 10

⁷ افزار for اقرار (See note to MU II p. 81).

⁸ The words داری زمان are omitted in Olmā-i Islam (See p 81).

After 45 days, the sky¹ was created, after 60 days, water, after 75 days, the earth; after 30 days, large and small vegetation was produced, after 80 days, cattle and Gayomars were created and after 75 days, Adam and Eve were created. In one year of 365 days, the aggregate of all this was made, and when the arrangement of the world had devolved on Cancer, Adam and Eve had been created.¹ When these 3,000 years passed away, men the earth² and the other creatures had (already) come into existence. Again the wicked Ahriman stirred and it was so brought about by Time³ that he (Ahriman) perforated the earth and rushed forth into the world and whatever there was in the world, he polluted with his own wickedness and filth. He was in the world for 90 days and nights and made warfare. The heavens rent asunder and the Spirits came to the assistance of the world. They seized seven worst demons and carried them to the celestial sphere. Out of those seven *divs*, they captured four *divs* who were the worst and were bound with spiritual chains on the eighth sky which is called the Immoveable Sky, and the star Vanant was appointed guardian over these four *divs* so that it was not possible for them to do evil. The three remaining *divs*—one of them like Saturn who is very unlucky—were assigned to the seventh sky. Underneath this sky which is the sixth sky, Jupiter which is very fortunate was consigned. The second *div* who is Mars, the least unlucky, was assigned a place on the fifth sky. And on the fourth heaven which is the centre of the skies the Sun was consigned and was appointed sovereign of that sky. Saturn and Mars were assigned a place opposite⁴ the sky, but higher than the firmament of the sun, so that the poison and pollution they pour in the world may be melted away by the heat of the sun and may not reach the earth. On the third sky, Venus which is the least fortunate is assigned and the third *div* who is Mercury and who is called *mumtazij* (i.e., mixed) was given a place on the second sky, and he was made a prisoner in the hands of the sun so that he (the sun) may have the affairs of the (second) sky before⁵ him. But he is never separated from the sun because his sky is more underneath the sky of the sun and the poison and pollution which he pours⁶ reaches entirely the earth. It is called *mumtazij* (i.e., mixed, or, compound) for this reason that although he is addicted to wickedness, yet when he is a captive in the hands of the sun, he cannot do much evil as he desires and as his habitation is in the midst of the fortunate planets (*viz*, Venus and Jupiter), he is helpless. When he is with an auspicious star, he practises beneficence, and when he is with an unlucky star, he practises evil, for this reason he is not called inauspicious (*nahs*), but he is called *mumtazij*. In the first sky the moon was given a place and again beneath the sky of the moon there is another sky which is called the sky—like that of Venus, and the tail and the head of the Dragon and Kaid⁷ are in that sky. When the sway of Aries, Taurus and Gemini

¹ This sentence as given here and also on page 82 ll 2-3 should be amended according to the text of Bk. (See note on p 82.)

² After *نگدشت* H F, Bk. add *مردم و جهان*

³ *زمانه چنان ساخت*—the words are omitted in the treatise of Olma-1 Isalam (See p 82).

⁴ MU *زیرایر*—H F, *زیرایر*—Bk. *زیرایر*—S D, B. *زیرایر*—for *برایر* (?)

⁵ MU. *برایر*—Bk. *برایر*—better F S M. *برایر*

⁶ MU. *برایر*—better H F Bk. *برایر*

⁷ *کد*—called *کد قاطع* a very inauspicious star who cuts off (قاطع) the lives of men. This planet is also known as *کد* (*katad*)

passed away and there was the beginning of the sway of Cancer, *i.e.*, when the latter's turn came, they made a survey of the destiny of the world, and every planet¹ was fixed in a house of its own altitude, on the twelve zodiacal signs. (These planets) are fixed as in the diagram (*sūrat*) so that it may be easily understood.² Afterwards Ahriman inflicted a thousand diseases on Gayomars so that he died and several things came into existence from him. From the Bull also, several things and animals came into existence. Then they caught Ahriman and carried him to hell from the very hole through which he had penetrated the world and they bound him (there) with a spiritual chain. Two angels, *viz.*, the Amshaspand Ardibehesht and the Yazad Varharan (Behram) have stood over him as guardians.

It is so related that Ormazd has created the world like a ball and from the empyrean heaven to the terrestrial globe it is (created) in this manner (see diagram on p. 64). The Alburz Mountain was created in the middle of the world such that its peak was higher up the empyrean heaven and its bottom lower down the terrestrial globe, and Ahriman was bound beneath the Alburz Mountain with a spiritual chain³ and there would be the way of many thousand *farsangs* for going up from the top of the heavenly bodies to Garothman (*i.e.*, the highest heaven). It is known for certain⁴ that whatever there is of light and purity belongs to Ormazd and whatever there is of darkness and pollution belongs to Ahriman. When Ormazd and Ahriman are each other's opponents and when both are out of the orbit of the world, the seats of joy and sorrow, affluence and poverty, health and disease, all are on account of the revolving sky and the stars; moreover, fortune and misfortune (caused) by the stars is manifest thus. The revolution of a sky is 360 degrees and every constellation has 30 degrees, every degree has 60 parts (minutes) and every minute has 60 seconds, and as in this way the tenths are made up and as every planet has its degrees on those twelve constellations, then when it is in a house of a certain degree, it is fortunate and confers glory and happiness and that house is (therefore) the zenith of cheerfulness and is one of a triad⁵ (of those heavenly bodies). And again there are degrees so that when it reaches (one of these) places, it makes one inauspicious and bestows weakness and misery and that (sign, therefore) is (full of) misery, contention and is the nadir (itself). When any signs show fortune and misfortune, that is like friendship and enmity they show towards one another and it is thus.—When they are in a quadrature or confront one another that is⁶ an aspect of enmity; and when they are in a trine or in a hexangular aspect, that is the height of their friendship and happiness, in the manner shown (as in the diagram, p. 65). Now, when one of these stars becomes inauspicious and

¹ MU کونکی را—better H.F, Bk

² See the diagram on p. 63

³ MU om بند مینوی H.F, Bk give it.

⁴ MU. یقین—better Bk, H.F

⁵ مثلثه a triad of heavenly signs. *e.g.* مثلثه آبی the watery three—Cancer, Scorpio and Pisces; مثلثه آتشی the fiery three—Aries, Leo and Sagittarius, مثلثه بادی the airy three—Gemini, Libra and Aquarius; مثلثه خاکی the earthly three—Taurus, Virgo and Capricorn

⁶ MU. دشمنی—Bk. دشمنی باشد

causes injury and misery, it is evident and clear to the people of the world that God, the Glorious and the Most High, created the sky, the earth, the fixed stars and planets and the revolution of the skies was made the cause of the occurrences of events in the nether world ¹

It is so said in the book of Bundahish that whatever reaches men is on account of the seven planets and the twelve constellations.² There are Ormazdian stars and Ahrimanian stars. When Ormazd made a contract³ with Ahriman that each one should have his share divided in two⁴, *i.e.*, Ormazd should be in Garothman and Ahriman in hell, they left 'action' in the hands of the skies so that whatever of health and disease, or of affluence and poverty, or anything which happens unto men is on account of the revolution of the skies and the stars, but righteousness and wickedness arise from men's actions ⁵

Hell.

MU II, p. 66 ll 14-15 (MU. II, p. 444.)

Dastur Barzu —It should be known that Ahriman is underneath the earth in the darkest hell on other more abysmal³ hells. The gate of hell which is beneath the Chinvat bridge is bound with a spiritual chain.

Ten principal *dēvs* residing in men.

MU. II, p. 66 ll 17-19—p. 67 l 1=H. F. f 389.

Names of 10 dēvs who reside in men:

(1) *Hisham*⁷—Proud, (2) *Niyāz*—Indigent, (3) *Āz*—Avarice, (4) *Rishk*—Jealousy, (5) *Dēr*—Tardy, (6) *Khashm*⁷—Wrath, (7) *Varan*—Lust, (8) *Bushyāsp*—Sleep (*lit.*, sloth), (9) *Padmoz*—Ungrateful, (10) *Pas*—a Calumniator.

The Demon *Nāi-batar*⁸ takes away the lives of men.

The Demon *Vazarush*⁹ causes harm to the soul just after death for three days.

The Demon *Nasush*¹⁰ makes everything polluted.

The Demon *Meher-druj* is a liar and breaks contracts.

The Demon *Ashmōgh* is a hypocrite and a calumniator.

The Demon *Afsus*¹¹ practises ungratefulness.¹²

¹ For the translation of the remaining portion upto p. 66 l. 7 see MU. I., p. 283 ll. 13-19 to p. 284 ll 1-4

² More properly, it is the Mino-Kherad which makes the most of this idea.

³ See Bd, Ch. I, where the terms of the contract with Ahriman are quite different and not as represented here

⁴ *دو نیم* See MU. II, p. 443 l 4 = *دو نیم* for *دو نیم* = two halves; divided in two.

⁵ For the translation of p. 66, ll 12-14 see MU. I, p. 283 ll. 11-13. See MU. II, p. 443.

⁶ MU *نرم تر* for *نرم تر*

⁷ (1) *Hisham* and (6) *Khashm* are here regarded as two separate demons whereas in Pahlavi *دشمن* and *دشمن* are only variants and they are alike.

⁸ Pahl. *دشمن* as opposed to *دشمن*

⁹ Avesta.—Vizaresha.

¹⁰ Av. *Nasush*.

¹¹ *دشمن* *lit.*, banter, derision.

¹² With some of the names of the demons mentioned here, cf., Bd. Ch. 28 (S.B. E., Vol. 5, p. 105 *et seq.*

**Livelihood obtained by the creatures of Spenta-Mainyu and
of Angra-Mainyu.**

MU II, p 67 l 3 (MU. II., p. 386).

Nariman Hoshang : Q —How do the creatures of Ahriman obtain their livelihood? Can Ahriman supply them with the livelihood or not?¹

A.—According to the religion,² (in this) creation, *Sapenā-Minu* has undertaken upon himself to supply (the creatures) with livelihood³, and Ahriman has run away with⁴ death.

The righteous and the wicked.

MU II, p. 67, ll 5-8. (MU. III., pp. 468 and 469)

Shapur Bharuchi —The good are righteous, the bad are wicked.

There are five (kinds of) world-adornning men and there are five (kinds of) spirit-destroying men.

The soul which is revengeful is wicked. The soul which is full of doubt⁵ (about the religion) is wicked. For the soul of a revengeful man, the (Chinvat) Bridge becomes narrower than for other wicked men and it is more difficult (to cross). The soul which is in doubt⁶ (about the religion) is wicked, and it is called *Medyōh*⁶-manish (*i.e.*, of false mind)

A proud man is called *tar-minash* and his soul is also wicked. A cheat is called *afsusgar* (*i.e.*, a bapturer), and his soul is also wicked. The indolent are called *azhgahan*, and their souls are also wicked.

Again, virtue is the quality of the Creator, and vice is the quality of Ahriman. If you have the means, be diligent; if you are helpless, be contented.⁷

Going on a Journey without any Safeguard.

MU. II p 67 ll 10-12. (MU II. p. 466)

Shapur Bharuchi. —Again, if one goes on a journey, and does not hold in his hand a sword or any weapon or even a stick, then what is the sin (committed) by him?

It is said in the religion that such a person would have performed (as it were) the Yasna-service of all the demons, *i.e.*, all the demons would have been worshipped by him. This is certain, there is no doubt about it.⁸

¹ مگر اهرمن رزق تواند داد یانم Supplied from T33 and S.D.B.

² For در read در دین as in T33 and S.D.B.

³ رزق اور مندی for F.S.M رزق اور مندی

⁴ MU رمان — better F.S.M رما — رما رفته است; *i.e.*, causes.

⁵ شکاک fr شک doubt

⁶ Cf Av. *nuthaokhta*.

⁷ For MU. II, p 67 ll 8-10, see MU I, p 286 ll 13-15

⁸ What is meant here is that in case of being assaulted on the way by any ruffian, he must defend himself and deal him a counter-blow; otherwise, he is a coward, and cowardice is demon-worship.

MU II p. 67 ll. 14-16. (MU. II p. 453.)

Kaus Mahyār :—*Q* —If a person goes on a journey and he dies, and if two persons (only) are his (travelling) companions, what should they do if there is no height or *Dakhma* (in order that the dead person may be disposed of there?)

A.—It is not permitted that less than four Behdins together should go on a journey. If any death occurs, then the dead body should be carried to a place far from cultivation, water and plants. If there is no large stone, they should gather together small pieces of stone and leave (the dead body) on the small pieces of stone with (the ceremonials of) *paiwand* and *sagdid*. If there are no stones, it should be placed on a promontory.

MU II p. 67 l. 18 (MU II p. 463)

Faridun Marzban (not *Kama Bohra*) —Do you know that if a man goes alone on a journey and he dies and if his dead body is burnt or buried under the ground, then Yasna-service cannot be offered (in his name)¹?

The Zend-Avesta.

MU II p. 68 ll. 1-4.

Kaus Kamdin —*Q* —Were the Zend-Avesta (texts) brought from before the Creator Ormazd by Zaratusht Asfantaman, or were they (extant) before Zaratusht Asfantaman?

A.—From the time of Gayomars up to the coming of Zaratusht before King Vishtasp, there was a little of Avesta, the praises (of Yazads and Amshaspands) and *mrangs*² (i.e., ritual) and there was (also) the keeping on of the Kusti. Zaratusht brought the 21 Nasks of Avesta and Zend, e.g., the Shāyast-nā-Shāyast (i.e., the Proper and the Improper), the ceremonials of religion, and the breaking off of the bodies of the demons became manifest from the time of Zartosht and King Vishtasp³.

The coming of Behram Varjāvand, the last Apostle.

MU II p. 68 ll. 6-9 = H. F. f. 263, f. 264

Kamdin Shapur —*Q*.—When shall Ahriman be annihilated?

A.—At the resurrection. As has appeared from the religion, Oshedar, it is said, will come in (either of) the years 943 and 944.

Q —When will Behram (Varjāvand) come?

A.—It is said that from the east,⁴ and from the quarters of Hind or China (he will appear) and as appears from the religion, the sign at his birth will be the falling of the stars.⁵ As has been known on this side, (i.e., in Persia), he will appear in the Parsi year 903⁶ of King Yazdagard.

For the rest, God (alone) is the diviner of mysteries

¹ because his body has not been properly disposed of in a *Dakhma*

² افسون for افسان

³ Cf. Yasna 9 § 15.

⁴ در آفتاب آمدن *It, from there where the sun rises.*

⁵ See Bahman Yt III §§ 14-15 (S B E., V pp. 220-21)

⁶ MU. در سال نهمد — H F. در سال نهمد

MU. II p. 68 ll 11-13=H. F. f. 266

Kamdin Shapur (in verse) :—The signs (of the appearance of the apostles) are these :—There would be (manifest) a king from Hind (i.e., India) or China from the lineage of the Kayans during those revengeful times. He will have a son of worthy motives and that son is called Behram (Varjāvand). The sign is this that when he will be born in this world, stars will fall from the sky. This king of pure extraction (*pāk-zād*) will be born on the day *Bād* (i.e., Govād) of the month Aban.¹

MU. II. p. 69 ll 4-7.

Jāsā :—Say whether there are any Behdins anywhere else besides Gujarāt. In a previous letter we had written that Varjāvand Behram will come from the city of Tabbat or the City of the Maidens² from the midst of India or China.³ You should ascertain this, and should explain it (to us). Of what you have asked (about the time of the coming of Varjāvand), our hope will be fulfilled in the religious year 920.

Again, we will write (the answers to) the questions you had asked, in another letter. May your good fortune be eternal. We hope that you will remember these humble ones (i.e., the Persians) in any Yasna-service you might offer. God's will be done.

MU. II. p. 69 ll. 9-11 (MU. II. p. 441.)

Dastur Barzu :—About the coming of Varjavand :

Every sect calls him by a (different) name. All of us have the eye of expectancy on his road. The Omniscient (God) only knows when he will appear : but it is said that there will be several signs before the coming of Varjavand, and some signs have (already) been effected. Our (only) hope is this that he may appear soon.

The Immortals.

MU. II. p. 69 ll. 11-13=H F f. 263.

Kamdin Shapur :—Q.—How many Immortals have accompanied King Kai-Khusro who has passed away ?

A.—As it is known (to us), they are Giv of Gudarz, Tus of Nodar, Gustaham of Nodar, in all 1001 Immortals there are who belong to Ormazd and they have accompanied him, but these three (mentioned above) have been ascertained.

MU. II. p. 69 ll. 14-15. (MU. II. p. 444.)

Dastur Barzujī :—King Kaikhusro is immortal and is in Kangdez. His food is spiritual.

Good and bad effects of drinking Wine: about meritorious deeds.

MU. II, p. 69 ll 15-19—p. 70 ll 1-11

*From the Ketāb-i Zand Avesta*⁴ :—In the name of the Creator

¹ Cf. Bahman Yasht ; Ch III §§ 14-16

For MU. II p 68 ll. 13-15, see MU II p 159 ll 17-19 to p 160 l. 1 and for MU. II p. 68 ll. 18-19 and p 69 ll 1-4 see MU II p 395 l 19 to p 396 ll 1-5

² MU. طبت یا :—better S D B

³ Cf Bahman Yt Ch III §§ 14-16.

⁴ Cf. this passage with Dastur Jamaspī's Pah Texts, p 37 and p 74, ll 1-4 There the passage is incomplete and begins at [mart (for martum) dush] manesh—i.e., Enmity with men. Cf. also "Gajastak Abālish" by Barthelemy, p 55.

If a person drinks wine, then five things will be made manifest¹ to him² as signs of his (good) disposition³ —(1) Righteousness, (2) Complete-mindfulness, (3) Possession of Vohuman (i.e., the good mind.) (4) Friendship with men, (5) Charity and (6) Desire for concord⁴

And these five things will be made manifest, as the signs of his (bad) disposition⁵.—(1) Wickedness, (2) Arrogance, (3) Discord, (4) Enmity with men and (5) Stinginess.

Akoman, Andar, Soval, Akāit (for Nākāit), Tavrez and Zavrez.⁶

Meritorious deeds nourish the soul, just as parents (nourish) their offspring. Good deeds will open the door of the resplendent⁶ heaven. Good deeds⁷ are like Garothman, the abode of Ormazd, which is great, good and more beautiful. Every grade⁸ (of the heavens) is made manifest from the testimony of the Avesta in the Hādokht (Nask) from the following quotation (the heaven) as high as the knee, as high as a man,⁹ as high as a mountain; and the cloud-station,¹⁰ star-station, moon-station, sun-station and (the heaven of) self-sustaining¹¹ endless lights.

It is manifest that all these are the places of virtue (i.e., reserved for virtuous men), and the grade for the righteous is connected with meritorious deeds. One should do oneself these meritorious deeds. All men will approach¹² Ormazd and the Amshaspands through good deeds. At the Future Existence (*tan-pasin*), in the assembly of Isatvāstar those who have practised good deeds will obtain reward, and recompense and retribution will be shown for crimes. Practise¹³ virtue, for virtue is good. Ashem, i.e., righteousness, is good.

Agriras or Yovad Shah.

MU. II, p. 70 ll. 13-14—H. F. f. 395.

Bahman Punjya:—God, the Honoured and Exalted, has given a son to Agriras. He is very virtuous like an angel and he is always (sitting) on the sea-shore. From

¹ 𐬰𐬀𐬭𐬀𐬎𐬌 for 𐬰𐬀𐬭𐬀𐬎𐬌 (see p. 70 l. 1)

² 𐬰𐬀𐬭𐬀𐬎𐬌 for 𐬰𐬀𐬭𐬀𐬎𐬌 = 𐬰𐬀𐬭𐬀𐬎𐬌 = to him.

³ 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌.

⁴ 𐬰𐬀𐬭𐬀𐬎𐬌 = (*khvāhesh*). Here 6 things are mentioned, but the opposite term for *vohuman-dārit* is omitted in the following.

⁵ These names of the Daevas are an interpolation—Cf. Bd. Ch. I.

⁶ MU. 𐬰𐬀𐬭𐬀𐬎𐬌 —better F S M. 𐬰𐬀𐬭𐬀𐬎𐬌

⁷ The Pahlavi has only 𐬰𐬀𐬭𐬀𐬎𐬌. Our text has 𐬰𐬀𐬭𐬀𐬎𐬌 i.e., different kinds of good deeds.

⁸ 𐬰𐬀𐬭𐬀𐬎𐬌 for 𐬰𐬀𐬭𐬀𐬎𐬌 (Pah. 𐬰𐬀𐬭𐬀𐬎𐬌).

⁹ 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 —𐬰𐬀𐬭𐬀𐬎𐬌 is om. in text, (but given in the Persian version).

¹⁰ 𐬰𐬀𐬭𐬀𐬎𐬌 (𐬰𐬀𐬭𐬀𐬎𐬌) for Pah. 𐬰𐬀𐬭𐬀𐬎𐬌.

¹¹ 𐬰𐬀𐬭𐬀𐬎𐬌 (omitted in the Avesta quotation) = 𐬰𐬀𐬭𐬀𐬎𐬌

¹² 𐬰𐬀𐬭𐬀𐬎𐬌 Pah 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌.

¹³ 𐬰𐬀𐬭𐬀𐬎𐬌 for 𐬰𐬀𐬭𐬀𐬎𐬌—Pah. 𐬰𐬀𐬭𐬀𐬎𐬌.

the waist (downwards), his body is like a bull, and from the head to the waist, he is like a man. He is called Yovad-Shāh¹ and he is an Immortal.

MU. II, p. 70 ll. 16-17. (MU. II p. 442.)

Dastur Barzu :—Yovadshah is the son of Agrīras. God, the most High, has created him like an angel. He is like a man from the head upto the waist and like a bull from the waist to the feet. He is offering Yasna on the sea-shore, and because the angels are his associates, he is an Immortal.

The Vow to be fulfilled on the birth of a male child.

MU II, p. 70 l. 19—p. 71 ll. 1-2—H. F. f. 221.

Kāmdin Shapur :—About the day Meher, of the month Meher every one to whom an offspring, who is a male child, is bestowed by God, should cause the head of a *gospend*² to be slaughtered on the day Daepmeher of the month Meher³ in honour of Meher Yazad for three years. The head should be separated from the body, and (thus) meat-offering (*Zur*)⁴ should be placed on the Darun (for consecration), and the *Darun-i gospend* consecrated and carried to the Dar-i Meher. One part of the (consecrated) *gospend* should be given to the owner⁵ (of the Dar-i Meher) and one part to the Dastur (the High Priest) whom he acknowledges (as such), and the neck (of the *gospend*) should be given to the nurse (of the child).

The Seven Wonders of Pars—invented by Jamshed.

MU. II, p. 71 ll. 7-19 to 72 ll. 1-8.

Kama Bohra :—It is thus stated that the good pastor Jamshed had erected a palace in the city of *Bāhst*⁶ and he had devised seven things in that palace (which stood there) until the accused Sikandar Rumi came to Iran and destroyed it.

One was a lamp put within it which burnt without oil. Secondly, there was a bird which stood in front of the palace underneath the sky, which did not throw its shadow under the sun, but if a person stood in front of that bird, the latter would throw its shadow on him; and if a thousand persons stood there, it would cast its shadow on 1,000 persons.

Thirdly, he had made a harp whose handle was of lapis lazuli and four musical strings were tied on it. When the wind blew over it, a sound like that of the harp would proceed, and if one had ague and heard the sound of the harp, (the fever) would subside.⁷

Fourthly, he had made flies of gold which flew (like ordinary flies). If a person had taken poison and if he heard the noise of the wings of the flies, the effect of the poison would disappear.

¹ Pah. *𐭠𐭣𐭥𐭥𐭥𐭥* or *𐭠𐭣𐭥𐭥𐭥𐭥* By this name, Agrīras, son of Pashang and brother of Afrāsiab, is himself known in later Pahlavi writings. This and the following Rivayat take Yōvad-Shāh, i.e., Gopat Shāh as the son of Agrīras. See Mino-Kherad, Ch. 62 §§ 31-36.

² MU. *سرگوسپندی*—better F S M *سرگوسپندی*

³ As at the beginning we have the mention of the day Meher, it follows that the *gospend* should be slaughtered on the preceding night, i.e., on the day Daepmeher.

⁴ *روز* for *زور* (*Zaōthrā*).

⁵ *Sāhib*, lit., the master or owner.

⁶ For Pārs (see MU II, p. 416 l. 1 and l. 4).

⁷ l. 12 *اگر کسی تب لرزه داشی برپا نشودى بشدى* should be here *transferred*.

Fifthly, he had made a flask. If a hundred men would participate in a feast (*myazd*) and if wines of all colours poured within it in the name of every one (of the hundred men), then (the particular) wine would go to (the lot of) that individual (in whose name the wine was poured first in the flask) and even the colour (of the wine) which had been selected¹ in the name of the person would come out (the same) for him.

Sixthly, there was a river of water and there was a strong² cupola in the midst of the water. In that cupola, there was placed a throne and on that throne an image of a man like that³ of a judge was sitting. If two persons had a law suit between them and would carry their case to that image, then the liar would go down the water, and the truthful speaker would remain over the water and would go near the judge.

Seventhly, he had made a dome, which was half white and half black. If a person passed out of the world, (i.e., died), then his soul would appear on that dome on the third night, (i.e.), the dawn of the fourth day. If he would be on the white side, he would be righteous, i.e., worthy of heaven, and if he would be on the black side, he would be wicked, i.e., fit for hell.

Now, the lamp which burnt without oil is like God who is not in want of anything. The bird is like the Amshaspands who, when asked a question, would answer to it; if they are asked about any matter, they would answer, but if they are not questioned, they would remain silent.

The sound of the harp whereby ague would subside is like a friend. If a man has his heart full of sorrow and if he hears the voice of his friend, his grief would disappear. That sound (of the harp) whereby the effect of poison would disappear is like this: if a man is full of wrath and revenge and if his friend speaks to him pleasing words, his wrath disappears.

The flask wherefrom various kinds of wine flowed is like this. When many men of different faiths come and gather together in a place (for proper religious instruction), then they appreciate the mysteries of my religious writings.⁴ The judge sitting on the throne is like this. When men⁵ arrive at the Chinvat Bridge for the spiritual world, then the justice about⁶ the liar and the truthful speaker is made manifest. The dome which is half white and half black is like the judge, Rashna Yazad⁷—and this is a similitude of Heaven and Hell.

OLMĀ-I ISLĀM.

[There are two treatises of the "Olmā-i Islām." The first (MU II, pp 72-80), so far as has been ascertained, has not been hitherto translated inasmuch as a portion of it is rather speculative and abstruse. This first treatise of the Olmā-i Islām I have attempted to translate with the kind assistance of Prof. N. D. Minoocherhomji,

¹ اندر كرده for اند كرده lit, inserted.

² مستحکم for مستحکم

³ البرسان = like.

⁴ This portion is written in ungrammatical Pahlavi. ¹ واسم ¹ سیرری ک ¹ *Sirr-i k* *din-nirish*

⁵ سیرری ک for سیرری ک

⁶ سیرری ک for سیرری ک

⁷ Dātebar angoshatak-i Raskas Yazad.

Professor of Persian at the Elphinstone College, Bombay, to whom my grateful thanks are due for his prompt compliance with my request to help elucidate passages which baffled decipherment. In these two treatises, the Zervante theory is discussed and, as Casartelli rightly says, "it (Olmā-i Islām) must have been written by a partisan of that school." For a translation of the second treatise of the Olmā-i Islām (MU. II pp 80-86), see "Parsi Religion" by J. Wilson (pp. 560-63) and Vullers' "Fragment ueber die Religion des Zoroaster" (pp. 43-67). M. Blochet has translated this treatise in the "Revue de L'Histoire des Religions," Vol. 37 (No. I), (pp. 23-49) with a critical and interesting Introduction. Anquetil (Zend-Avesta, t. II, p. 339) says that this second treatise of the Olmā-i Islām must have been written in the seventh century, whereas Sir W. Ouseley gives the thirteenth century as the period of its composition.¹ Blochet confirms Anquetil's opinion and says, quoting several instances from this treatise, that from the language criterion it may be surmised that it is a translation or rather a transcription of an original Pahlavi text.

On conflicting opinions about *Zorvan* in Pahlavi writings, see Mino-Kherad 27 § 10 and Zātsparn I § 24. Latterly it was commonly believed that the Zervante heresy was countenanced by the Magians in general, e.g., cf. the following line from the "Hadiqatu 'L-Haqiqat" of Sanā'i (by Major J. Stephenson. 1910):—

قهر و لطفش که در جهان نویست تهت گبر و شیهت ثنویست

"His wrath and His kindness appearing in the newly-formed world are the cause of the error of the Guebre and the doubt of the Magian." (See p. 35 l. 6 of Text and p. 55 of Translation.) Although Sanā'i here does not mention Zorvan, yet he says in common with other Mahomedan writers, that according to the Magians, i.e., the Parsees, good comes from God and evil from Ahriman

For an account of the Zervante System, refer also to "Sects (Zoroastrian)" in Dr. Hastings' Encyclopædia of Religion and Ethics and to an interesting article thereon by T. F. Blue in 'Indo-Iranian Studies' in honour of Shams-ul-Ulema Dastur Darab Peshotan Sanjana (pp 61-81). Further, an attempt is made in the Rivayats themselves to explain away the Zervante doctrine thus.—

از روایت بهمن پویسم—اورمزد و اهرمن از زمانه پیدا شده اند یعنی که اورمزد و اهرمن در یک دور پیدا شده اند اما اورمزد به افزونی از خودی خود پیدا شده است درین هیچ شک نیست و دیگر آنکه زرتشت اورمزد را پرسید که وقتی که دنیا موجود شده بود چه بود اورمزد فرمود آن وقت من و اهورنور ما هر دو بودیم اهورنور را میگویند²

MU. II. pp. 72-80—H. F. ff. 168-178.

OLMA-I ISLAM.

Thanks and praise be to God Who created us—his servants—through His will and power. Just as man and the creation exist through His power and Omniscience, so His compassion and forgiveness (for His creatures) will be through His grace and mercy. May the benedictions of God be on the pure soul of the righteous Zartosht Asfantaman and on those versed in the religion, the innocent

¹ Both seem to have interpreted the phrase در عهدالدین بعد از ششصد از یزد جردی (MU. II, p. 80) according to their own fancy.

² This passage is not given in MU. It is found in other MSS. of Darab Hormazyar's Rivayat.

and the virtuous, up to the resurrection In the Book of Religions,¹ I have so found that the foundation of religion consists of four questions² These will be here noted. May God, the Exalted and the High further the cause of salvation and of the next world, and of the redemption of His servants, and protect us from ignorance and depravity.

The chief of the Mobeds says —“The good religion has existed from the time of king Faredun up to this day in the country of Iran and it will last till the resurrection *Avrān*³ means Behdins (*i.e.*, those belonging to the good religion). This religion will last until this prosperous land and country will last. From the time of king Faredun to the time of king Gushtasp, this single attribute of *Behdini*⁴ has been ascribed to the Zarthushtrians,⁵ and they have been in this pure religion from the time of king Gushtasp up to Yazdagard Sheriar, descendant of Khosru; and the kings of Iran (remaining in the fold) of this religion have ruled there for the period of 1,000 years. Zartosht Asfantaman, who first went to the conference of Ormazd, was from *Irān Vīzha*⁶; then he went to *Adarābād-gān*, and from *Adarābād-gān* to *Balkh*. He approached the throne of king Gushtasp and carried on controversy with 120 philosophers and wise men and confuted them in the controversy Thereafter he laid claims to the prophethood and made manifest the miracles which were wanted of him, and which will never remain concealed up to the resurrection. Now when king Gushtasp and Asfandiyar and other great men saw his miracles and listened to the word of God and the Amshaspands and to the accounts thereof, they sacrificed their souls (for the religion) and extirpated idol-worship and irreligiosity from Iran and made manifest the religion of Ormazd⁷ and the law of Zartosht and learnt by heart the Avesta and Zand. This good religion will last and continue for 1,000 years And there is nothing better in the world than this, that one should study the history⁸ of Iran, and travel far and wide⁹ in the country and ponder over the history¹⁰ of those kings who will succeed hereafter on the surface of the world. Now all this warfare, enmity, controversy, slaughter, fight with one another, sickness, and ruin which befall men, the desolation of the world and the calamity which befalls good men, poverty, helplessness, harm of the tormentors¹¹, falsehood in the affairs of God, ingratitude, carnage and the afflictions which are in this world—from whom do all these proceed and whence come these? If they say that it is not the work of Iblis (*i.e.*, Satan), they must say whose work this is. From whom are¹² the discords in the midst of the different religions?

¹ الايان—F.S.M., الايان: corrected to الاديان pl. of دين

² مثل = adage; example; simile: better مثل = a question.

³ Av *Avrya*

⁴ *lit.*, of the good religion; hence piety and devoutness.

⁵ better, Mazdayasnians.

⁶ *Airyana-vaejō*.

⁷ اورمزد for اورمزد

⁸ اخبار—better اخبار *i.e.*, annals.

⁹ اطراف *lit.*, frontiers.

¹⁰ For كفايت read كيفيات.

¹¹ زخم گزندگان *i.e.*, زخم و زدن (cf. Pahl. زخم).

¹² کم کيست for ار کيست

There are many things amongst us men, which we regard¹ as of great merit and you regard them as heinous sins, there are many things² which we regard as heinous sins, and you regard them as of great merit. If you say that these vices are not the work of the devil, then whose work is it ? If you say that it is the work of God, then this evil, falsehood, opposition amongst various religions and amongst men—(whence are these ?)—

They say that God is generous and merciful ; but so much opposition existing amongst men and (different) religions cannot be on account of the generosity and mercy of God. We cannot then ascribe to God the Most High this oppression and tyranny. Whoso says, all this proceeds from God, cannot say that God is generous and merciful, because the tumult which arises amongst men and the unkindness between father and son cannot be on account of His generosity and mercy

All this we have mentioned can arise from unmercifulness and not out of mercy. Now when such is the case, there does not arise the need³ for a prophet, when all may be under His order and commandment. All men expect that at the time of the resurrection, God the Most High will give a place in heaven to the good and will punish the guilty. Now it ought to be known that God the Most High cannot change His very nature. When we travel from one part of the world to another and get the instruction about good and evil, then, out of our helplessness, evil and afflictions are attributed to God. But no one can change the commandment of God, except that it is the will of God Himself to do so. Now as we cannot do any work without His commandment, nothing will move without His decree, and without His regulation, there will be no heaven and hell. Now when He carries one to heaven and another to hell, then what shall we fix our hopes on, as by ourselves we cannot do anything, and how can we know what He will do with us ? Again, if God the Most High has commanded that you should not practise evil but do good and if a person has His divine decree in his own hands,⁴ then how can that person change the evil into good, and if one cannot change evil (into good), why should you, therefore, say that His commandment about predestination cannot be changed ?

Now, if one practises that evil, God the Most High punishes him in hell and this is not through mercy, because mercy is that He should be kind to the helpless. If they say that all proceeds from the commandment of God, then whatever He wills, He does, and without His commandment, no good or bad action can be done. And then, if any person does a deed, whether good or bad, it is through the command of God. If this is settled, there is no need of a prophet. If one says that God the Most High has created men with free-will and independence and that the evil which men do is without His permission, then we can do⁵ a work without the commandment of God the Most High, and when, without the commandment of God, one can do a good or bad deed, then this is not preordained

¹ MU دارند Bk داریم ² After چيزاست the words in MU. که شما نگاه عظيم داريد و ما نمود عظيم و بسيار چيزاست are unnecessarily repeated.

³ MU حاجت Bk. چم حاجت

⁴ i.e., if anything has been preordained by God in connection with him.

⁵ MU نه توان Bk. نمي توان

As¹ regards this, the similitude of the four seasons has been given : The season of summer is compared to this world, because if one wishes¹ one can maintain oneself with but little in summer, and in this world also, if one wishes, one can maintain oneself with but little. The season of autumn has been compared to death, because if a person has laid by something for the rainy day,² he is delighted ; and (in the same manner), if one has (a stock of) good deeds, at the time of death, he is equally delighted. The season of winter has been likened to the next world, because if one has laid by something in summer for the winter, it will be easy for him (to pass his life) and (similarly) if one has accumulated good deeds, he is not carried to hell. The season of spring is compared to the resurrection, because in the spring all men are cheerful, and the reason is this, that if a person possesses wealth, he obtains (the fruit) thereof, but if one has not got anything, he suffers the severity of winter. Similarly, at the resurrection, if one has acquired good deeds, one obtains the reward thereof, but if one has committed sins, one will reap the fruit of the tortures of hell³

Another import. Man is likened to this earth⁴, for man possesses (in his little body) specimens of all the things of the universe — *e g*, the sun and the moon (are like) the two eyes, the stars are like the teeth, the incoming and out-going day, the two ears, the celestial sphere⁵ (is like) the tongue which revolves (in the mouth). the earth is like the flesh, and the mountain is like the bone, the water, like the blood, vegetation, like the hair, the sky, like the nails, and just as the universe and man have been mentioned (as analogous) so it is said of Ormazd and the universe, for whatever there is in Ormazd, there is the specimen⁶ thereof in the universe, and just as a person is the soul⁷ (or essence) of wisdom in this world, so this world is the soul⁷ (or essence) of Ormazd's wisdom. And about the mention of the seven heavens, and about the seven (creations of) the earth, it is thus said in Avesta (1) water, (2) the sky, (3) the earth, (4) vegetation, (5) animals, (6) man, (7) fire.⁸ Again (the seven heavens are) (1) wind station, (2) sphere station, (3) star-station, (4) moon-station, (5) sun-station, (6) endless lights, and (7) Garothman,⁹ which is of the nature of diamonds.¹⁰ The body of man has seven divisions — (1) Brain, (2) marrow of the bone, (3) veins, (4) nerves, (5) flesh, (6) skin, and (7) hair.

¹ This whole is wanting in MU, as well as in Bk. In fact, this version of the Olmāi-Islām is in a dislocated state (See note below). The words are supplied here from another version of it in Antia's MS.

و درین چهار فصل مانند کرده اند فصل تابستان مانند کرده اند تابستان چنانچه ریزا کرار خوانده

² *Id.*, if one possess the means (of sustenance) in winter. Every preparation must be made for withstanding the severe cold of winter. Cf. *Vos ambār bēd, chun zamestān* (Parvān-Nāmeh).

³ Cf., with this simile of the Seasons, the forthcoming text of "The Selection of Zadsparam," p. 142, §§ 27-29.

⁴ The great world, *i e*, the macrocosm, is analogous to the little world of men *i e*, his body, which is the microcosm. (See Iranian Bd., pp. 189-196).

⁵ MU سدهر for سدهر

⁶ MU نمونه Bk نمونه

⁷ soul, energy, meaning.

⁸ Cf. Ys 19, where, as in the Bundehesh six creations are mentioned, with the order of the water and the sky interchanged and with the exclusion of fire.

⁹ All these classes are found in the Pahlavi books, except the first two, but see Iranian Bd. and the Pahl. Texts by Dastur Jamaspji, p. 72 § 4.

¹⁰ For الماس گوهر read الماس و گوهر

As for the several fires which are mentioned, one is high above and it does not consume anything. Another is in the bodies of men¹ and animals, and it consumes everything. The third is in vegetation, it consumes water but does not consume any other thing. The fourth is that which is near us², and except water, it consumes everything. The fifth fire is that of lightning, and the sixth is the fire which is in stones³ and the seventh is the fire Neryosang, which is in the navel of kings.⁴

Again, about what you asked as to how, at the resurrection, the fire which will be within us will exist without food, the answer is evident that the sun is hotter than other fires, but it lives without food. It is clear that food is eaten by the demon (Āz)⁵, as it is said that there are several demons intermingled in the body of man. It is asked. When there will be no food, how will there be any pleasure? It should be known⁶ that when there are no (demons like) Āz and Nyāz (i.e., avarice and want), what need there be for food? If there is no *druja* of summer, what need is there for shelter? And if there is no *druja* of winter, where is the need for fire? And if there is no *druja*⁷ of lust, where is the need for woman? All this is like this—that we take refuge from one *druja* to another *druja* and these *drujas* are more in opposition to one another and they strike one another, e.g., the *druja* of winter kills summer, and that of summer kills winter. Again, that food is pleasant and the more it is before us, the more⁸ we want it, but when we are satiated, we want no more of it. It is clear that the desire for food is of use at that time when they are hungry, but at the time when they are satiated, they cannot eat anything, and when they are pleased (and satiated) with the various foods, they cannot eat more. If they eat it⁹, then all these (pleasant) eatables will be turned into disagreeableness¹⁰ and will recoil upon us.

When it is winter, they put on full garments and go and sit near fire, but if this passes beyond measure, it will be changed into disagreeableness. In the same manner, if one stirs up (the demon of) the tormenting¹¹ lust and goes near one's wife, and if one steps beyond measure, then this is simply unspeakable.

The enjoyment of this world is all on this reckoning. Discomfort is also transitory. Then one should look for pleasure which, the more it is, the more one wants, and not that the more it is, the less is requisite.

¹ Bk. *مردمان*—MU om.

² i.e., which we make use of in this world.

³ Bk. *و ششم آتش سنگ*—MU *و سنگ* only.

⁴ Bk. *هفتم آتش نیر و سنگ که در ناف پادشاهان باشد* MU om this clause. Cf. Ys. 16 and Bd. XVII.

⁵ *آز* given only in Antia's MS. The heat within us requires food which is consumed by a demon, but as there will be no demons in men's bodies at the time of resurrection men can then live without food.

⁶ Bk. *باید دانست*—MU om.

⁷ Bk. *دروچ*—MU om.

⁸ MU. *بیش*—Bk. om.

⁹ Bk. *و اگر خورد*—MU om.

¹⁰ *باخوشی*—indisposition, or bad health.

¹¹ *ترویدار*—Pah. *ترویدار*.

Pleasure (or happiness) is this, that you may understand God and accept His religion and execute His commands and nourish the soul. Know that the Creator is one. His religion is one. The Creator as well as His religion will never deteriorate. There is only one way and devious paths are many¹. There is only one Creator, but the inquirers are legion. Every sect² calls Him in a different manner. First I shall speak again of the Behdins. The followers of Zartosht regard Yazdān (God) as the Great One and there are some who call him by different names. By the truth of the Creator³ and by the true Religion (I swear) that if God and all the Amshaspands and all the Behdins⁴ gather together, they cannot bring into existence the slightest particle⁵ without (the help of) *Zamāna* (i.e. Time),⁶ because it can come into existence by Time. I mention (the word) *Ruzgār* (i.e. Time) for this reason that there are many persons who do not know that *ruzgār* is *Zamān* (i.e. Time). Religion can be taught through Time, a trade can be taught through Time, manners can be taught through Time, and gold⁷ and garden can be acquired through Time. A tree grows through Time and it yields fruit through Time. Crafts can be acquired through Time, and the existence⁸ of all things is justified by Time, and it cannot be said that *Afridagār* (i.e. the Creator) is and *Ruzgār* (i.e. Time) is not. If a person says that *ruzgār*⁹ is night and day, then it should be known that for a great length¹⁰ of Time when days and nights did not exist, *Zamān* (i.e., Time without bounds) did exist.

Ahriman also is called by some name by some people and they ascribe evil unto him but nothing can also be done by him without Time. It is a wonderful thing that they practise evil deeds on this computation¹¹, but it is improper that he should be called maleficent¹². More wonderful is it that the injunction is that if you practise evil, punishment is prescribed for you in connection with the evil you practise and that punishment is (prescribed) for the soul before the resurrection.¹³

¹ Cf. the adage — *aeōvō pantāō yō ashahē vispe anyāesham apantam*

² MU. گوری — better Bk. گوری

³ Bk. — و بحق آفریدگار — MU only آفریدگار. ⁴ Bk. — بهدیان — MU. جهانبیان

⁵ MU. — لحارس — better Bk. گارس = a small grain.

⁶ Here the writer reverts to his original subject and says that زمانه (Time) is the maker of everything. زمانه and روزگار are here identically used. In fact, in modern Persian they are synonymous.

⁷ ورز — or ورز = cultivation. ⁸ MU. در وجود — omit در as in Bk., F S M.

⁹ MU. گار روزگار — omit گار as in Bk. and F S M.

¹⁰ Bk. — بسیاری — The writer here alludes to the creation which for 3,000 years was in a spiritual state.

¹¹ MU. بدین کردار شما — Better Bk. بدین شمار — Bk. om. from می داشتند up to به کردار. i.e. thinking that all evil is instigated and done by Ahriman.

¹² بد کردار for بد کردار

¹³ قفا ٲان فرمایم. Owing to dislocation of folios, there is some confusion here in the text. Cf. MU, p. 85 l. 15 with p. 76 l. 5. In fact, in nearly the same version repeated in many copies (MSS) of Darab's Rivayat, as taken from the Rivayat of Kama Bohra, the order as given here in the text is not observed. In that version, the order is found thus — p. 76 l. 6 (from the first word) upto p. 77 l. 4 (upto حواهند) and then from p. 74 l. 7 (beginning with در ٲانسان) [here in this text, some words before ٲانسان are omitted, but are essential—See note above] upto p. 76 l. 5 (upto قفا ٲان فرمایم) and this whole portion is again to be found after p. 85 l. 15 (after the word رسد بخند).

It is said in another religion that if a person dies and if he is sinful, he will draw upon himself the torture of the grave up to resurrection and when they raise men up at the resurrection, he who has committed sins is thrown into hell, and he who has practised good deeds is sent to heaven.

One sect says . ' We are fit for heaven '. Another sect says At every stated time, men are metamorphosed¹ or (they become) a different tribe (from that to which they once belonged). It is not (the case) that as you yourselves believe,² the soul goes out from one body and enters another and that disquietude and comfort are all (to be found) in this world, and that that world which (seems) far is nearer Of every (such) subject, the signification may be given.

We see that, in this world, many causes are brought to our vision On the surface of the earth, there are various kinds of animals provided with food, covering and work , we find them in water also Of the several kinds of animals, some can live in water but cannot live on earth, and there are animals who can live on earth but cannot live in water. Again, there are animals which can both live in water and on earth. We see, above us, the stars, the moon and the sun which all have a form. They are also of this world, but³ they are higher up That world is a great place one sect calls it transitory and another sect calls it eternal ⁴ One sect says : There ought to be a mediator who can say what is right and what is wrong. This saying is true in this way A person holds a book in his hand and⁵ (there are) the two eyes as on the face of men Now as long as there is no mediator between his eyes and the book, that book cannot be read That mediator is light, for this reason that the book cannot be read in dark Now if a mediator is necessary for reading a book, a mediator is also necessary for the religion and for the true path . Just as⁶ the Jews say " Our mediator is Ayūf." The Christians say " Our mediator is Gushā " ⁸ The Mahomedans say : "Our Mediator is the Imām," and the Rafizān⁹ say . ' Our Mediator is Sahaf¹⁰ of the time.' The followers of Zartosht say "That person should be our mediator who has great wisdom high magnanimity, and a bright soul and who is most powerful of all the people and the justest of all in administering justice " And at the time of mediation, he looks to the Creator (for guidance and proper mediation) Now with all this magnanimity, and greatness and glory, some follow him, whereas some do not, and when the (evil) times of Ahriman come, those also who have attached themselves to him withdraw themselves from obeying his commands He who wishes to lay (the foundations of)

1 دیگر باشند—metempsychosis is discussed here

2 lit, as you have laid down (the dogma of Metempsychosis) for yourselves.

3 MU و گروری باقی Bk دل better Bk

5 Bk om, در دست دارد و 6 MU چون Bk چونی نگری

7 so MU, Bk but some MSS ایوف or ایون ؟ Ayūf (=Job) is, perhaps, used for Yūsuf (=Joseph) who is also the Messiah according to the Jews.

8 کشا—lit, opener, one who reveals; the saviour

9 MU رفصان Bk رفصان—better رفصان a sect of the Shī'ahs.

10 صحف (the Books). Some MSS give حق for صحف (i.e., the Truth). At the battle of Siffin between Ah and Muāviya, hostilities were suspended for a time, for arbitrations by the Koran. It is said that the sacred scrolls were fixed on the points of the lances of the soldiers who cried out. "The law of the Lord ' Let it decide between us," (See Muir. *Annals of Early Caliphate* (1883), p. 384.)

justice knows that such is the case as we have described, and such will happen up to 57 years prior to the resurrection¹ i.e., 57 years before the raising up of the dead.²

During those 57 years, Ahriman is kept back from the work of destruction so that he does not make attempts at seducing men. Even his weapons for that work become worn out and all persons are relieved from his oppression. On this subject the similitude of the four seasons of the year has been given. The season of summer has been compared to³ this world, because if they wish to.....⁴

To-day,⁵ the revolution of *Zamānē* (i.e. Time) and its account have been stated in a different manner, and since a few of the Mobeds and the wise have been left, I saw it proper to make known the origin of Religion so that every one of the congregation who is not (steadfast) on the religion may hear a word thereon and the friendship of his heart for the religion⁶ may not come to nothing, and he may not leave the path of righteousness for that of wickedness, but pray to God for salvation that this world full of antagonism may suddenly disappear.

The Mobed of Mobeds said: The Yazads and the Amshaspands who are mentioned are the names of Hamkārs (i.e. co-operators), the name of God, the Most High, is Izad, and no one can alter the nature of Ormazd or of Ormazd Izad. Ormazd cannot be described. He is purity, goodness and light so that no evil or darkness can mix with him.⁷ The sect which opposes our good religion contradicts our propositions and says that good and evil are from God, but Zartosht Asfantaman has not ascribed falsehood, perfidy, ignorance, oppression and deceit to the nature of God.

Now we must answer the opponents of our religion. We say: when we have no faith in your books and when you have no faith in our books, then to clear up the origin of the good religion cannot come to pass without pertinent proofs and demonstrations. You cannot take exception to the fundamental tenets of our religion that the knowledge of God should be acquired by wisdom. (Now for) the answer: When the world and whatever is in the world are subject to development and decay⁸ that must at any rate be endowed with a cause⁹ and being endowed with a cause cannot be ascribed to God,¹⁰ and when it is established that the creatures look up to God, the Most High and to the Creator (for support and protection), then they must have been created, and that which is created cannot do without the Creator.

1 کم دامن قدامت است *It*, which is on the border of the resurrection

2 Bk om. یعنی پنداره و بهت سال درمستحضر

3 فصل قابستان مانند کرده اند So Bk—MU. om (See note 13 on p. 443 about the dislocation of the text)

4 Between اگر خواهد and نتواند کرد there is some text missing, although there is no blank between them. The sense is incomplete and for the dislocation of text, see note above.

5 i.e., in our times

6 Both Bk, MU دین دوستی در دل این دوستی در دل

7 Bk. او را for او

8 کون و فساد

9 معلوم—Bk. معلول MU
creature but the Creator.

10 Bk. معلول—MU. معلوم: i.e., God is not a

Hence it is proper for (our) opponent to say that there must be a Creator, and he must consent to this that there is a Creator and that Creator is Yazad (i.e., God). Now we argue thus Is the Creator of the world whom you call *Sāna'-i 'Ālīm* (i.e., the Creator of the world), anything, to which can apply the name of something¹ If you say no, then you disprove (your own previous statement about the Creator) We have ere long proved that the world has a Creator, hence it is necessary that they should say (so) When *shava* (i.e. something) is mentioned, then we ask what is that thing called *shava* We call it *lā-kul-ashyā*² All things are such, e.g., animals are like vegetation and vegetation is some matter³ Fire is unlike vegetation, wind is unlike the earth, but every one of these is a thing of its own material If they say that such things have no attribute or nature, no form or constitution, then this argument is inconsistent with wisdom. The wise approve of the saying that the knowledge about God can be got through wisdom and they approve of it When we have demonstrated that the Creator of the world is a *shai* (i.e., a thing or purely an element), then that element must, at any rate, have an attribute, but it is established before the learned of the world that the Creator cannot be a corporeal body, i.e., endowed with a body Then it is clear that this thing (*shai*)⁴ which we have affirmed with a demonstrable proof is not a corporeal body, and if the (final) divisions of such corporeal substances are brought about, it must be an elementary body, such as is the soul or wisdom or light and hence the substance (SHAI) (of God) is proved to be non-corporeal. (*lā-kul-ashyā*) And it is for the reason that light is not like reason and reason is not like the soul and the soul is not like God, the Most High. Now if the nature of God, the Exalted and the Most High is not described, then it is the negation of a quality This requires⁵ proof and (it is proved that) He is endowed with a nature or quality And if He is qualified (i.e. has the same nature), He is not a corporate body. at any rate He can be elementary, and it is established by a demonstrable proof that from one simple nature,⁶ two actions cannot be inferred and a combination of two opposites in any elementary substance is absurd, just as light and darkness from the sun,⁷ or heat and cold from fire, or humidity and dryness from water Hence it is that Zartosht has declared and proved the attribute (or nature) of Ormazd and there remains no doubt about it as to what it is.

At the commencement, these propositions were not supported by more rational proofs, but now we have proved that the Creator of the world must have one simple nature The matter relating to the different bodies may be thus considered, and the reasonable law thereanent is this that (all bodies) are constrained by a (certain) law and one cannot wonder at it⁸. This appears to be quite conformable to the principles of reason.

¹ Both MU, Bk. شیء for شیء ² لا الاشياء for لا الاشياء *lā-kul-ashyā*, lit, not of anything, not a thing, i.e., not material, spiritual. ³ چور

⁴ Cf *Lā shava illu-l-lāh*—"There is naught except God," which proves God's absoluteness and His independence of all things.

⁵ MU. آمد—Bk. آید

⁶ بساط—better بساط the state of a simple, uncompounded substance.

⁷ MU از آفتاب—better Bk. از آفتاب

⁸ i.e., it is natural that a body is regulated by a fixed law.

For example, it will be certainly absurd to say for a wall made of mud and brick that that wall is made of wood and quicksilver, or, it will be absurd to say, when they see a thing made of gold or of silver¹ that it is made of silk. We see with a clear vision that there are both light and darkness in the world, and virtue and vice, falsehood and truth, the shattered and the sound, and life and death, and of all these, one is in opposition to the other². If we have proved that from one simple essence, two actions cannot come into being and that no one has attributed to God all the blameworthy qualities and actions of unheard-of³ bad morals, then we ought to know whence comes that which He does⁴. Now if the opponent says that every one (action) comes into being out of its own nature, then it is not dependent on a Creator.

This can be argued in two ways⁵: Either⁶ that every one of these things comes into being from a God who makes it manifest by His own will and is concealed (out of view) by His own wish, or that the kingdom of God is such that without His will or wish, words and deeds and things come into being and are reduced to nothingness. Both these kinds (of argument) are absurd, for the reason that any strange chance cannot be attributed to the Creator. This is a curious argument.

Zartosht Asfantaman says that there is Ahriman to whose care⁷, God the most High, has left every vice, non-existence and wickedness upto the resurrection, and until the world and the people of the world exist, he (Ahriman) will be the butt of anathema, and when the resurrection happens, Ahriman will be annihilated, and will be reduced to nothingness with his vices, and the day of judgment will be manifest and there will be no death, old age, want, disease, perfidy and falsehood⁸ in the world.

Now the Musalman doctors contradict our propositions and say that when such is the case, we⁹ approve of two Creators. We say that the Creator is Yazad (God) and He will annihilate Ahriman who will come to nothing. The creation is from Yazad and Ahriman cannot be called the Creator and we do not regard him as Creator, and we have proved with rational demonstration that God the Exalted and the Most High is simple in essence and two actions are¹⁰ not inherent in Him, viz, existence and non-existence.

About the fourth proposition. In this way the dialogue is carried on until everything is cleared up. It is asked: "If there is one maker for the good actions, and one for the evil deeds, then two makers are contrary to reason." As for the answer: We ought to know what reason is: whether it is a substance or an accident¹¹, whether it has any dimensions, and whether all men are endowed with reason. If it is said that it is a substance, then a substance cannot be without an accidental quality; if not, it cannot be inferred that it has an accidental quality,

¹ MU. سیمین Bk. اینین

² MU. مخالفت این دیگر Bk. مخالف یک دیگر

³ MU. دشتورده Bk. دشتورده

⁴ i.e., whence proceed these contrarieties, as seen

in the world.

⁵ i.e., is not free from two kinds (of argument)

⁶ یا for ل

⁷ MU. داینام Bk. داینام

⁸ Bk. adds و هیچ ندی ⁹ Bk. شما for MU. شما

¹⁰ MU. نیامد Bk. نیامد

¹¹ جوهریست: عرض

and the personality of all the accidents¹ (of material bodies) cannot be comprehended² and (therefore) in such subjects the sum-total of the reasoning faculty is required by us.

If they say that He (God) is an accident³, then the essence of an accident⁴ is capable of being influenced by times.⁵ An accidental quality is not an eternal thing⁶ and is not proper (to be attributed) to God⁷.

It is said in the History of Persia that Noshervan the Just asked of Buzergmeher what limit was there to the reasoning faculty Buzergmeher said "It is a thing which is not found with every one in its entirety⁸ and its extent is not known to me." Then it is clear that the wisdom of a wise man can be more advanced⁹ than that of any other wise man, and every sect has collected sayings in proportion to its power of discrimination and the strength of its judgment and named it *burhān-i ma'qūl* (i.e., reasonable demonstration) which should not be (considered to be) a (final) order (on the subject)¹⁰ It should be considered that the great and wise ones have laid down rules and have made them manifest in this world, and great kings and wise philosophers have acted up to them. Know that (such rules) cannot be absurd or impossible, just as Plato has said of them in his time, while discoursing in his Academy,¹¹ that there are four natures (or temperaments) (*toba'*) and Jesus has spoken of three climes (*iqhm*), and all Christians believe in his religion, and Zartosht has spoken of Yazdān and Ahriman, and these great ones have laid down the laws for the religion of the world, and they have been¹² wise with the ornament of wisdom and their words cannot be void of *burhān-i ma'qūl*, i.e. demonstrable proof.

Now we will return to our story. You have asked the question Can the Creator of good destroy the Creator of evil, or can the Creator of evil destroy the Creator of good? If we say no, then it is a curious argument, and if we say yes, then it will be said why this is not done. They have themselves laid down some propositions (as regards this), but have not thought of the answer thereof. Now we give this answer. If the Creator of evil does good and (also the work of) non-existence,¹³ then he must (be said to) have done two deeds, and it has been already said that from one single essence, two actions cannot proceed. If the Creator is good, then evil, annihilation, wickedness or death cannot come (from Him). If the Creator of good practises evil, then He practises animosity and wickedness.

1 MU تمام عرض—better تمام عمر

2 i.e., no one can say definitely what are the accidents of a thing.

3 و ما را تمام عمر یاندم بشود is omitted in Bk and other copies

4 عرض دل عرض

5 MU زمانین and F S M, زمانین—better Bk زمانین (lit, the two times, i.e., Zravāna akarana and Zravāna daregho khadhāta).

6 عرض چدری Lord حاکم

7 MU, تمام دیاندم—better Bk تمام دیاندم

8 MU عاقلتر—Bk حکم را نشاید

9 MU عاقلتر—Bk حکم را نشاید 10 MU عاقلتر—Bk حکم را نشاید 11 MU عاقلتر—Bk حکم را نشاید 12 MU عاقلتر—Bk حکم را نشاید 13 MU عاقلتر—Bk حکم را نشاید

13 MU, Bk. نبود for نبود

13 Bk نبود—better MU نبود

Hence it is that He has permitted the Creator of evil to be enslaved by his own evil. Evil reaches unto him and his evil works are to the detriment of man. And when it will be resurrection, his evil will not remain. The reason is that men have undergone the punishment of hell, and (hence), sorrow, trouble, punishment and pain proceeding from the Creator of evil will disappear, and the weapons and instruments of his evil will not endure and he will be destroyed. Hence it is clear that Ahriman is a non-entity. When, at the resurrection, he will be destroyed, his power and weapons will also disappear and it will be proper that the evil will be changed to good and all will be good. At the resurrection Ahriman will be destroyed¹ and thereafter all will be good, and it will proceed through the will of God. Again, any one who argues about this must be wise², for this reason that the wise³ have two reasoning powers and the ignorant have only one, and two will be more powerful than one, and wise men are endowed with bright (i.e., innate) intellect and understanding and (also endowed with) the intellect acquired through the ears⁴. And in the Mahomedan religion, even the same signification is attributed to the innate wisdom ('*aql-i gharizi*) and the acquired wisdom ('*aql-i kstasābi*)'. Hence it is established that a wise man has two reasoning faculties and an ignorant man has only one, and, at any rate, two forms (or qualities)⁵ are more powerful than one. Finally, then, it is to be said that one cannot go on with an ignorant man for the reason that he is fundamentally defective in his ignorance and reason. He cannot acquit himself well in the matter. His words will not have any power. He will prefer enmity. For this reason, this much has been said for the ignorant.

May the magnificence⁶ of God, the Exalted and most High, increase whatever promotes the well-being and guidance for all and save us from all (calamities) and convince⁷ us of these questions out of His generosity and mercy.

MU II, pp 80-86—H F ff. 178-185.

ULAMĀ-I ISLAM (another version).

Kama Bohra.—About the mandate of the Religion,⁸ after 600 (years) after Yazdagard some Musalman Doctors proposed several questions⁹ to one versed in the religion¹⁰ and answers have been given with regard to their elucidation. In this connection, they have prepared a book. This book is called '*Ulamā-i Islām*' i.e., (herein will be found) an exposition¹¹ of the constitution of the world and of the soul of man¹² from the beginning up to eternity. It was asked: "What do you say about the resurrection? Do you believe in it or not?" The Mobed of Mobeds

¹ Bk. نیست شود for MU. نیست. ² MU. عاقل—better Bk. عاقل.

³ MU. عاقل for Bk. om.

⁴ i.e., by knowledge and experience. Asna-khratu and gaosho-sruta-khratu are referred to here.

⁵ Bk. ریخت—MU. ریخت. ⁶ MU. شکوه. better Bk. شکوه.

⁷ MU. استوار and Bk. استوار.

⁸ عهدالدين—عهد=mandate, injunction: Bk. om. the heading.

⁹ مسائل—better Bk. مسائل: or مسائل as in T₃₀.

¹⁰ از دین آگاهی (or), about the knowledge of the religion.

¹¹ پیدا کننده lit, declaring; making public.

¹² MU. روح و مردم—Bk. روح و مردم.

replied: "We believe in the resurrection there shall be the day of judgment" Then the Musalman Doctors inquired "How¹ has the world been created? What benevolence is there in God's creation of man, his non-existence and death² and his restoration to life again"? The High-priests of Religion of that age replied: About what you inquire relative to the resurrection, you must first know what creation is and what causing one to die means and what is the restoration of life³ for It must be discussed whether the world has existed⁴ or has been created First I will speak about the world and will discuss⁵ whether the world was or has been created. If they say that it was, this answer is impossible, for the reason that many new things develop in the world (from time to time), and they as well decay in the world, and since they decay and develop and decrease and again increase, then whatever is subject to development and decay⁶ must be endowed with a cause⁷ and being endowed with a cause⁸ cannot be ascribed to God⁹ Then it is established that the world has not existed but has been created Now what is created cannot but be without a Creator. It should be known that in the Pahlavi religion which the Zoroastrians profess, it is said that the world is created. Then, since we say that the world is created, it must be discussed who created it, when it was created, how it was created, and why it was created It is thus manifest in the religion of Zartosht except Time¹⁰ all other things have been created and Time is the Creator. Time is without bounds, its top is undiscoverable, its bottom is undiscoverable; it has always existed and it shall ever be He who is endowed with wisdom will not say whence came Time and on account of all its greatness, there was no one who could call it the Creator Why² because, it had not (yet) made the creation. Then it (i.e. Time) produced fire and water and when these intermingled, Ormazd came into existence. Time is as well the Creator as the Master¹¹ in relation to the creation produced by him¹² Now Ormazd was bright, pure, of a fragrant smell, beneficent and powerful in connection with all goodness And when he looked into the lowest abyss, he saw Ahriman at (the distance of) 96,000 *farsangs*, black, filthy, stinking and maleficent It appeared very strange to Ormazd that this was a terrible enemy When Ormazd saw that enemy, He thought that He must re-

¹ Bk, T₃₀ چون — MU om ² MU بدارمردن — Bk مردن.

³ MU, Bk بار زنده کردن and T₃₀ بار امید رنده کردن.

⁴ i.e., from eternity; i.e., whether the world has been created *ex nihilo*.

⁵ Bk om. وگویم.

⁶ کون وفساد.

⁷ و معلول caused, produced, created, i.e., endowed with a cause; effect

⁸ Add و معلول after بود as in Bk, MU om.

⁹ For God is the cause of causes, i.e., this imperfect state of the world's existence cannot be attributed to God

¹⁰ MU. حد از زمان; Bk حد از زمان better جز از زمان (See MU. II, p. 63 1 2) Recall the controversy about the phrase "*dathat Zrune akarane*" of Vd 19, in modern times (See S B E, Vol 5 Introd, p 70) Mohl and Blochet (R H R 37 p. 41) accept the reading خدا for جز and translate accordingly, but it should be remembered that the controversialist here is a Zervanite. (See Bartholomae. "Catalogus" Munich (p 153).

¹¹ MU افریدگار; better Bk, خداوند

¹² The arguments advanced by the learned Doctor in favour of his proposition are full of logical subtleties, and no amount of such quibbling will make one help arrive at a rational interpretation of the subject

move this enemy from the midst and thought of the various means¹ (to remove him) He thought out all this and began (to put His scheme into execution). What Ormazd does, He does with the assistance of time. All good indispensable in Ormazd was established in Him Ormazd created the Time of Long Endurance², which is reckoned to be of 12,000 years He connected therewith the celestial sphere, its chart and the heavens As to the twelve constellations which are fixed in the sphere, every one of them has its duration³ for 1000 years The spiritual work was accomplished in the period of 3000 years Aries, Taurus and Gemini completed this work—each in one constellation of 1000 years Then Ahriman lifted up his head so that he might fight with Ormazd He saw an army⁴ formed in battle array and rushed to hell Thereafter he formed an army of the filth, darkness and stench which were in him How was this possible⁵? There is much to be said about its import The drift of it is that he had not the power to do anything and even rushed forth to hell. On account of the truthfulness he saw in Ormazd, he could not move about for 3000 years, so that during these 3000 years, the work of this world was accomplished The promotion⁶ of the world devolved on Cancer, Leo and Virgo and there is much to be said on this subject However, we shall say a few words about its import As regards the creation of the world, He first created the heavens which reached, to the extent of 576,000,000⁷ fairsangs, upwards to Garothman which was over the heavens After 45 days, the sky⁸ was created. After 60 days, water, after 75 days, the earth, and after 30 days, large and small vegetation was produced; and after 80 days, cattle and Gayomars were created and after 75 days, Adam and Eve were created, in one year of 365 days, the aggregate of all these was made and when the arrangement (of the world) had devolved on Cancer, Adam and Eve had been created⁹ When these 3000 years which have been mentioned elapsed,¹⁰ men, the earth and the other creatures which have been mentioned had (already) come into existence Again the wicked Ahriman began to stir and perforated the sky, the mountain and the earth, and rushed forth into

¹ Both MU, Bk *چند و چه اقرار*—better *چند و چه اقرار* lit, how many and what means (cf Bd, ch I § 8)

² Zravāna dareghō khadhāta.

³ MU *تزیب*—Bk *توزیب* lit, arrangement, i.e., every one of them has been put in order or fixed in its place

⁴ MU. *از دیو*—better Bk, T30 = *دید* for *دیو*

⁵ Thus Antia's copy=*بوده کی ممکن*. Bk has *بوده کمی* (for *بوده*) i.e., it was deficient.

⁶ So MU *تزیب*—Bk *توزیب* (= arrangement)

⁷ MU, Bk *بیست و چهار هزار در بیست و چهار هزار* i.e. *بیست و چهار هزار در بیست و چهار هزار* T30 = *بیست و چهار هزار در بیست و چهار هزار*

⁸ All *آب* except Bk which has *آسمان*

⁹ This whole sentence as given in MU. and other copies is faulty It should be corrected thus according to Bk. (See, also, Afrin-i Gahambar) —

بعد از شصت روز آب و بعد از هفتاد و پنج روز زمین و بعد از سی روز نباتات
بزرگ و خرد پیدا کرد و بعد از هشتاد و دو روز گاو و گوسفند پیدا آمد بعد از هفتاد و پنج
روز آدم و هو پدید آمد تا سال دسیصد و شصت و پنج روز اینها تمام جمله شد چون
توفیق بسوطان رسیده بود آدم و هو پدید آمده بود

¹⁰ Bk *پهلوشت*—MU. om.

the world, and whatever there was in the world, he polluted with his own wickedness and filth, and as he had no control over the spiritual substances, he made warfare in the world for 90 days and nights. The heavens rent asunder¹ and the spirits came to the assistance of the world. They seized seven worst demons, carried them to the celestial sphere and bound them there with a spiritual chain. Ahri-man inflicted a thousand diseases on Gayomars so that he died and several things came into existence from him.² There is much to be said as to the import of this.

From the Bull also, several³ things and the animals came into existence. There is much to be said as regards this also. Then they caught hold of Ahriman and carried him to hell from the very hole through which he had penetrated the world and they bound him (there) with a spiritual chain. Two angels, viz, the Ameshaspand Ardibehesht and the Yazad Behram, have stood over him as guardians. If any one says that as all this trouble issues from him, why was he not killed when he was seized, then let it be known that if a person kills an animal, he says he has killed a certain animal, but when he has killed the animal, the fire in it mingles with the fire, its water, with water, and its earth, with the earth and its wind, with the wind, and at the time of resurrection, it will be raised up, but it is only the means⁴ (of existence) which have been scattered up (for the time being). It is known that all these (elements) which have been spoken of have not become non-existent,⁵ since every one⁶ (who dies) becomes separated (for the time being) from these four elements. Now how can Ahriman with such grossness be killed except,⁷ in this way that he be killed quietly⁸ and slowly whereby evil may be transmuted into good, darkness into light and impurity into purity, so that there may be skill (or excellence),⁹ and no (display of) revenge or enmity in the world.

If some one says that when all this skill (or excellence)⁹ is to be observed,¹⁰ then why was Ahriman himself created? Now we have said at the very beginning that both Ormazd and Ahriman have been produced from Time and every sect speaks of this in a different manner. One sect says that Ahriman was created (by Time) for this reason that Ormazd may know that Time is all-powerful over all¹¹ things. Another sect says that it was not necessary to create him (i.e. Ahriman). He (i.e. Ahriman) said to Ormazd I can do such (evil) things¹² and therefore it is not necessary to attribute evil¹³ unto Ormazd or unto me. Another says,¹⁴ What

1 MU. شکست — Bk شکست

2 See Selections of Zādsparam (S B E., Vol 5, p 183)

3 MU. چند — Bk چند گونم

4 میالنجی lit, mediator.

5 For نیست نشده — better Bk نیست نشده

6 MU. هر یک — better Bk هر یک 7 MU. چون — Bk جز

8 MU. بساکنی — Bk بساکنی 9 MU Bk ایستادی — T 30 ایستادی

of., with this the statement about Fredun who wished to kill Zohak in Sls. XIX. § 18.

ایستادی = skill, workmanship, excellence, or the word may stand for ایستادگی = stability.

10 MU. داشت — Bk راست (lit, is for)

11 MU. om. هر

12 i.e., it is in my very nature that evil should come out of me.

13 رنج (lit, affliction, pain)

14 MU. گوید — Bk گوید

pain or pleasure has Time from the evil of Ahriman or the good of Ormazd? One sect says that Ormazd and Ahriman were created (by Time) so that it (i.e. Time) may mix up good and evil and various things may be produced thereby. One sect says that Ahriman was an esteemed angel¹ but on account of his disobedience he was made a butt of imprecations. There is much to be said as regards its import.

Now we will return to our story: Again, when the spiritual beings had bound up Ahriman in hell, seven demons were also bound up in the celestial sphere. The names of the demons fixed therein are these (1) Zirach,² (2) Tarich,³ (3) Nāangish,⁴ (4) Tarmad,⁵ (5) Hesham,⁶ (6) Siy,⁷ (7) Niz.⁸ Ormazd surrounded every one of these seven (planets) with lights, and they were given Ormazdian names and were made to revolve, e.g., (1) Kivān, (2) Ormazd, (3) Behram, (4) Shēd, (5) Nāhid, (6) Tir and (7) Māh.⁹ When these works were perfected, it became the sphere and the sun, the moon¹⁰ and the stars began to rise and set and hours, days and nights, years and months have come into existence and they (i.e., the planets) have been made manifest as the formers¹¹ of one's destiny. There is much to be said on this subject. For three thousand years, the demons lived also manifestly with the men who lived (on the earth)¹² and men fought with the demons. In men there are several things pertaining to Ormazd and several things belonging to Ahriman. In his body is fire, water, earth and wind and again there are the soul, intellect, conscience, and *frōhar*. Again there are five senses¹³ in him, such as the sense of seeing, hearing, taste, smell and of touch. If any one says that all these arise from (i.e. are a part of) the soul, it is not so. The reason is that there are many men who are dumb and lame. If any one says: "If the soul is not provided with all these resources, what can be done by it?"—then, again, this is not the case, because we see that although fire has no mouth, it consumes food, and although it has no legs, it will pervade¹⁴ through the smell of the fuel which is laid on it, and although it has no eyes, it gives clear vision to the eyes. These reasons are given so that we may know that we are nothing without its (soul's) guidance¹⁵ notwithstanding all these resources which are bestowed on us, notwithstanding the pride and presumption we show towards one another. When we have mentioned things pertaining to Ormazd, we will also mention the things pertaining to Ahriman so that they may be known. (They are): Avarice, want, jealousy, revenge, lust, falsehood and wrath.

1 مقرر ب — Mohl has منضرب (beaten, fallen).

2 Av. *zairicha*.

3 Av. *tauru* All نيرج or نيرج

4 Av. *nāonghaithya*.

5 Av. *taromanti*

6 Av. *aeshma*.

7 Av. *ithyejah*.

8 MU. نيز and Bk. نيشر perhaps for نيز i.e. the demon Niyāz who is mentioned just after Sēj in Bd 28 § 26. (See S B E, V p. 110 and p. 10 for the names of these demons.)

9 meaning, respectively, Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon.

10 Bk. م — MU. om.

11 داندگان — داند = giver. cf. داند, chance or destiny. Cf. Mino-Kherad where it is said that men are under the influence of these 7 planets.

12 Cf. Ys 9: *Tum.zemar-gūzō akerenavō. vaspē daeva*, &c.

13 MU. خواص — better Bk. حواس

14 *lit.*, walks.

15 نظر = look, sight, observation.

Had the demons been incarnate. their natures would have been of these four kinds.¹

For the reason that the power of Ahriman reaches those demons (fixed) in the sky, they transmit this evil afresh into the world until the power of Ahriman will decrease and the wickedness of Ahriman will thereby become less and at the time of resurrection all his wickedness will decrease and perish

During those times, men followed the path of truthfulness and killed the demons until the time when Jamshed attained to sovereignty. He ruled for 616 years, and 6 months. The demon Kesham (i.e. Wrath) overpowered him and he laid claims to the creatorship. The Arab Dahāk seized and killed him and sat on the throne of sovereignty. He ruled for 1000 years and demons and men became intermingled and he practised much witchcraft in the world until Faridun Atfyān came and bound him up (on Mount Demavand). Dahāk means ten defects.² Now he is called Zohāk. Thereafter warfare became manifest amidst men because a part (of the men) was mixed up with demons and some had been depraved. Then Faridun exerted himself so that he might call men to the true path. When Afrāsiab descended from his (i.e. Faridun's) lineage, the tumult was on the increase. When Kaikhusro appeared, he purified the world of the wicked. Thereafter Zartosht Astantaman attained to prophetship and brought Avesta, Zand and Pazand. King Gushtasp accepted them and propagated them in this world³ and one-fourth of the world accepted the religion of Zartosht who propagated it in the world. For 300 years the work of the faithful prospered every day until Sikandar Rumi came and tumult was again on the increase. Thereafter Ardeshir Babegān quelled that tumult and thus 500 years passed by. Then the Arab army put itself in motion and subjugated Iran and every day it becomes enfeebled until Behram Hamavand comes⁴ and captures the throne or the kingdom of the Sasanians. Then comes Oshedar Bami and brings the Nasks of Avesta and Zand more than those brought by Zartosht Astantaman and Behram Hamavand will make them current in the world. Out of those three parts (of men) who had not accepted the religion in the time of Zartosht, one-third of it more accepts it⁵ and it is propagated for 400 years more. Again there arises a tumult. There is much to be said on this subject. Then Oshedar Mah comes and removes the tumult from amongst the men and makes the Nasks of Avesta current, in the world, more than those brought by Oshedar Bami, and one-half of the men who are without religion⁶ accept that good religion. Once more the time of happiness passes by and the period of

¹ i.e., their bodies would have been made up of the four elements, fire, water, earth and wind. Both Blochet (*op cit*, p. 45) and Vullers (*op cit* p. 55) translate this sentence differently, whereon Casartelli remarks that it is 'contrary to the Mazdayasnian philosophy of both the Avesta and the Sassanide times' (See Philosophy of the Mazdayasnian Religion under the Sasanids: Tr. Firoz Jamaspji, p. 93)

² Bk here enumerates the 10 defects.

³ For قبول در جهان read قبول در جهان روان

⁴ For آمد read آید

⁵ T30, Bk. —سده یکی زیادت قبول کند—MU. has سده باره او شیدر ساه یکی زیادت کند

⁶ MU. بی دین —better Bk بی دین

wickedness sets in, but that also passes away. Thereafter *Šāvashani*¹ introduces the Nasks of Avesta more than those of *Oshedar Mah* and all the people of the world accept the religion, and altercation goes out of the world. Then after the expiry of 57 years, there will be the resurrection of the world. On this subject also much is to be said. I cut it short so that the reader may not be tired.² We shall return to our story.

It is said that if a person dies or is killed, then the wind in him mixes with the wind, his earth with the earth, the water with the water and his fire with the fire; and his soul, intellect and conscience—all the three—become one and are mixed up with the *frohar* and all unite in one. If the sin is on the increase, they punish him, but if his good deeds are on the increase, they send him to heaven. Now the demons who had been with this person have all become worn out³ on account of the punishment he had undergone. *Ardibehesht Amshaspand* mediates as regards his punishment. He does not allow them to inflict on him more punishment than (the extent of) his crimes. If he is fit for heaven, he is carried to heaven, if he is fit for *Garothman*, to *Garothman*, and if he is fit for *Hamistagan*,⁴ to *Hamistagan*⁵ (where he remains) up to the resurrection. The force of the demons is worn out and wickedness is dissipated for the reason that (the souls of the wicked) have undergone punishment, and the demons which are in men become worn out. Afterwards those fit for heaven and for hell have their bodies raised up from those first elements (or, essences) (which had been scattered up at their death). From the spirit of fire,⁶ they collect fire, and water from (the spirit of) water, earth from the earth and wind from wind. The soul again enters the body and the evil which was in the body of man—that evil will cease at the time of resurrection. Men will be without death, old age⁷ and want⁸ and will thus live for ever and there will be no wickedness.⁹ The quadrupeds, birds and fish have no soul but the spirits of the four kinds (of elements) unite with them. That no account or reckoning is taken of them is for the reason that they have neither soul nor *frōhar*.¹⁰ The proof of it is that men possess reason, understanding, truth, excellence and the speech of the tongue and the action (done) with the hand—all this proceeds from the medium of the soul.¹¹ Although all animals have a share of the four elements, yet men possess them in excess on account of the soul, for which reason an account or reckoning is taken of men (after death), which the animals do not share otherwise. In connection with what has been said as to what creation is and what causing one to die is, and wherefore there is hope of bringing one again to life, it is to be understood that creation is on account of the mercy and favour of Him (*i.e.* God) and causing one to die is for this reason that if we had been like the *Amshaspands*, who do not die, then

¹ *i.e.*, *Sashyōs*.

² MU and other MSS ملائت — better Bk ملالت

³ Bk om هم فرسوده گشته باشند ⁴ T30, Bk همیستانانی — MU. همیستانانی

⁵ Bk همیستان — MU همیستان

⁶ MU. — ار میدوان از آتش — better Bk. ار میدوان آتش

⁷ MU بی پیری — Bk. بی پیری ⁸ MU نیاز — Bk. نیاز

⁹ So Bk = نهاده بی — MU om this T30 has نهاده written after a blank.

¹⁰ According to the Avesta, they have their *frōhars* even manimate beings have theirs.

¹¹ MU. کار کردن بدست روانست — better Bk. کار کردن بدست روانست

Ahriman would not have mixed himself in us, but his wickedness, filth and stench would have ever remained. He stirs up the blood¹ of our mixed nature and perverts² it and he thinks that he can make us non-existent. He does not know that it is his own evil that will recoil on him. This is the cause of death. Now to bring one back to life is ordained (by God)³ for this reason that we have undergone much trouble whether in this world or in the next; hence it is necessary for him that through His mercy and generosity, He may make us alive again. Although, in the interval, there is nothing like death,⁴ yet He reunites (the elements) dispersed (by death), and He raises up man and bestows on him rewards of his good action. And of the 21 Nasks of the Avesta which have been mentioned, (know that) Avesta is the language of Ormazd and Zand is *our* language, and the Pazand is this that every one may understand what is said (in Avesta and Zand). The Avesta, Zand and Pazand of these 21 Nasks are thus made public. The Zand and Pazand of 7 Nasks are what we have mentioned, the Zand and Pazand of 7 other Nasks are about the proper and the improper, about what to do and what not to do, about what to say and what not to say, about what to take and what not to take, about what to eat and what not to eat, about what is pure and what is impure, about what to wear and what not to wear, and the like. If we are to mention all these, there will be no end to the book, so we make it short.

The Zand and Pazand of the seven (remaining) Nasks are about medicine and astrology. There is much to be said on this subject.

It is said that the sun revolves round the earth, and wherever the sun goes just as in the place where we are, there are with him, the sky and the stars, whether below the earth and on the side of the earth. It is just possible that we also may go down the earth and may say that we are above the earth.⁵ It is so said in the Avesta and Zand that all men who were, are and will be, all will be fit for heaven, and the punishment is for the soul only before the resurrection.⁶ More admirable will be this that we may send our children to school, teach them virtue and keep them away from evil. Now if you mark well, they still learn evil more than virtue, but virtue is best in the presence of God, as well as in the presence of men, and vice is worst in the presence of the Creator as well as in the presence of men. In men, there are virtue and vice, and in the world there are virtue and vice; there are virtue and vice in the celestial sphere, and in the spiritual existence there are heaven and hell, and we are the creatures of the Creator and we are to return to Him. Had there been no need, the Creator would not have produced the creation, and as regards this evil⁷ which we do not want, but (still) exists, there is a veil⁸ which our wisdom cannot penetrate.⁹ Now, if this is the case, the work of God may be left

¹ MU. خون — Bk خود. ² گشود — cf Pah ۱۱۴۳۱ = to malfarm

³ Cf Bd Ch. II §§ 10-11 where God tells the *frōhars* to come down to this world and fight with evil

⁴ i.e., nothing is indestructible.

⁵ Here the revolution of the earth and the movement of the sun are confounded. What the writer says about the antipodes is correct

⁶ Some copies have a blank at this point

⁷ MU. بدی کم — better Bk بدی کم. ⁸ ستري = a veil

⁹ Cf. Firdousi: — درین پرده اندر نور راه نیست. After all the metaphysical and casuistical subtleties expended by the author on the elucidation of his subject, he at last draws a veil over it as being beyond human comprehension.

to God ; and about what has been said about doing a thing, we must do it, and what has been said about not doing a thing, it should not be done ; and what has been said about taking something into consideration, we must consider over it ; and what has been said about not taking a thing into consideration, it should not be taken into consideration , what has been said about speaking, we must speak out ; what has been said about not speaking, we should be silent over it , what has been ordered to eat, we must eat ; what has been not ordered to eat, we should not eat ; what has been said about wearing garments, we must put on , what has been said about not putting them on, we must not put on, and so on The condition is this, that we must engage ourselves in His service. May there be greetings for, and blessings on, the pure and the good, and those who show the (true) way May there be virtue. May it be so.

MU II pp 86-101=H F ff 407-421

Bahman Yasht.

This book is called Zand-i Vahman Yasht I have brought it out in Avesta characters¹ from Pahlavi writings so that all persons can more easily read it, and all persons will vouchsafe their blessings and greetings unto me and thereafter (may be vouchsafed unto me) the forgiveness of God

Zarathushtra conversed with Ormazd, the good and propitious and asked for immortality. Ormazd showed the omniscient wisdom to the person of Zaratusht. Then Zaratusht saw that there was a tree which had four branches, one of gold, the second of silver, the third of steel and the fourth of iron Zaratusht felt as if he saw this in a dream and when this omniscient wisdom was removed² from Zaratusht, he perceived as if he had seen this in a dream and awoke from sleep Ormazd asked : "What didst thou see ?" Zaratusht said . "O Lord of the earthly and spiritual existences, the Best and the Greatest,³ I saw that a tree had four branches" Ormazd said . "Those four branches which I showed unto you are the four periods (the golden branch is the time when I and thou will converse about the religion)⁴, and king Gushtasp will accept the religion from you and the bodies of the demons will be completely shattered and concealed (underground)⁵ The branch of silver is the reign of Ardcshir, the Kayan king.⁶ The branch of steel is the sovereignty of the immortal-souled (*Anushirvân*) Khusro, son of Qobad The branch of iron will be the period of the demons with dishevelled hair⁷, for the reason that thy millennium will be at an end, O Zaratusht "

¹ i.e., in the Pazand language written in Avesta characters From this Pazand, this Persian version is made (See the end of this Yasht)

² All دور for رور ³ H F and MU —ورست مهست Bk. و و و

⁴ The words in brackets are omitted in all MSS They should be supplied from the Pahlavi Version thus — شاخ زرین آنکه من و نو دیں رهپر سیم

⁵ For گشتن —better Bk گردد Cf Yas 9 § 15 —"Thou didst cause all demons to conceal underneath the ground, who, heretofore, walked on this earth in human shape"

⁶ Bahman Asfandiyar of the Shah-Namâh, Artaxerxes Longimanus

⁷ گشاده می —Pah گشاده و می hence می = می or, taking گشاده as the antonym of نهان (=concealed) above, گشاده می باشد may be translated : "will become manifest (again, in a bodily form on this earth)"—See note above.

It is again manifest in the commentary of Bahman Yasht and Khordad Yasht¹ that in the time of the immortal-souled Khusro Qobad, the accursed Mazdak² of low origin will come into notice and will establish many evil customs, and Khusro Anosherwan will summon his priests, viz., Māvindād³, son of Shapur and Adar Ormazd, the High-priest of the religion in Adarbadgan and him who was Adar-Fazâyindār⁴ and Azar-Meher⁵ and Bakht-Afrin⁶ and will send word to the accursed Mazdak that if he (Mazdak) gives (satisfactory) answers, it will be all right, if not he will be worthy⁷ of death

When this stipulation is made, ten religious questions will be asked of the accursed Mazdak, and if he is unable to answer any of them, he will be at once put to death by Khosro Noshervan and the world will be rid of his antagonism

It is manifest in the commentary of Bahman Yasht that Zartusht again conversed with Ormazd and asked for immortality⁸, saying "Close the door of death on me⁹, just as it is closed on Gopat-Shah¹⁰ & e, Yovad-Shah¹¹, and Peshotan, son of Vishtasp¹² and in such a way that no enemy can overpower¹³ me so that men may see and know the truth that I have accepted the religion from Thee, that there may not be any doubt and suspicion about it and they may remain in this pure path¹⁴ (of religion) and avoid the crooked path and be steadfast and unanimous,¹⁵ and (as such) this immortality of mine will be a miracle" Then the Creator Ormazd said "O Zartosht, If I make thee immortal, then Bratarvashash¹⁶ the Turanian will be immortal and it will be impossible to effect the resurrection and the future existence" Zaratusht felt this heavily in mind Then Ormazd knew through His omniscient wisdom what Zartosht thought. He took hold of the

¹ The Pah version adds Ashtad Yasht

² Son of Bamdāt, according to Pah Bahman Yasht and Pah Vd 4 § 49 He was an apostate who preached that wealth and women were the common property of the people. For further details, see the poetic version of Mazdak and Noshervan MU II, (pp 214-230)

ماوندان in Bk — دماوند in MU HF gives. مابوند

³ Lit, one who kindles fire

⁴ Probably Zarmehar, son of Sufzai in whose custody Qobad was put when led astray by Mazdak. It was Zarmehar who with the help of the Epthelites restored the kingdom of Iran to Qobad He made a name for himself in Sassanian history by his warlike qualities His heroism kept the Romans away from Iranian territories.

⁵ Pah version gives the names of six Dasturs Firdusi states that an old priest named Ormazd of Khoreh Ardeshir and Meher-Azar of Farsistan came to the court with 30 associates

⁶ MU. ارانی نداشت —better H F Bk ارانی نداشت

⁷ M اهوشی —better Bk, H F اهوشی

⁸ Better H F, Bk من بر من for MU. من

⁹ Same as Agrerath, son of Pashang and brother of Afrasiab He is living in Saukavastan (Bd 29 § 5 Dd Pursesh 89) of Mk Ch 62 §§ 31-36 where he is represented as a mythical animal, pouring *zaohra* or holy water into the sea

¹⁰ for برايوود شاه يعنى كه برگويث شاه اسستم ايسيد و يودشاه Bk has برايوود شاه يعنى كه برگويث شاه Yovad-Shah is another reading, in Pahlavi, of Gopat-Shah Or, sometimes Gopatshah is identified with the son of Agreras, and hence the two names might represent here the father and the son

¹¹ The Pahlavi versions mention, in addition to these immortals, *van-i jvit-besh* (tree opposed to harm) and Gosht-Frayān

¹² H F, Bk دست نداشت for MU دست نداد Bk دیں for را

¹³ H F, Bk یگانہ for MU ایگانہ Bk بودین for بر

¹⁴ One of the five brothers of the Karap family, who will slay Zartusht.

righteous *frohar* of Zartosht and the Creator Ormazd put His omniscient wisdom¹ resembling water into the hands of Zartosht and ordered him to swallow it. When Zartosht ate up what was the omniscient wisdom, it instigated Zaratusht to see through the seven (regions of the earth) and when for seven days and nights he was under (the influence of) what was the omniscient wisdom of Ormazd, he perceived what every person in the seven regions of the earth thought, spoke and did. He knew how many hairs were there on the four-footed ones, the cattle and sheep, and how many veins, sinews and bones there were, and he also saw how many roots of the green herbage and trees and their tendrils there were on the earth and he was in doubt as to how he saw the beginning and how the end (of the world) and how, the last day (i.e., the resurrection)

When the Omniscient wisdom became separated from Zartosht, he felt as if he saw it in a pleasant² dream. He then rubbed both hands on his face, and said: "It is a long time since I have slept and yet I am not surfeited with this pleasant dream." The Creator Ormazd asked Zartusht: "What did you see under (the influence of) this omniscient wisdom?" Zartusht replied: "O good and propitious Creator! I saw persons who possessed wealth in the world, but had contemptible bodies and their souls were in hell and my heart consumed in grief (for them). I saw³ many poor men who were criminals in the world and their souls were in hell and my heart consumed for them and felt pity for them. And I saw many poor persons who had passed their time in destitution but were friendly to their souls and their souls were in heaven and I was delighted at it. I saw that there were poor persons who had children and they were contented with them. Their souls were in heaven and in the station of the good and I was glad and delighted. I saw that there were rich men but they had no offspring and they were in hell, and I was greatly distressed and afflicted in mind. Again, I saw a tree having seven branches, one of gold, the second of silver, the third of brass, the fourth of copper, the fifth of tin, the sixth of steel, and the seventh was mixed with iron⁴." Then the Creator Ormazd said: "O Zartusht, I prognosticate⁵ about the periods. About the tree which thou sawest and which had four⁶ branches of metal, know that the tree thou sawest represents the world and the seven branches that thou sawest represent the seven periods. The first branch of gold thou sawest was (the period) when thou wast in converse with me and accepted the religion. Gushtasp will accept the religion of thee and will propagate it in the world and the figures of the demons will be demolished and be in concealment⁷, and they

1 After *داداست کم زر تشت چون* —better add as in Bk. *رومپ آگاه خویش* اندیشید واشو فروهر رزشت گرت و دادار هر مزد حرد *رومپ آگاه خویش*

2 Some MSS. *خوش* for Bk *خوش* *رومپ* —Just below *خواب خوش*

is correctly given.

3 MU, H F. *دیدم* —better Bk *دیدم*

4 *گمیتین و ایسناد* is loose Persian for Pah *گمیتین و ایسناد*

5 *پندش گفتم* to predict

6 H F, MU *چهار* داشت و ایوختست —Bk rightly omits *چهار*. Here *چهار* is for *هفت*, (=seven).

7 *پان روشن* =Pah *پان روشن*

will run with their malformations¹ into the gloom and darkness³ of hell and care for water, fire and the earth will be manifest The second branch which thou sawest and which was of silver is the sovereignty of Ardeshir the Kayān king who is called Bahman Asfandiar, who will separate the demons from men and will be distinct³ from one another and will propagate the good religion in the world and withhold the Druj of apostacy from the world The branch of copper is the sovereignty of the Ashkanians who will make manifest the ways⁴ and the paths of the wicked and Iskandar the Christian⁵ will be king, and he will destroy the good religion and he himself will be lost to (our) sight from this world The brazen branch which thou sawest is the sovereignty of Ardeshir the restorer of the world,⁶ and⁷ of king Shapur who restores this world and makes current and manifest the religion and the right law in the world. And Adarbad Marespand of victorious destiny⁸ and the restorer of the religion will cause molten⁹ brass to be poured on his breast so that the *juddins* (i.e., those of another faith) will remove doubt and suspicion from their minds and will make current the good religion and will lead the footsteps¹⁰ of the Daevayasniāns¹¹ to the right path¹² The branch of tin is the sovereignty of Behramgore¹³ who will make current and visible the ways of the spirit of this world¹⁴, and Ahriman the wicked and the demons will rush into hell and will be helpless The branch of steel is the sovereignty of Khusro son of Qobad who is called Anosheh-ravān (i.e., immortal-souled) and in his time the accursed Mazdak of low origin will appear and will institute evil customs but he will be destroyed at once. The seventh branch which is mixed with iron is when there will be the end of thy millennium, O Zaratusht Spitaman, and the demons with black clothes and dishevelled hair¹⁵ and the race of Hāsham¹⁷ will rush into the world and the Iranian country

نم کا تار 2. *Pah* ۱۳۴۳۱ cf. also Persian *کاهیده* = diminished, destroyed. *Pah* ۱۳۴۳۱ cf. also Persian *کاهیده* = diminished, destroyed. ۱. *نم کا تار* better Bk *نم تار*

۳. *Pah* version gives *رشد و سادش* *رشد و سادش* i.e., will adorn or purify the whole world For *رشد و سادش* cf. Pers *پالودن* to purify i.e., men who are the pure creatures of Ormazd will be separate from the demons, the creatures of Ahriman

۴. *Pah* *نم تار*

۵. Bk *نکلیسا* H F, MU *کلیسا* = a church. Neryosang translates *Pah*. *kilyayākūh* by Christianity For an explanation of this anachronism, See West S B E, Vol V p 200 note Cf the word *وایندد* in Sarosh Hādokht I § 6—this word and *وایندد* of Ye 9 § 24 were wrongly applied to Christians by Neryosang and the later writers

۶. Cf Afrin Rapithwīn —Hamā-zor frohar-i Ardeshir Bābakān bād, awā hamā frohār-i ārastūtārān, virāstārān, vinārtārān-i dīn-i Khodū bād, i.e., May we be *hamāzōr* (i.e., united in strength) with Ardeshir Babogan and with all the restorers, adorners and arrangers of the religion of God

۷. Bk adds *و*. ۸. MU *فرور* H F, Bk *فرور*

۹. MU., H.F. *گداخت*—Bk *وداخت* ۱۰. *بی* for Bk *بی* ۱۱. *Pah*. *دیوستان* ۱۲. *پای* = path

۱۳. Bk om *و شانشا* ۱۴. *Pah* has *نم تار* = spiritual de-light ۱۵. *موی* for *موی*—Bk adds *نم تار*

۱۷. *Pah* *آشام*—Av *aeshma* = wrath This word is here confounded with the Hashemites as Hāshem was an ancestor of Mahmad.

Zartosht asked of Ormazd "What will be the sign of the end of (my) millennium"? Ormazd said I will inform thee about the prognostication when thy millennium will be at an end. When those troublous times arrive, the demons with black clothes and dishevelled hair and of the race of Hāsham will rush from the direction of Khorasan in hundreds and thousands and ten-thousands into the Iranian country. They will carry black weapons and will have uplifted (banners)¹, and they will have dishevelled hair on their back. Boys and servants will appear great, and it would be worse for the poor and they will have no respect for the old, and those of the seed of Hēsham (i.e., of wrath), will be overpowering and will rush into Iran in place of the demons. They will burn many things and will separate men from their families, and commandment, security, charity², delight and friendship with the whole creation³ of Ormazd will disappear from this world. The religion will be weak and will be destroyed and Varahrām fires will be secretly established and many (fires) will disappear, and mean persons will attain to greatness and a slave will be a nobleman (or, a freed person) and a nobleman will be a slave and a large city will be (reduced to) a borough and a borough will be a large village⁴ and large villages and families⁵ will be reduced to nothing and will disappear with disappointment⁶, encountering of violence, enfeeblement and the evil sovereignty which they practise, Iran and those whom I, who am Ormazd, have created⁷ will fall into the hands of the demons running without Sudreh (sacred shirt) and Kusti⁸ and will be deceived by them.

And those who put on black clothes—the deceivers—will give the lie to those who speak of, and do, virtuous deeds and to their practice, covenant and security and they will not be ashamed of it. They will regard a truce-breaker⁹ as fortunate and great. They will not fulfil the pledge¹⁰ they give and the bargain they strike and on account of much fraud and deceit and (evil) decrees which they promulgate, much desolation and destruction will appear in the land of Iran. Moreover, in these fearful times, the creation¹¹ and all men will be deceitful and practise evil and will show kindness in one another's presence but will cherish enmity in their hearts and show malevolence towards one another. Respect, the practice of love, and hope will depart from the world and there will be many breaches of promise (*meher-druz*) in the world and friendship for the soul will disappear from the world.

¹ Supplied from Pahlavi version = 𐭥𐭥𐭥𐭥

² 𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥 = alms, or, Per 𐭥𐭥𐭥𐭥=union, unanimity

³ 𐭥𐭥𐭥𐭥 Pah 𐭥𐭥𐭥𐭥

⁴ After 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 Bk adds 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥

⁵ 𐭥𐭥𐭥𐭥 for 𐭥𐭥𐭥𐭥 Pah 𐭥𐭥𐭥𐭥 ⁶ 𐭥𐭥𐭥𐭥=𐭥𐭥𐭥𐭥 has 𐭥𐭥𐭥𐭥=desire for destruction

⁷ MU, HF 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥—Bk 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥—of Pah. 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥

⁸ 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 (*gushāda-davārahshn*) lit, running naked

⁹ For MU, HF 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 read, Bk 𐭥𐭥𐭥𐭥=𐭥𐭥𐭥𐭥 a truce-breaker

¹⁰ 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 = to strike a bargain For 𐭥𐭥𐭥𐭥 Pah. has 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥.

¹¹ HF, MU 𐭥𐭥𐭥𐭥 — better Bk. 𐭥𐭥𐭥𐭥

and the love of father for the son will go away and estrangement¹ (with each other) will be brought into evidence² and the love of one brother for another will depart and the love of the mother for the daughter will be removed and irreligiousness will appear and gold and silver will fall to (the lot of) the low, and friendship will be contracted with them, and the sense of shame, respect, love, fidelity, and truthfulness will go out of this world.³

Then when there will be the end of thy millennium, O Zartosht Spitaman, the sun will revolve more actively and year, month and day will be shorter⁴ and (the earth) Asfandarmad will become very narrow and the land will give less produce and out of 10 crops of corn, five⁵ will fail and 2⁶ will thrive and that which thrives will not give satiety⁶ Those (crops) which thrive will not be pure (or, full). And even those two⁷ (crops) will not give flavour, relish and taste. Men who are born in that period will have less strength and will be more suspicious^{7a} and deceitful, will have less affection for the soul and will have no respect for bread and salt⁸ He who has affection for the soul and is friendly to the soul—such a judge⁹ will be held in contempt for his affection for the soul They will be friends with those doing wicked deeds and wicked actions, and with the evil-minded and those of wicked disposition and of a bad faith.¹⁰ O Zaratusht, religious and pious men will be worse¹¹ in those times and will be able to do less duty and good work, and the work of God will proceed less from their hands

There will be many of foreign creeds and enemies of religion and will distress, and give trouble to, those who are friendly to religion and the whole world will be evil-minded towards them They will be burying *nasā*, clothing *nasā*, washing *nasā*, burning *nasā* and eating *nasā* They will carry *nasā* to fire and water and will regard it as lawful They will not abstain from dead matter, but will regard it as a merit and they will practice evil and wickedness¹² and pursue the way to hell. Hesham¹³ of the infuriate spear, demons with dishevelled hair, *ie*¹⁴ the brood of Hesham with black garments will reign over the Iranian territory, and religious men who preserve the Kusti and perform the Yasna service will have no purity,¹⁵ for the reason that wherever men place their feet on, it will be full of *nasā* and impu-

1 MU, H F جدائی — Bk حد دینی 2 MU, H F پدید آید — Bk پدید آرد

3 After با ایشان کنند Bk adds از جهان بر حیزد و شرم و ادب و مهر و وفا و راستی

4 MU, H F کمتر — Bk کوچکتر 5 Better 7 and 3 (as in the Pah version).

6 سیری — Pah gives درخت (*sapit*) = ripe

7 Bk om دو 7a MU گمانگر — better H F, Bk گمانگر

8 *ie*, they will wish ill of those who will maintain them

9 داور a judge, a ruler

10 After بدکنش Bk adds بدگیش باشد and for میدارند Bk substitutes

او را مه دارند و ستایند

11 و تر cf. Pah ۱۱

12 سوارونی — Pah

13 Bk adds پیشم after نهم

14 MU, H F بای — better Bk یعنی

15 پا دیاب باشد in H F, and MU (*ie*, they will not be able to preserve ablution and purity). Bk. has پا دیاب باشد for پا دیاب باشد which expresses the same sense

rity.¹ When they will enter the furrows drawn for Bareshnum² and take their feet out of the *magh*,³ they will be walking on *nasā* and will be full of *nasā* and impurity. When they will frequent a *Yazashna-gāh*,⁴ they will hold the Barsam (rods) open (to the gaze of all) and it will be allowable to consecrate *darun*⁵ (with such Barsam twigs). During these times, wicked men will be praised and Yasna-service will not be offered. From amongst the religious, a very few will have been left over and the religion will be enfeebled.⁶ (Religious affairs) will be practised with difficulty and helplessness. Out of a hundred thousand and ten hundred thousand of the men of the world, one (only) will be on the path of religion, and those who will be on the path⁷ and road of religion will do less religious works. The affairs of the Vahrām fire will be difficult and will be looked on with expectancy. A hundred fires will be carried to one place but fuel and frankincense will not be brought for it and what is brought will be impure.⁸ A man who has not performed a Yasht⁹ and who (therefore) cannot consecrate the *darun* will consecrate it. It is possible (for such religious men) to think only of doing a meritorious deed.¹⁰ The wealth which is interred¹¹ underneath the ground will be acquired by the *juddins* but their eyes will not be satiated with that wealth. Men and women who are noble and beneficent will do less meritorious deeds and will walk without¹² Kusti.

The low and the malevolent will marry the daughters of noblemen and great persons. Great persons and noblemen will be reduced to poverty. Slaves and mean persons will attain to greatness and sovereignty. They will not accept the interpretation put on the law by the religious and the just, but will regard as true the sayings of magicians¹³ and the false and the low and will believe them. They will speak much falsehood and will take many false oaths. They will speak falsely and untruthfully about Me who am Ormazd, and they will not suffer praises to be bestowed on any person who practises virtue and truth—whether he be a Herbad (i.e., a priest) or any other man,¹⁴ but they will find fault with him. Herbads will

¹ سدندل سڌڌ — Pah. حذر سدد.

² i.e., for the higher purificatory ceremony.

³ مغ = the stone seats provided in the Bareshnum-gāh.

⁴ i.e., a Dar-i Meher or Agiary or Fire-temple.

⁵ درين يزید وادیاب بود و آن روا باشد — Bk. has دارون درين. The *darun* they consecrate will be (regarded as) desecrated (lit., will be impure), but it will be allowed.

⁶ MU گشت — H F گشتم — Bk. گردن for گشتم داشت.

⁷ Bk. om راه.

⁸ واسم و نوی — Bk. has وادیاب بود. وادیاب (pure) as opposed to وادیاب (impure). For وادیاب اور نهند (i.e., they place impure fuel and frankincense on it).

⁹ i.e., one who has not been initiated a Herbad, one who is not with the *Khud. Av. māthra-pereso* is thus translated in Pah. Vend. 9.

¹⁰ i.e., although such a good thought cannot be put into practice owing to evil times, a man thinking only of a meritorious deed will be rewarded as if he had actually done a good deed.

¹¹ MU بهان کجده — better H F, Bk. بهان کرد.

¹² کشاده دوارشدی of کشاده کستی.

¹³ MU, H F افسو سگران — Bk. افسو سگران = the mockers.

¹⁴ آدم i.e., a layman.

wish ill¹ of one another, and if one finds fault (with another) and practises evil,² his action will be considered more beautiful³ They will much more practice the works of Ahriman and the stratagems⁴ of demons Of the most heinous⁵ crimes three will be chiefly done by Herbads and their disciples⁶, (*viz.*), (1) they will be inimical to the good, (2) they will not perform and do the Yasht and the Yasna-service of God, (3) and they will have no fear of hell

When, O Zartosht Spitaman, there will be the end of thy millennium, all mankind will be worshippers of Āz (*i.e.* avarice) There will appear and pass many clouds on the sky but it will not rain and there will be more cold and destructive wind and in the time of summer, more hot winds will blow and will carry away the seed and produce of grains⁷ Rain will not fall seasonably and whatever it will rain, it will chiefly rain noxious creatures Beasts of burden and cattle will bring forth less and will draw less load⁸ and will be small and will have less flesh. Milk and wool will be less and those which will grow up will have less flesh, and the fowl⁹ will lay few eggs, and there will be no increase The ploughing-ox will have less strength and a war-horse will draw less load and will have less skill Men will have less ability. During those perplexing times, those of the good religion who wear the Kusti will pray for death at the hands of the evil-doers and (good) customs and delight will depart from the world, and sport and mirth¹⁰ will not proceed from the hearts of the young and the manners and customs of the ancients will not be (observed) by them¹¹ They will less observe the (Jashans of) Navroz and Farvardegan¹² and practise very occasionally the Yasht and Yasna-service of God and whatever they do, will be done with doubt and suspicion and they will (even) say that it is good but it is not allowable They will recite¹³ Miāzd¹⁴ and Afrin,¹⁵ but they will get no Ashodād which they are entitled to¹⁶ The man who will order a Yasna-service to be performed will not give complete wages¹⁷ and pious men¹⁸ will do less duty and good works and they will come to grief¹⁹ for whatever they do and will repent of the performance of good works Men who are the performers of the Yasna²⁰ will act more²¹ according to the manners and customs of those of a foreign faith²² (*anurān*) and are ashamed of their religion Wise and great men throw off modesty²³ as regards their own towns and families, are reduced to helplessness and are ruined in

¹ MU بد خواهد—better H F, Bk * بد خواهد

² Bk adds. و بدی ورد

³ براه for براز = good, beautiful, shining

⁴ پنداره

⁵ مهست Bk, H F = ار هست for ار هست & c, out of 8 crimes Pah Version has "Out of 5 crimes—"

⁶ پوشدان of Av *Hāvishda*

⁷ MU, H F حوردان—better Bk جوردایان

⁸ MU, H F باران—Bk بار

⁹ MU مردمان—better H F, Bk. مردمان

¹⁰ Bk adds. و طرب

¹¹ For ازو بشود Bk اران بشود

¹² Bk adds. و گاهینار

¹³ خواهد for خواهد

¹⁴ here used for *myazda* ceremony.

¹⁵ Benedictory prayer recited at the end of the Afringan ceremony.

¹⁶ for اشو داد Bk has نام اشو داد دارد

¹⁷ MU داشن—Bk دایشن for Pah دایشن

¹⁸ For مردم تراشو Bk has مردم نام اشو

¹⁹ For زبان—Bk has ریا

²⁰ MU, H F کم بزشن—better Bk کم بزشن

²¹ MU, H F بیشتر—better Bk بیشتر

²² MU, H F بزدان—better Bk انیران

²³ Bk om شرم

the world. They become supplicants of the low and the unworthy and beg a loan of a thing from them and the poor and mean attain to greatness. Whatever is in the world is reduced to nothingness and difficulty. Aspadarmad Amshaspad opens the mouth of the earth and much treasure falls into the hands of the infidels¹ (*anwān*) and it will go to those practising *margarjan* sins. When gold and silver and other metals all² pass visibly into their hands and when they grow rich, then the sovereignty passes on to the Turks³ from the hands of Iran⁴. For a long period, the⁵ army⁶ of the Turk⁶, the A-Tur,⁷ the Tophid, the Audrak,⁸ the Mountaineer,⁹ the Chinese,¹⁰ the Kavuli, the Soghdian,¹¹ and Aruman¹² and the white-clothed army of the Karmak¹³—all these rush into the Iranian territory, and the sovereignty will come unto them from the leathern-belted ones who are the Arabs and the Kharmāi.¹⁴ They are such¹⁵ bad rulers that the killing of men¹⁶ will appear in their eyes as easy¹⁷ as when a man kills a fly¹⁷. (The work of) protection¹⁸ and rivers and springs¹⁹ will fall into their hands²⁰. Gold and silver and wealth will fall into their hands, mandates will proceed from those having black banners and wearing (black) boots, and their eyes will not be satiated with the wealth.²¹ They enter the wealth of the world underneath the ground and every sort of whoredom,²² adultery, paederasty and cohabitation with menstruous women will be manifest in the world and they will not preserve themselves from the pollution of menstruation. In those troublous times,²³ days²⁴ and nights will be brighter. The sun will be brighter²⁵ and revolve more actively. Years, months and days will be shorter and

¹ Bk has ابدان و بدمان

² ابو حشمت با هم

³ نقران for بران

⁴ H F, MU ایران — یزدانی Bk

⁵ The clause from here containing proper names is translated from the Pahlavi as the Persian version gives all manner of unimaginary proper names for those given in Pahlavi e.g., cf. the Pahlavi version —

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵

۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰

⁶ MU., H.F. خون ترک Bk — خون ترک Pah (=army) is read خون.

⁷ حاسار is read ۱۲

⁸ ۱۳ read ۱۴ = ارارگی

⁹ MU., H.F. ۱۵ — ۱۶ Bk — ۱۷ for ۱۸

¹⁰ Bk. ۱۹ — MU., H.F. om

¹¹ Pah ۲۰ is read ۲۱ سعدی

¹² Pah. ۲۲ is read ۲۳ خرمائی

¹³ This is om in Persian

¹⁴ MU., H.F. ۲۴ — better Bk. ۲۵ چنان

¹⁵ MU., H.F. ۲۶ — better Bk. ۲۷ مردم

¹⁶ کمتر lit., less

¹⁷ After ۲۸ Bk. rightly adds ۲۹ کم مردی مکی او زد.

¹⁸ MU. ۳۰ — better H.F., Bk., ۳۱ — Pah ۳۲ preservation, protection.

¹⁹ ۳۳ for ۳۴ خابی

²⁰ MU., H.F. ۳۵ — Bk. ۳۶ دست گیرد

²¹ For ۳۷ of MU — Bk and H.F. have

۳۸ دست ایشان افتد و سیاه درفش و موره و فرمان دادن بدیشان رسد و ایشانرا

از خواست چشم سترگود

²² for ۳۹ چه موزی read ۴۰ (Av jah)

²³ Bk., MU ۴۱ — H.F. ۴۲ ایام

²⁴ Bk. om ۴۳ و روز ۴۴ Bk., H.F. add ۴۵ روشنر

out of three (parts) of the world, one will be on the decline and Asfandarmad and the earth will be in affliction and pestilence, plague, draught and poverty will be on the increase in the world and destruction and the will of Ahriman will be more and *divs* and *drujas* will be at once more oppressive.

O, Zaratusht, teach the religion, Avesta, Zand and Pazend to the priests so that they may act (according to them) and teach them to mankind. Those who are not acquainted with the religion may become acquainted with it so that they may have hopes of the Future Existence and of the release of their souls. During those perplexing times, religious men will undergo great trouble and difficulty, and they will be in trouble at the hands of the *juddins*; but although their bodies will be in trouble and distress, their souls will be flourishing and happy in heaven. If a person does not put his body in sore trial in this world, then he keeps his soul in need¹ in the spiritual world and it will be enfeebled² and will be in pain and trouble.

Zartosht asked of Ormazd . " How are the people during those times who are worshippers of God and are of virtuous conduct, who keep Kusti on their waist, and are steadfast on the good³ religion and practise Khvetudath⁴ and consecrate Darun⁵ with Barsam twigs " Ormazd answered " May you be righteous, O Spitaman Zartosht, pious men of those times who keep Kusti on their waist and consecrate Darun⁵ with Barsam twigs and recite one Ashem Vohu will be such as would have performed a Yasht⁶ in the time⁷ of king Vishtasp Athā-ād-Yazamaide⁸ and three Ashem Vohu recited by them⁹ will be as the performance of Davazda-homāst¹⁰ with *zohar* (i.e., holy water) in the time of king Gushtasp. One Yasht will be as a Hamādin¹¹ (performed) in the time of Gushtasp He who practises Khvetudath and continues it in his family¹² will be righteous "

This is also said ¹³ Out of these 9,000 years, men of these times will be harder than iron and brass and will be more antagonistic So much trouble and difficulty come to the religious people as had not befallen men in the time of Zohak and Afrasiab with so many sores and distress Or¹⁴, during this evil sovereignty, 17 cities are made desolate and when it is the end of thy millennium, the whole of Iran will be rased with horses' hoofs. Their banner will reach upto Padashkhargar ; they will remove the seat of religion and sovereignty Those wicked men will have more¹⁵ attacks from that place in which people offer Yasna-service to Ormazd so that they (the wicked) will have less strength and power.

¹ MU در بیاژ — better H.F, Bk. ² Bk om نظر — H.F, و بزار بود

3 MU 5, Bk. H.F. 4 Marriage among relations.

درون for دریں

6 2 c., the Yasna-service 7 H F 8 1/2 for 8 1/2

8 Prayer recited before the partaking of meals

9 Bk. only adds ۵۰۰

10 Prayer offered in honour of 12 Izads and Amshaspands for the atonement of sins committed by a menstruous woman.

¹¹ *lit.*, all rites ¹² رودة = بديدة رودة—Pah. רודא דרודה פה .

13 MU. این نیز گفتہ است Bk, H F — این است Bk یا اندران
14 MU. better H F. — ماندوران

15 ^{دش}دش for ^{دش}دش = more of Pahl ^{دش}دش ^{دش}دش ^{دش}دش ^{دش}دش = Their
attack will come from that place.

Again, Zartosht asked of Ormazd "O good and propitious spirit, Creator: May you be righteous Who shall restore the good religion and make it anew? Who will annihilate these demons with dishevelled hair and of black garments"? Zartosht also asked: "O Ormazd! Out of kindness, make the life¹ of the men (of those times) short, so that during those wicked times they may not commit vile crimes and may not blacken their account-books,² and may not pursue the way to hell."

The Creator Ormazd answered. O Zartosht, the tokens of those with black garments and of those of the seed of Hesham and the signs³ of those of the Christian⁴ Shedāspī *drūjas* of the districts⁵—Māvind (dād)⁶ has said that they are the Khadmāi⁷ and Roshan has said⁸ that they have red garments, red arms, red helmets and red banners—their tokens would be this that the sky would turn gloomy⁹ and the water (²=the moon) will change its colour¹⁰ and in Khorasan, there will be much mist¹¹ and vapour and in the world there will be much darkness¹² and gloom. The sun will show a token, and the moon will turn away from its natural course,¹³ and various signs will appear on the sky, and there will be much destruction in Iran and there will be many earthquakes. There will be draught, indigence, want and unhappiness in the world. And when it will not rain, there will be no profit¹⁴ and increase thereby, and many noxious creatures will come out of rivers. They will remove Adar Gushasp from its place¹⁵ . . . Mediomāh said. "Harm would be done to the Arabs." During these times, few good men would be left by Hesham and his malformations,¹⁶ except (some) in

1 MU., H.F. مهر عمر—Bk. مهر عمر

2 MU., H.F. دیوان سپاه کردن (of دیوان سپاه=to transgress) This account will be examined on the dawn of the fourth day after death

3 For پادشاهی دوال کشندگان تورکان سرما دپان of MU., H.F.—Bk. has دپان (the tokens of) the sovereignty of the leathern-belted Turks of the Salman districts.

4 MU., H.F. کلیسیای گای سپاهی—better Bk. کلیسیای

5 MU. دپان—Bk. دپان=Pah. ۱۳۵۴=۱۳۵ pl of ده (Pers. ده)=district.

6 MU. ماوند for اندر دوارند—Bk. ماوند=ماوند=ماوند. Pah. ۱۳۵۱۳۵۴. —Bk. ماوند اندر دوارند for ماوند to be read in connection with the above. "They rush into . . ."

7 MU. خدماي for Pah. دلمه ديد=Arumans.

8 Bk. روشن گفت کم

9 MU. نظم for رم گبرند—Bk. نظم=مست, fog, vapour—Pah. ۱۳۵۱=۱۳۵۱

10 MU. آب ار گیمه خوش بگردد. Bk. has گیمه for گونم. Pah. ۱۳۵۱۳۵۴. —here (moon) is read ماه (mayā=water=آب).

11 MU. نظم—Bk. نظم for زم

12 MU. نظم—Bk. نظم for زم=Pah. ۱۳۵۱ (See note above).

13 MU. از آگین—Bk. از گونم. 14 MU. منعیست; better H.F., Bk. منعیست

15 The words after برگیرد namely جست رو وره [Bk. در] گشسپ بور چینی

کبرمان [کومان] ار روجس [دوی چن]—Bk. دو چین, H.F. are an interpolation.

16 MU. کشدگان for Pah. ۱۳۵۱۳۵۴ (Vashudagān).

Padashkhārgar and they will make their abode on the mountains¹ with their belongings and reside there. and they will be in anxiety² There will befall them such hardship and distress that they will not take³ their wives, children and wealth with them

Then Jupiter will attain strength and Venus will be powerless The Christian Shedāspi will rush into Iran in hundreds, and thousands, and ten-thousands, and they will have uplifted banners⁴ There will be a great onset in Iran upto the river Euphrates and Shuristān⁵ From there where the Sūrians make their abode, those of the seed of Hesham and of black garments will retire.⁶ They carry many black banners.

The Shedāspians and those with dishevelled hair will arrive and will overpower the Iranian countries⁷ which I, Ormazd, have created Each of the three enemies will infest Iran, and there will be so many banners of the Turks, Arabs and Arumans that Iran will be under the hoofs of the beasts of burden. The Turks, the leathern-belted ones and the Kharmāi⁸ will encounter one another in one place. Then they offer a great battle and contest in one place. There will be great warfare⁹ three times. One was when king Kaus went to the starry station¹⁰ The second will be when Arjasp of the race of Hesham will offer a battle for the sake of religion and the third will be at (the end of) thy millennium. And those three armies¹¹

That night, Varjāvand is born and the token of it is that the same night a star will fall on the ground from the sky and this will be manifest on day Ormazd¹² of the month Aban They will bring him¹³ up with the damsels of the city¹⁴, and a woman¹⁵ will be the ruler of that city and that woman¹⁵ will nourish him For him, an army will approach from the west¹⁶ of India, which will have many banners and with the Hindu and Chinese army, they will attack the Arabs¹⁷ upto the country of Būmī¹⁸, which is the preserver of the pious O Zartosht! when the planet

¹ MU. کوه باش—better Bk کوه ماس ² Bk. مکر نماید

³ For باورد of MU, Bk gives بسر بیاورد (carry on their heads).

⁴ MU. افراسدب در کنش—better H F, Bk. افراسدب در کنش ⁵ i.e., Syria.

⁶ All نار گردن for نار کردن

⁷ در جهان pl. of ده ⁸ Pah. ارؤمآسک arūmāsk Arumans.

⁹ Bk adds در جهان.

¹⁰ Referring to Kaus' flight to the heavens to deprive Ormazd of His sovereignty at the instigation of Ahriman

¹¹ و آن هر سه لشکر There is an ellipsis here. This is owing to the fact that after Chapter III sec 9 of the Pahlavi, there is a dislocation here in the Persian version, because sec. 14 of Ch III (Pahlavi) abruptly follows See S B E V, pp. LVII-LVIII.

¹² Bk. نادر (i.e., day Govād)

¹³ MU. اورا—H F, Bk. اورا

¹⁴ Or, his nourisher will be in the city of the damsels.

¹⁵ After زن Bk adds هندو i.e., Hindu, or, from Hindustan.

¹⁶ MU, Bk. دشتار—better H F دشتار (Av daoshatara)

¹⁷ Pah. با بزرگواران با بزرگواران i.e., They will attack with great force.

¹⁸ Pah. با بزرگواران با بزرگواران

Jupiter is at the very zenith¹ and brings down Venus underneath him, then a militant army with uplifted banners will be made ready from Pars, Khorasan, Sistan and Padashkhvargar, which will have three kinds of banners. A great army will come to the assistance of Iran. It may be that (armies will come even) from Irāq, Kohistan and Tabaristan and there will appear an illustrious boy (in that army), who, with uplifted banners and many soldiers, will go to Padashkhvargar and an army will gather together near Kerman and those having Aruman banners will attack the Iranian countries². There will be many battles and much warfare and many will be killed³. The malformations of Hesham, the Khwarazmians, the Georgians, the Farangs,⁴ the Rumans and the leathern-belted ones will offer great battles and heavy⁵ warfare three times. (Of these) one will be on the white (field), one on the azure field and one will be in the forest of Nishānī⁶ i.e., on the Var or Lake⁷ of Sē-tukhma⁸, or in Pars, or in the resplendent Merv⁹ which is said to be in Pars. Countless soldiers from Khorasan, having uplifted banners and bearing banners of tigers' skin¹⁰ will gather together for the support¹¹ of Iran. There will be Turks, Arabs, Arumans and Gopts on the field of Nishānē [Nehāvand]¹². All the cities of Iran will be enfeebled¹³ and destroyed. And on account of (the devastation of) these armies, Adar Gushasp will be carried to Padashkhārgar. A few men who will remain (safe), will be either in Padashkhārgar, or reside in mountains, or in burrows. Some will reside in the sea¹⁴ on account of much hardship and trouble they undergo. Zartosht said. "O good Creator, during those wicked times, will not death be better than a wicked life? May these (men) be short-lived¹⁵ so that they may not see all this oppression and tyranny and such difficulty and distress." Ormazd said. "When it is the end of Zartosht's millennium, no wicked person will pass¹⁶ from this millennium to that." Zartosht

1 MU, Bk نالای است—H F. نالای راست

2 MU. خرم درفش ایران دہان تازند—better Bk خرم درفش آرا دہان تازند
Here خرم درفش stands for Pah. درفش خرم

3 MU کشم—better Bk گسشم

4 MU. گرگی و فرنگ—Bk گرگ دوزنگ the two-footed wolf

5 MU, H F. کارزار کنند کزان—better Bk کارزار گران کنند

6 of the Pah. version. سہ تھما درخت—Pah. درخت سہ تھما

Here رازن (razūr), a field, is read لا چورد azure The forest of Nishānī (Pah. درخت نیشانی) may perhaps be dasht-i Nehāvand (The battle of Nehāvand was fought in A D 651)

7 MU. گور—Bk, H F. گور

8 Lit., the lake of three races

9 مہر Pah مہر Merv. 10 در = ور here : درخت اور پوست Pah. درخت اور پوست
a tiger.

11 MU. نشت—better Bk یشت Pah نشت

12 MU. نزار better Bk. نظارة (See note above) 13 MU. نزار

14 دریا = نریای for نریای Pah دریا (daryā).

15 کوتاہ lit short

16 نشود for نشود (Pah. has got نشود).

millennium of Oshedar Māh Bāmī commences and Oshedar Māh goes to the conference of Ormazd, accepts the religion in its entirety and propagates it in the world and, as a miracle¹, the sun will stand still for 20 days and nights in the midst of the sky, his movement will become still² and he will not revolve. When the people of the world see this, two-thirds of them will be steadfast in the religion and will fix their hearts on the laws³ of God. Those who eat bread will be satiated for many days (with one loaf) and 100 persons will be satiated with the milk of one cow. The consumption of flesh will disappear from the world. Men will (only) consume milk and butter. Unto Oshedar Māh Bāmī⁴, the demon of Apostacy will come out leaping⁵ and the demon of the antagonism of Apostacy will assume the form of⁶ a terrible serpent. He will be so large that⁷ many men, four-footed ones, villages and families⁸ will be destroyed. Oshedar Māh goes out, with the glory⁹ of God, to meet that serpent. On account of the radiance and glory of God and the *nirangs* (religious formulae) of the Avesta, he kills it. (The mischief of the serpent) is kept off from the people of the world.

The world is purified, men are able to live by themselves and there is no malevolence. Wild animals and beasts of the desert¹⁰ walk in the midst of men and will become audacious. Oshedar Māh kills them¹¹. After this, there will be no noxious creatures and venomous reptiles. There will be no flies, gnats and reptiles in the world and will not remain there. There will not remain any snakes, or scorpions or reptiles.¹² The demons of Apostacy and Deceit will disappear from the world. Then men will not utter falsehood, the world will be prosperous and will be at rest. No grief and distress will overpower men. When 500 years of the reign of Oshedar Māh pass by, it will be the time of Sāsānash¹³, the all-glorious. Varjavand at the age of 30 will go to the conference of God and the religion will be such as was accepted by Zartosht and it will be current in the world. Men of the seven regions will be steadfast in the good religion and will accept the religion and Sāsān¹⁴ will propagate¹⁵ the religion of Oshedar Māh in the world. All the power¹⁵ and strength of the *drugas* will be removed from the world and the world will be so¹⁶ that there will be no antagonism and no creature of Ahriman left therein.

و شوه و فرددش و ويددش و وربر است و ووزروست بس و انگ کند اوشيدر ررتشيان
او خورشيد كو بويده خورشيد اورود اسپ پس برود و هما مردمان بردين و اويگمان
شوند و بديرد چون زمانه اوشيدر بسر شود

1 MU. در وقت معجز — Bk. در وقت معجز 2 Bk. om. و رویشان ایستد

3 MU. داد — better Bk. دارد

4 MU. نامی — better نامی — Bk. نامی باقی

5 MU. در روی جهان — Bk. در روی جهان (on the surface of the earth).

6 lit., will reach. 7 MU. کم — Bk. و

8 MU. دوده دیدد — or Bk. دده دده villages after villages.

9 MU. واج — Bk. ورج

10 MU. دشت — Bk. دشت

11 MU., Bk. آبرا بزد: H F leaves a blank for this and then adds. باشد

12 MU. چنده گزیده — Bk. چنده گزیده

13 i.e., Sōsyōsh

14 MU. افروخته تر — Bk. افروخته — lit., kindled.

15 MU. روز — better Bk. روز

16 MU. جهان چنان کند — better Bk. جهان چنان کند

It is evident that in those times, the *druj Sīr* which is called *Ādarān pushi Pari* (i.e. the demons of *āz* and *pinīh*, i.e., of cupidity and avarice)¹ will appear on the earth and will offer a contest to *Sāshān*. *Sāshān*, owing to his (acquisition of the) ways of God and the Amshaspands will kill that *druj* by the glory of God and the world will be rid of all wickedness.

It is evident that in the time of Oshedar, the sun stands still for 10 days and nights in the midst of the sky and (in the time of) Oshedar-Māh he stands still for 20 days and nights and (in the time of) *Sāshān*, for 30 days and nights in the midst of the sky so that the people of the world may be without any doubt about the religion of the Creator, and may offer prayers unto God² and fix their minds rightly on Him. The people of the world will go three times to a place (of worship and thank God) that He created them in this creation.

After this, a year will consist of 360 days, and the sun will enter the sign Aries³ anew⁴ in 360 days, just as now he retraces his steps every year for $5\frac{1}{2}$ days more. There will be no such time⁵ then. Men will not be in indigence⁶ and will not practise wickedness.

It is manifest that *Zohāk* escapes from confinement in those times. *Ahriman* will be released⁷ from hell, i.e., he obtains deliverance from confinement. He will reign for $1\frac{1}{2}$ days⁸ in the world and will do much harm and desolation. The Creator Ormazd, the good and propitious, orders *Sām Narimān* to be roused from sleep. *Sāsān*⁹ calls out *Sām Narimān* and says: Accept the good Mazdayasnian religion, so that you may be immortal like us who are the makers of Frashogard¹⁰ (=renovation) and (who act) according to the commandment of God. *Sam Nariman* is afraid¹¹ of accepting the religion and he does not accept it. *Sāshān*⁹ thun-

¹ MU, H F, Bk give [H F, بنوشی] و نری حوایند [Bk, شی] که آدران بشی. These words are a haphazard translation of the Pahlavi. thus —

سیر — cf. Pah آذران (āz-chīharak) where the last three characters are read *Sarak* and have been changed into سیر in the text. Again, آدران is for آذران which is corrupted from Pah آذران (āzvarīh-), (Antia's MS substitutes اورا for آذران) and بنوشی or بنوشی is Pah. آذران of Patet pashemānī. — *azūrah-pandīh* = avarice and cupidity. نری is another wrong reading of the above Pah آذران. Hence the correct translation is — the *druj* of the seed of *Āz* (آذران) which is called *āzvarīh-pinīh Pari* i.e., the *druj* of avarice and cupidity.

² MU پیش — better Bk. بیش یزدان. ³ خورده ورة — Aries—the Ram.

⁴ نخست *lit*, first

⁵ i.e., there will be then no year with intercalary days.

⁶ MU, H F نیاز — Bk انداز

⁷ روزه Pah = روزه of Bd 29 §§ 7-9

⁸ MU یک روز — Bk. یک روز و نیم. According to Jamaspī and Aogemadaechā, *Zohāk* ruled after Jamshed for 1,000 years less $1\frac{1}{2}$ days, and as his period of sovereignty was destined to be 1000 years complete, he will complete his reign of $1\frac{1}{2}$ days left over, at the resurrection.

⁹ i.e., Sashyosh

¹⁰ MU فرسگرداریم — Bk. فرسگرد کرداریم

¹¹ MU. این نپندیرد و قبول نکند و بر شک باشد — Bk. has it thus — is afraid of — شکوه باشد.

ders forth with the glory of God and Sām accepts the religion at the very moment, and goes to meet Zohāk. He says to him Accept the good religion of the Mazdayasnians so that you may be immortal. Dahāk says to Sām Come, O brother¹ let us assist each other and let us not do the will of God Let us act according to the will of Ahriman and capture Garothman from God and share the world between us Sām says to him . May Ahriman with his demons and malformations² be defeated Accept the good religion ; if not, I will separate your life³ from the body with this heavy club. I will act up to the will of the good and propitious Creator.

Afterwards the accursed Dahāk will be killed by Sam Nariman⁴ All men of the world will abide by the religion of Ormazd and all the *drugas* of Ganā-Minō are removed from the world. Men will be like the Amshaspands and be pure Henceforward they leave off eating flesh and will not kill any animal and will not eat it. It will be so that all persons who eat bread once will be satiated for many days. Then they will live on milk and 10 persons will be satiated with the milk of one cow. After the completion of 3 years⁵ from then, men will not eat food, and for 10 years they will live on water and then they will live on spiritual⁶ food

Ormazd commands the Amshaspands to bring everything in their possession, of whatever (elements) man was made and make a heap of them⁷ From the spiritual wind, He demands the spirits⁸ of men and from the spirit of Khordad,⁹ the blood and moisture, and from Amerdad the Spirit of the trees, (He demands) bones¹⁰ and veins ; from the sun, the sinews of men Then when the Creator orders them, these spirits bring before him every person¹¹ and whatever they had accepted of Him Ormazd issues orders so that men may have bodies and souls¹² and may arise. By the command of the omniscient Creator, all know from what¹³ (body) they are separated. They enter their bodies¹⁴ and all men become alive, stand up before God and pray to Him. They recognise one another ; the father, the son, the mother, the daughter, the brother,¹⁵ the relative, the stranger, all recognise one another¹⁶ The account for the Future Existence (*tan-ī pasīn*) is made up before the merciful¹⁷ Creator. Every person whose crimes have been left over is carried to hell and he is kept in¹⁸ hell for three days and nights and during those three days, heavier

¹ MU. برادر — better H F., Bk برادر

² MU شینگان a corrupt form

of Pah ۱۳۳۳۱ (Persian ی and و interchanged in colloquial language). Bk. gives د رجان (the *drugas*) instead

³ MU چدان — better Bk جان

⁴ H F. has a blank after نریمان — MU, Bk have no blank.

⁵ MU. سال صبی — Bk. سال صبی

⁶ MU, Bk مینو — H F. مینو. ⁷ of. A. دل = a heap of dead bodies.

⁸ MU. روان — Bk, H F om.

⁹ Amshaspand presiding over water

¹⁰ MU داشم — H F راسم (the bones); Bk. صوی و استم for صوی رستم
¹¹ MU. نام کس — Bk. نام کس

¹² MU. جان امید — better Bk جان مند ¹³ MU از کدام — better Bk کدام

¹⁴ MU. نکالبد خویش شوند — better Bk, H F نکالبد خویش ¹⁵ MU. repeats برادر

¹⁶ MU. یکدیگران را شناسند — Bk. شناسند

¹⁷ MU. اور مزد — Bk. آمرزیدار

¹⁸ MU در — better Bk. در

punishment and affliction are undergone by the bodies and souls of men. Then the Creator Ormazd, the good and propitious, bestows his gifts on men and orders all men to be released from hell. He gives order so that metals, gold, silver, tin, lead, brass and the stone melt and when a river of molten (metal) is formed, he orders men to pass through that river of molten (metal). The pious feel as if they pass in a river of milk and a sign of criminality appears on the bodies of the wicked. Wicked men weep so that the tears from their eyes reach their heels¹ and these wicked are ashamed of the mark of criminality. Then the Creator Ormazd orders all men to be purified and clean. A spirit gives garments unto men—such garments² as will not be wet by water nor be consumed by fire and they will not be burnt. Old men will be 40 years old and the young will be 15 years of age. Those who had performed the Yasht³ will have garments of gold and silver and they will look more elegant before God like noblemen and the embellishers (of the religion). The world will be one level ground and will be pure and clean like heaven, with its creatures and creation. The earth will be three times as large as it is now. The habitation over the earth will be broader and greater, at the commandment of God.

Men will recognise and meet one another, and will be glad and delighted for ever. Before the Creator, they will speak and practise what will be the will⁴ of God. Men will not take any food and will not eat,⁵ as is now (the custom). At that time, men⁶ will have no avarice and want⁷. At that time there will be no desire for eating. At that time lust and jealousy⁸ and other *drujas* will not be. All men will be always satiated and glad and happy and will be like the Amshaspands. The wicked and hellish Ahriman will be powerless, blind and repentant, and will disappear from the creation of Ormazd. His malofaction will depart and disappear. There will be no *deus* and *drujas*. Every one will be of the like intention and will of God and that will be (ever) on the increase.

May the glory of the good and pure Mazdayanian religion be victorious.

I, the servant of religion, Rustom Asfandiyar, copied this from the Avesta writing⁹ in this language,¹⁰ so that it may be more current¹¹ and worthy to be relied on. All who can read it may vouchsafe many blessings to this servant¹² and should say 'May God have mercy on him.' This was written (and completed) on the day Ardibehesht of the month Farvardin (Qadim) in A. Y. 866. May all the *frohars* of the pious and the beneficent, as well as of the just judges, be forgiven (by God).

¹ MU. — نیش — better Bk. — نیش

² MU. پوششی — پوششی
³ e, undergone Navai and Marātib ceremonies

⁴ MU. کامر — کامر

Bk. خورش خوردن نداشت

⁷ Bk. adds خورش و شهوت

(of Av Varena Pah ۱۱ = list), Bk. adds. حسد و کین

⁹ MU. — اوستا — H.F. خط اوستا e, Pazand written in Avesta characters.

¹⁰ e, in Persian

¹² e, the writer,

³ e, those who have taken the holy orders

⁵ MU — خورش نداشت و منخوردن

⁶ MU — مردم — Bk. مردم را

⁸ MU, H.F., Bk — زن و رشک — better ورن و رشک

¹¹ MU — روا — Bk. روا را

Some more sayings which have been called to mind are declared by the help of Ormazd .

It has been so ordered¹ that men will revolt against one another and will harbour revenge. Breach of faith which they practise in those times will operate more quickly. Antagonism will reside in the bodies of men and they will not be ashamed of their bad conduct and deeds. Men will mock at² one another and will regard it as an embellishment.³ During those evil times, there will be prostitutes⁴ in every house. Horsemen⁵ will be foot-soldiers and foot-soldiers will be cavaliers. Noblemen will be slaves, and slaves will be noblemen, and will imitate the ways of noblemen,⁶ but they will be soon annihilated. Young men⁷ will soon grow old. Men who will be born during that period will be harder than iron and brass, although they will be of flesh and blood. There will befall contest and enmity in the midst of cities, towns and villages, and people will be killed at the hands of one another. Afterwards an army of Turks (will come) from the borders of Khorasan and it will easily capture the country of Iran.⁸ Men will be destroyed. Draught, indigence and a great plague will appear in the world and will extend up to Rum and Shuristan. They will amass great wealth. During that time, slaves and women will reign. Some signs will appear on the sky such as no one would have seen (before). Such a king will rule for 31 years. After him another from his family will sit on (the throne of) sovereignty and will conquer the world, and there will be great carnage. He will be a king whose government will extend up to Rum and Turkestan and he will collect much wealth, but will not have the advantage of it. All kings will be helpless before him. During his time, men will return to godly ways a little. They will perceive that an innumerable army will rush on with white banners, when 1000 women will come out of their houses so that they can see (the face of) one man,⁹ and kiss his feet.

When the period of these women will come to an end, it will so happen that the produce¹⁰ of the trees and the leaves and fruits of the trees will be uprooted by a wintry wind. It will blow on the fields and the crops will fall off.¹¹ Afterwards

1 For *چنان فرموده است* of MU. and HF, Bk gives *که در این زمانه که باشم*
تعمم گفتم است

2 MU *بافسوس کردن* Bk. prefixes *بیشتر* — *بافسوس کردن* باشد

3 Bk *ویرا ندارد* for *فدوایر دارد* See Pahlavi Jamasp by J. J. Modi p. 3 § 8

4 All *چه* for *چم* (Av. *jahi*). 5 MU *حانه سوار سوار* better Bk. *سوار* only.

6 MU *آرادان* — better Bk. *آرادگان*.

7 MU *مردم برنا* — Bk. *مردم و زنان* for *مردم و زنان* i.e., men and women

8 MU *از ده خراسان سپاه ترکان و ایران شهر ناندک چیز بسداند*

Bk gives instead — *از ده خراسان پادشاهی نباید و ترک سدرت و بادانش تمام در ایران*
شهر آید ناندک رورگار بسداند و جنگ و صعب کند

i.e., from the borders of Khorasan will come a king, having the characteristics of a Turk and very wise. He will go to Iran and will capture it in no time. He will offer a great fight

9 i.e., Such havoc will be committed by the army that not a single man will survive

10 MU *بر* for *پرو* 11 MU *فرو* for *فرو*.

For MU *درختی نواز* Bk gives —

درختان بواز درخت نواز که یکبار باد رساند ببرد و شب رند

For MU. *نکشت نواز و هم فرو ریزد* HF gives —

یک شب نروباد سرد آید و تمام شود

i.e., one night a cold wind will blow on it and it will completely disappear

the Iranian territory¹ will rush into hell,² and then³ those of the race of Hesham, the demons and Hesham of the infuriate spear will come to their assistance and of the Daevayasnans and of those with dishevelled hair.⁴ Afterwards⁵, the angel Neryosang and Sarosh the pious will be sent to Kangdez of Siavakhsh Bami near Peshotan, son of Vishtasp, restorer of the Kayan glory so that he may come forth⁶ and restore again the Iranian country. Peshotan of Gushtasp comes out and goes to Iran with 150 immortals and priests and restores⁷ the good religion. He consecrates the Yasht Hadokht with the Zaothra (i.e. holy water), consecrates the Davaĵda-Hāmāst and Aban, and propagates (the rites of) Barsam and the Yasna-service of God in Iran. He is energetic in the practice of religion and of the right path. He walks on the spiritual path⁸, with good thoughts, good words and good deeds. When the Daevas and the Drujas hear the sound of the Avesta and Zand and the Yashts of water and fire and when they see the true religion and decisions and the power and strength⁹ of the Amshaspands, they rush out and one-third of the antagonism is obliterated¹⁰ from the Iranian lands. The illustrious Peshotan issues an order that they may put on black garments and walk on (the path of) his religion, and preserve well Adarān fires and (other) fires and keep their faces turned to them and establish them in their proper places and set up quickly the victorious fire Khordad and consecrate it and worship fire, and the creations of the Creator and Khordad and Amerdad. They do this with (the recitation of) the chapter of Nirangastan.¹¹ The illustrious Peshotan makes Iran populous with the assistance of Adar Khordad, Adar Gushasp and Adar Burzin Meher, and of the power and strength of God and the Amshaspands, and institutes good manners and customs. The wicked Gana-Minu and Hesham of the infuriate spear and other Deavas and those of the evil race rush into hell. Then the Creator Ormazd orders the Yazata Aban and (other) Amshaspands¹² to go to the help and assistance¹³ of Peshotan. Meher of the wide pastures, Sarosh the pious, Rashnu the just, Behram the victorious, the Yazad Astad the triumphant, the glory of the good religion of the Mazdayasnians and the victorious Yazatas¹⁴ come out to assist Peshotan

1 MU, Bk رامين—better H F 2 i.e., it will turn a hell

می کشادگان better Bk —کشادگان MU * پس better Bk —پیش ار MU و
may be taken for Pah ۱۳۴۳۲۱ e.e., malformations or, کشادگان (موی= موی)

5 Bk. stops at this point of the printed text and continues from p 99 l 10 of the text thus هزاره اوسیدران نب باشد to end and then again from this point omitting نس لبروسنگ .. وشدا مپان کیان [کیا] of the text (See note 9 on p. 478).

فرار آید (Pah. ۱۱۴۳۵ go forth) for مواخ سازه

ویزاید Bk-وی آراید 7 MU

[illegible]

لقد وضعوا they put on black marten fur of the *good spirit* and they proceed

9 MU بیدو—Bk یزدی یزدان i.e., the divinity of God (and of—).

10 MU. لیست شولڈ —better Bk, H F لیست

11 MU زیرنگستان — Bk — زیرنگ آسمان

۱۲ MU بهتر Bk نا آنان ایژد و نا امشاسعددان نا امشاسعددان

13 MU **بشت و یاری** Bk. **بشتر و یاری** better — یاری 14 MU. **فیروزگر** Bk. **فیروزگر** cf. Pah

[illegible]

so that Peshotan the illustrious may destroy them. Then the wicked¹ Gana-minu cries out to Meher of the wide pastures : " Rise up for Truth "² and Meher of the wide pastures cries out : " (There was only) a compact for 1000 years, but now Dahak, Afrasiab and Iskandar Rumi and the leathern-belted ones and the demons with deshevelled hair have ruled for more than this compact³ of 1000 years over the creation.

Gana-Minu, when he hears this, is confounded.⁴ Meher of the wide pastures kills Hesham of the infuriate spear and Gana Minu the wicked and his brood, too, rush into hell. Meher of the wide pastures with Peshotan the illustrious will restore the (true) worship of the Iranian countries⁵ Then Peshotan restores the Iranian countries which I Ormazd have created, overthrows the religion and the rule of the wicked, who, when they see him, are terrified and accept the good and pure religion of the Mazdayasnians. He restores Adaran and other fires to their proper places They hold Barsam in their hands and consecrate Davajda-Hamast and Aban. This is also evident that when Oshedar⁶ comes to the conference of Ormazd, he orders the sun to stand still for 10 days and nights towards the earth Then the angel Meher cries out from the sky ; and Oshedar⁷ Bami is sent and God and the Amshaspands order him to go forth A clattering noise⁸ proceeds from the place where the sun stands and it reaches the seven regions of the earth Oshedar then orders the sun to move,⁹ and the sun in accordance with the command of God moves, and there where it moves, a great rattling sound⁸ comes out , and if any person does not set right his heart with God, his gall-bladder¹⁰ bursts and he dies

The Creator has said in the religion that every person who has not his heart¹¹ true to God will not reach the millennium of Oshedar. Afterwards, men obey Oshedar¹² and avarice, want and wickedness depart from the world Oshedar Bami drives out of the world the wolf-race. It is manifest that all wolves and their brood come out with a wolf which is terrible, big-bodied and powerful They do great harm and havoc in the world amongst the four-footed ones and men and the creatures and creations of the Creator Ormazd At that time the soldiers of the army of Oshedar go forth with the high-priest to meet¹³ that wolf and strive

¹ MU درود for Bk درود

² Or, " Rely on Truth,"

³ MU بمان—Bk بمان for پمان—Pah پمان or پمان Cf Bd I and II.

⁴ سرد (cold) for سرد—Pah سرد

⁵ یشت بار ویرایت—cf. Pah —

دشمنان و یشت بار ویرایت. دشمنان و یشت بار ویرایت. دشمنان و یشت بار ویرایت.

here the words underlined are wrongly read یشت بار ویرایت

⁶ MU. اوشیدران—Bk اوشیدر

⁷ MU. اوشیدر for Bk اوشید

⁸ MU طراقی—Bk تراقی

⁹ MU. فرمان دزد رور خورشید—better Bk.

فرمان دزد خورشید درود

¹⁰ MU رور او—Bk, H F رور

¹¹ MU کم دل نایزد—Bk کم دل نایزد

¹² MU. اوشیدر for اوشید

¹³ MU. بدیدر—Bk. بدیدر

(to kill it), but are overpowered by that wolf¹ When Oshedar is informed of this he reproaches his men Oshedar with the radiance and glory of the Creator Ormazd and the ritual of the religion and with the Yasna-service kills that wolf and (thus) the wolf is made powerless He himself goes out to fight and keeps away the fiendish wolves and their brood. Thereafter, wolves, thieves, robbers and criminals cease to exist in the world and the world is cleared of the thieves, wolves and untruth² Men become so industrious that the decision of judges will be of no use³ When 300 years of the period of Oshedar pass by, the time of Malkos (i.e. severe winter) arrives and the winter of Malkos will be so (severe) that on account of cold and the falling of snow, one man out of 10,000 will remain in the world and all vegetation and trees will wither. Animals,⁴ birds, walking creatures, flying creatures⁵ and running creatures—all will entirely die out. Then by the command of God cattle,⁶ men, and four-footed ones come out from the Var-i Jam-Kart⁷ and they are brought to Iran from thence. The world again becomes populous.⁸

Afterwards when⁹ the millennium of Oshedar begins, the world will turn its face towards virtue, virtuous planets will be on the zenith and the criminal planets will go to the nadir. When Jupiter will arrive at the house of Saturn and Saturn to the house of Mars and the Sun to the house of Mars¹⁰, then the (then) king¹¹ will either die (a natural death) or will be killed Then two or three¹² boys from amongst his brothers or children will be appointed for sovereignty Each one will rule

¹ MU. گری—better Bk گری

² MU., Bk و ناراستی for و نافرمانی

³ i.e., men will conduct themselves so well that there will be no need of instituting courts of justice

⁴ MU. چهار پایان for Bk جهان پایان

⁵ Bk om چنده

⁶ MU. بشاید—better Bk سدر

⁷ MU. و جمکرد for Bk و جمکرد

⁸ Bk adds the following at this point:—

و هزاره اوشیدر چون بسر شود پس زمانه اوشیدر ماه نامی در آید و اوشیدر ماه نامی در آید و اوشیدر ماه بهم برسد اورمزد شود و دین بهم پدیدد و در جهان روان نکند بیست شدانرور آفتاب درمیان آسمان باز ایستد و مردم جهان چون آن معجزه ببینند دو سم یک ندین استخوان شوند و منقش نوداد یزدان دارند و در زمان اوشیدر ماه نامی دروج پختیاری آشموغ نامی از دره راه سهمگین در جهان رسد و چنان سطر باشد که بسیاری مردم و چهار پای و پرده تدا کند و اوشیدر ماه بکوه ورج ایزدی و بزرگ اوسنا بزند و از جهان مردم بار دارد و جهان پاک کند و بعد از آن هیچ خرفسند و گزیده مار و کژدم و مگس و پشه و هیچ چنده و گزیده در جهان نباشد و دهانه و درج آشموغ فریعیاری از جهان بشود و چون زمانه اوشیدر ماه بسر شود پس زمانه ساسانش پر خوه باشد و رحاوند بسی سالگی بهم برسد اورمزد شود و دین رزشت درجهان آورد و آفتاب سی روز درمیان آسمان دایستد و مردم بهشت کشور زمین تمام ازین معجزه نودن بهی استخوان شوند و دین پدیدد و ساسان دین اوشیدر ماه در جهان افروخته ترکند و بهم زور و نیرو و دیوان درحان از جهان نبرد و جهان چنان کند که هیچ نیایره و دشمن آهر من در جهان نباشد و جهان همچو بهشت پاک و پاکیزه تر کند پس دادار اورمزد رساندیز تن پسین کند و مردمان را در انگیزاند و اهرمن درودرا با دام او بیست کند .. ویرور باد خوه گوه آویزوه دین ماردیسان .:

⁹ Bk commences here—p 99 l 10 of MU after کشادگان آید (last line of p 97 of MU) MU. پس چون هزاره—better Bk هزاره

¹⁰ H F adds خورشید بکانه بهرام and Bk adds آفتاب بخانه بهرام

¹¹ MU. این پادشاه—Bk پادشاهی

¹² MU. دوم—Bk سوم

for a short time. Thereafter the world will be again disturbed and will be in tumult. People will rush forth from the frontiers of Khorasan, Rum, Damashk and Yaman to the Iranian territory and will capture the cities and overpower them without any opposition¹. There will be great affliction² on the cities. Justice will not be administered to men on any account, and the world will undergo trouble. Then from the frontiers of Rum, an army³ will come to Iran and through the territory of Shuristan it will come to that side with complete power⁴ and will be engaged in any great work⁵. (The king) himself will remain in Shuristan. After a short time this sect will not abide by the religion of the Arabs and there will be great tumult.⁶ Many places of worship (of the Arabs) will be destroyed. Intelligence (of this) will reach every quarter. People will turn their faces towards the Arumans principally for the sake of their religion⁷. An army which will be beyond bounds, innumerable and countless will gather together in Iran (proper) and Padashkhargar from Turkestan, Khorasan and the country of Iran and it will fight with the Rumans. There will come a large army from the desert⁸ of Arabia to their assistance. When they come to know that the Rumans do not abide by their religion, they will all help one another⁹ and will go out¹⁰ to offer battle to the Rumans. They will fight on the banks of the river Euphrates and so many men and animals will be killed that the girths¹¹ of the horses will be besmeared with the blood of men. The river Euphrates will turn red and the cloud will take up this (red) water and carry¹² it to the sky, and it will rain red hail in the world.

It is also said in the religion that in the millennium of Oshedar red hail (formed) from the blood of men will rain down and it will (also) rain black snow, and it is in the millennium of Sashān¹³ that rains in torrents will be mingled with all noxious creatures¹⁴ and with their pollution and filth and will accumulate on the shores of the ocean, and on account of the poison of the noxious creatures and their pollution, the world will come to grief. This water will be black and (turn into) ice and it will be the black snow formed from this water that will rain down on the world.

It will be on this account that the Rumis will gather together in a place and will reign for a short time. Then from the frontiers of Hindostan, a king will appear with the radiance and glory of the Kayans, who will capture the cities from them and will do great good to the people of the Iranian districts and will administer law and justice to men. He will come with a small army and capture the cities and conquer them without any opposition¹⁵. There will be great commotion¹⁶.

¹ نادک چندی *nat*, for nothing.

² MU. آواره—better Bk. آواره. or, there will be great commotion in cities.

³ MU. سپاهی—Bk. پادشاهی ⁴ MU. دولتی—better H F, Bk. دولتی

⁵ MU. در هر کاری عظیم نفرستد—Bk. و از کناری سپاه عظیم نفرستد and he will send a large army from one quarter

⁶ MU. بدست—Bk. قبل ⁷ MU. از بدست دین خود—Bk. خود نسوی بخسب دین

⁸ MU. بدست—better Bk. دشت. ⁹ MU. هم دایم یار شود—Bk. and Bk.

نرگان تازیان و ایران شهر با یکدیگر یار شود

¹⁰ MU. رودند—H F, Bk. رودند ¹¹ تنگ گاه ¹² MU. برد—H F, Bk. آید

¹³ Soshyosh

¹⁴ MU. دایم—Bk. زو دایم and H F. دایم

¹⁵ نادک چندی *nat*, for nothing.

¹⁶ MU., H F. بدست—Bk. قبل.

but he will carry on his business. He will go upto Pars¹ and great armies will gather round him and will offer great battles chiefly for the sake of religion.² At last Hamāvand³ will be defeated and will go to Padashkhārgar and will make his residence there, and will travel round the world. Every person will conquer a place of his own (choosing) and will rule with wickedness and will not by any means administer justice to men for the reason that he himself will not be in safety.

After this, the angel Meher⁴ sends a man to the shores of the sea of Padashkhārgar near Varjāvand, saying. "Thou art such a king that all men are in difficulty and distress. Rule in such a way as was done by your fathers and grand-fathers. If the inhabitants of the world are under oppression and distress, then what answer will you give to God. Make your heart and mind pure as regards men. Go with piety to Iran so that God may be your friend and your work may turn out according to your desire." Then that man gives the message of the angel Meher to Varjāvand and Varjāvand answers. "I am devising the same means, but I have neither treasure nor army, and the sovereignty can be exercised (only) with money." That man carries back the message of Varjāvand⁵ to the angel Meher. The angel Meher says: "Go, take up the treasure of Afrasyab and bestow it on his (i.e., Varjāvand's) army." He then shows him the treasury and opens it. A great army collects near Varjāvand and he again conquers the cities in a few days. This army fights again by his side. On the land of Pars, a great battle is fought against Varjāvand. So many Iranians are killed as cannot be counted. The world comes under the sway of a king from amongst the (different) nations. The glory of Iran, the Kayanian glory,⁶ and the good Mazdyasnian religion reside in that city,⁷ and the world turns towards virtue⁸ and security becomes manifest. The wolf period passes away and the lamb-period enters and remains (there).

Then, by the command of the Creator Ormazd, the pious Sarosh and the angel Neryosang send a message to Peshotan of Kangdez thus. "The good and propitious Creator has bestowed and conferred on you the glory of the religion and⁹ you are created¹⁰ immortal and without distress." He (i.e., Peshotan) does meritorious deeds¹¹ in Kangdez of the Kayans¹². On the recitation of the Yasna-service of God and the Dahman Afrin,¹³ he¹⁴ comes from Kangdez with the Kayanian glory

1 پارس for پارس 2 MU بنخش دین—Bk. بنخش دین or, for the first or primitive religion

3 i.e., Soshyosh, Bk ورجاوند 4 MU لمهر—Bk., H F. مهر.

5 MU مرد بدعام ورجاوند—better Bk مرد only.

6 MU ایران خوره و کیان خوره و دین—better Bk ایران خوره و دین

7 MU در آن شهر ما پیمان شود—better Bk در آن شهر ما پیمان شود 8 پاه. فراهروزی 9 و. for Bk., H F. او. 10 MU آفریده—better Bk. آفریده

11 MU کورم—Bk. کورم 12 MU, Bk بکنگ—H.F. بکنگ دژ 13 After دهمان آفرین Bk here has the text thus —

آفرین دهمان و خوره دین و در اسفار که فراخ ساز و ایران شهر ناز ویرا نید 14 MU. او for او 15 i.e., it here begins at p 98, l 1 of the text (see note above)

and radiance, with white garments, good, pure and clean, and bears the Kayanian standard. Then he goes to Pars with 150 immortals and performs the Yasna. When the Yasna-service is at an end, he pours the *zur* (i.e., holy water) in all the rivers and the *āb-zūr* (i.e., the holy libation) gets strength and countless and innumerable un-Aryan soldiers are killed.

Completed with happiness, victory and goodness on the day Shahrivar of the month Farvardin (Qadın), A Y, 866. I transcribed this into this (Persian) language from a copy, written in Avesta characters, of Jamshed Asfandiyar Rustom Shehriar¹ Damhar Shehriar Gudarj Hirbad² in the auspicious land of the city of Yazd, for myself and my offspring, so that it may be used for 150 years, and after 150 years (may be used) by the pious and religious male progeny. He who reads it may bless me. May it be so in accordance with the will of God and the Amshaspands.

MU II pp 101-111—H F ff 396-407.

Jāmāsp Nāma.

Several announcements³ and signs prescribed by the philosopher Jamasp are what I write as under —

The decisions of the philosopher⁴ Jamasp have been called to mind⁵ from the Mazdayasnian religion and translated from the Pahlavi language⁶. The philosopher Jamasp flourished in the time of King Vishtasp. He was his chief Mobad and his prime minister. At that time no one excelled him in wisdom. One day, king Gushtasp said to the philosopher Jamasp: "You should tell me this: 'How have you acquired this wisdom? From whom have you learnt it? Is it got through toil or by divine⁷ inspiration? I want to participate in your wisdom? Can⁸ you share it with me or no?'"

The philosopher Jamasp answered: "May you be prosperous for a thousand years. May you rule over the seven regions of the earth. This wisdom has come to me through your good fortune and grandeur and through the glory and prosperity of you who are kings and through the divine essence of the wisdom⁹ of the immortal-souled Zartosht Asfantaman¹⁰ whose disciple I have been for so many years, and

¹ MU adds من رسم

² H F correctly adds here —

ار خط و ستا داین خط نقل کردم کاتب الحروف من ندۀ دین رسم بن اسفندیار بن رستم
بن شهریار بن دهر بن شهریار بن گودرز بمورد
i.e., the writer is the servant of the religion, Rustom Asfandiyar Rustom Shehriar Damhar Shehriar Gudarj Hirbad.

³ خبر — Some copies چیز = things Bk om. the heading

⁴ Bk adds حکیم ⁵ MU. یاد کرده اند — Bk یاد کرده اند

⁶ For the Pahlavi version, see Shams-ul-Ulama Dr Modi's Edition of the Jamaspi. It will be seen that the Persian version is not a translation but a much more diffuse paraphrase of the Pahlavi and Pazend versions

⁷ MU. یزدی — Bk. یافند ⁸ MU. نوانائی — better H F, Bk. نوانی

⁹ دریا = divno essence (in the language of mysticism)

¹⁰ Bk. adds اسفندمان

in whose true religion I have been a participator. When the King—may he live long—will issue his revered orders, I will converse¹ with God² with all humility and pray to Him so that He may bestow His divine grace on me who am His servant and will give answers (to the king) deservedly and truthfully. I consider myself one of the blest that a memorial of me be left in the world and the high and the low³ be benefited by it and become informed of the truth of the true religion. When whatever I prognosticate about every (future) period of time⁴ may be found by the people to be carried into effect,⁵ then they will praise and thank God and will bless me who am His servant and the reward and benefit of all this will accrue to the king in this world and the next.”

The king was delighted at these words. He praised him, showed reverence to God, the Great and the Glorious, and said. “Thanks and praise be to God that He has bestowed on me this goodness and victory. He brought into evidence such a true⁶ prophet and true⁷ religion and a prime minister, (or High-priest) in this world during my regime that fame and reward would be my share up to the resurrection and the wickedness and depravity of the demons would be removed from this world.” He, then, put down his head on the ground, in accordance with the will and commandment of God,⁸ prayed to Him for a long time and offered Him much thanksgiving.⁹ Then he raised up his head from the ground¹⁰ and said to Jamasp: “First of all, I wish that you should tell me this: ‘How many kings will succeed me,’¹¹ and I want to know the truth you should inform me of ‘that after me how long will (the sovereignty) continue with every one of them. when will they die and reach the spiritual world.’ Tell me this (also)¹² ‘After me who will acquire this glory, throne, crown and diadem. I want you to tell me the name of every one of them (who will succeed me) up to resurrection, and how many years, months and days they will rule and what will be their manners, customs, mode of living¹³ and their faith’.”

Jamasp answered: “O king, may you live long. This crown and throne will go down from you who are the kings to Ardeshr Asfandyar who is called Bahman. He will rule 120¹⁴ years, Homa Cheher-āzād for 20¹⁵ years; Darab, son of Bahman, for 14 years; Dara, son of Darab, for 12 years; Sikandar Rumi, for 14 years, and the various Kings of the Tribes (*Mālūk-i Tawāif*)¹⁶, viz, Ashak, son of Ashak, Nush, Neryosang, Khosro, and Ardvan will rule 285 years in all.¹⁷ During their sover-

1 MU. در رسم—better H F. Bk. در رسم

2 After خدای—Bk adds عزوجل

3 All عالم for عام

4 MU. چون در هر

5 روشن دیدند lit, they find it clearly

6 Bk. راست—MU حق

7 MU بر راست—Bk حق H.F. راست

8 Bk. adds عزوجل

9 MU سپاس—Bk شکریا

10 MU, H F برداشت—Bk ار زمین برداشت

11 MU. بعد از—H F, Bk. بعد از من

12 Bk. om. بزرگ و دیندار و نیکوئی کم

13 صیورت; or, qualities.

14 MU. صد و بیست—Bk صد و دوازده These years of the sovereignty of the various kings differ in different copies. Several copies like H F. correct these years in the MSS. and leave gaps also for some. In fact, no two copies give these figures correctly.

15 Bk سی

16 Bk. only adds و تفاوت ملوک طوایف

17 MU پهلوان only—Bk. adds بچلم

eighty there will be nothing other than oppression, tyranny and injustice Then from the family of Sasan,¹ Ardeshr Babegan, who will make the world prosperous through justice and (in whose time) much happiness and comfort will be attained by men will rule for 48² years Shapur, son of Ardeshr for 30³ years; Hormaz⁴, son of Shapur for 5 years, Behram, son of Shapur for 14⁵ years; Yazdagard, son of Behram, for 20 years⁶, Shapur, son of Yazdagard, for 10⁷ years; Yazdagard, son of Shapur, for 20⁷ years, Behramgore, son of Yazdagard, for 63 years, Narsi son of Yazdagird, for 45⁸ years,⁹ Yazdagard, son of Behram, for 9¹⁰ years, Piruz, son of Yazdagard, for 35¹¹ years; Narsi, son of Yazdagard¹², for 4¹³ years; Kobad, son of Firuz, rules for 40¹⁴ years.

And thereafter¹⁵ equity and kindness¹⁶ will be beyond bounds¹⁷ on the people of the world, and Mazdak of mean origin¹⁸ will appear in his time and will do great damage to the religion and will institute evil manners and customs, but will soon perish. Noshirvan who is called Khusro Qobad, *i.e.*, the Kesrā will rule for 48 years, and what is most agreeable and best will make itself manifest¹⁹ with justice²⁰ in the world

Hormaz son of Khusro, for 12 years; Parviz son of Hormaz will rule for 38²¹ years with oppression, tyranny and injustice which will be the signs of evil times (to come) and evil manners and customs will be manifest and the work of the religion and of the country of Iran will have its downfall Kobad son of Khusro, also called Shiruye, will rule for 8²² months with oppression and tyranny, Ardeshr son of

1 The whole sentence upto here is omitted in MU—Bk gives it thus:—

و در پادشاهی ایشان بعد از حور و سدم و پیداد هیچ چیز دیگر نباشد پس از تحم ساسان

2 H.F. corrects it to 68, Bk. شصت و هشت سال—Bk. adds. پادشاهی کند

3 Bk. بیست 4 Bk. یزد جرد 5 H.F. gives 10.

6 H.F. gives 12 From بهرام بن شاپور upto بیست سال is omitted in Bk. Bk. substitutes for it بهرام بن یزدجرد ده سال

7 MU. om—supplied from H.F. and Bk.

8 MU. om—So H.F.

9 Bk om this last clause from نرسی

10 H.F. 45—Bk. پانزده 11 Supplied from H.F.—Bk. نم

12 So Bk; MU نوروز 13 There is a blank for 4 in MU, H.F.—Bk. has چهار

14 H.F. 43; Bk. چهل و دو—Bk. پادشاهی کند for پادشاهی For the preceding 'Hormaz, son of Shapur, for 5 years' upto 'Qobad', F.S.M. gives the names thus.—

Behram Hormazd, 10 years, Behram Shah, son of Behram, 19 years, Narsi, son of Behram, 9 years, Hormaz Narsi, 10 years; Shapur, son of Hormazd, 72 years, Ardeshr, the victorious, 6 years and 3 months, Shapur, son of Shapur, 15 years, Behram, son of Shapur, 14 years; Yazdagard, son of Behram, 20 years; Behramgore, 63 years, Yazdagard, son of Behramgore, 9 years; Phiruz Shah, son of Yazdagard, 30 years, Palash, for 6 months

15 MU, H.F. و بعد از آن 16 MU, H.F. در رحمت—better Bk. رحمت

17 MU از حد بیرون آید Bk. از حد بیرون. This may be the general signification of this clause, but as we are aware of the weak rule of Qobad, this phrase may be translated literally thus. Justice and kindness will go out of their proper limit, *i.e.*, the people will be oppressed

18 H.F., Bk. add بد گوهر

19 MU پدیدار آید—better Bk, H.F. پدیدار آید

20 For از انصاف Bk substitutes از عدل و انصاف

21 H.F. 35. 22 Bk. بیست

Qobad, for 1 year and 6 months¹; Sindukht² daughter³ of Khum , for 6 months,⁴ Keshvar-Banū will rule like a man for 1 year⁵; Yazdagard, son of Shehriar will rule for 20 years

Thereafter will appear such times that the sovereignty will go out of the race of the Iranians and the Kayans. The Turks will be powerful⁶ and the religion of Truth will be enfeebled. Many evil-manners and customs will appear in the world. Oh! What shall I say! This world and all virtue and happiness will be polluted with evil and depravity. I do not wish to give the names of the kings of the Arabs, Turks and Rumis, because from their direction, I do not see anything other than tyranny, oppression and distress.

Gushtasp asked of the philosopher Jamasp: For how many years will the religion of Zartosht⁷ be current in the world. The philosopher⁸ answered May you be immortal. The religion of Zartosht will be current in the world for 1,000 years⁸ and then trouble will arise. An army of the Turks will appear, the Arabs will acquire power and the race of Hāsham⁹ will appear and theirs will be victory and sovereignty. They will then make manifest oppression and tyranny, and every day that will dawn will be worse than the preceding day¹⁰. Men will pass their lives with difficulty¹¹, and there will be much evil, depravity, theft and falsehood, and the sense of shame and truth will be uprooted from the world.

The good will contract the habits of the bad and will give access to Satan within themselves, and the way of God and the care for truth will be closed on men. He who thinks of religion¹² will be reduced to trouble, difficulty, distress and despair. Religion and truth will be so enfeebled as to be unspeakable¹³. Infidelity and wickedness¹⁴ will appear in the world, when good and virtuous¹⁵ men will be called wicked men and malefactors, and the wicked and the maleficent will be called benefactors¹⁶. They will put such construction on the decision of judges as will appear more agreeable to them. All will seek advantage from this world and will seek less happiness and have less regard for the other world and those who will think (of that world) will be despised¹⁷. Men will be bold in committing crimes and will issue such orders about religion as will appear agreeable to their mind.

1 Bk, H F. —یک سال و شش ماه MU. om.

2 MU —سپن دخت —better H F, Bk. —ار سپین

3 MU. —نت —better Bk. —بن

4 H F, Bk. —شش ماه MU. om.

5 Bk, H F —یک سال (or, سال) MU. om.

6 MU, H F. —چیرگی ترکان را بود —Better Bk. —خیرگی نکان را بود

7 MU. —دین زرتشت —Bk. —دین

8 This clause is om. in H F., MU —better Bk.

حکیم جواب داد که انوشیروان که هزار سال دین زرتشت در جهان روا باشد

9 Hāsham—Surname of an ancestor of Mahomed. This word is also used here, as in the Bahman Yasht, for Hēsham (Av *aeshma*) i.e., the demon of wrath, rapine and plunder.

10 Bk. —چه زود تر بر آید جهان بد و نر —for MU. —هر روز که بر آید از روز دیگر نتر بود

11 After —دشوار تر Bk adds —شود

12 MU. —دین راستی —Bk. —دین

13 MU. —چه میگوئیم —Bk. —چه میگوئی

14 MU —بددینی —Bk. —پدی

15 MU —خوب کردار —Bk. —خوب کار

16 For MU —نیک مرد و نیک کردار —Bk has —نیک کردار

17 MU, H F —بروی افسوس کنند —better Bk. —بروی ربا کند or as in other copies —بروی افسوس کنند

Hypocrisy, duplicity, falsehood and mockery will be on the increase and they will glory in them.¹ The sense of shame for one's soul will depart from this world. It will so happen that out of 1999 men of this world, only one will be virtuous, and the rest of them all will be wicked and they will care less for the other world.² They will utter such words as will be more in conformity with their deeds. Good will not be distinguished from evil.³ The people of the world⁴ will not express a desire for religion. Truth and reverence will disappear from the midst of men. One night they will be friendly to one another, but the next day they will give evidence for shedding the blood of one another. In short, this Iranian land which is so prosperous will be reduced to nothingness and desolation⁵ at the hands of the wicked. Men will acquire much property and wealth by duplicity and falsehood so that they will not reap the benefit of it in both the worlds. They will bury them underneath the ground⁶ and will be destitute of their share in both worlds. In the next world they will suffer punishment in hell and will be penitent. They cannot return to this world once again so that they may do virtuous deeds. During that time they will praise and applaud the poor⁷ but the poor will not praise and applaud the rich. The rich⁸ will disregard⁹ the poor and regard them as low. They will (only) say of them (in joke) that they are pious and venerable. How can poor men be happy¹⁰? Noblemen and great men will pass their lives without enjoyment and will pray for death. The mother will give her daughter in marriage to be divorced at leisure¹¹. The father will drive out his son from the house in his life time.

The younger brother will be master of the family and this younger brother¹² will beat the elder brother, will abuse him and will be spiteful towards him and will give false evidence (against him)¹³. Men of the world will be more spiteful, and will practise unlawful¹⁴ avarice and greediness but will be without any share¹⁵. Desisting from the way of God, they will abide by the way of the demons¹⁶. During those wicked times, there will blow many cold winds and hot winds. Hurtful rains will fall at night. Winter will be colder and summer will be hotter¹⁷ and

1 MU. بمعجز گیرند. H F. بهتر گیرند : better Bk و آن بهتر گیرند

2 H F, MU. آن جهان — better Bk. آن جهان

3 Or, good will not arise out of evil.

4 MU. مردم جهان — H F Bk. مردم جهان

5 Bk. MU. بیستی و ویرانی. — بیستی و ویرانی (depression and lifelessness).

6 Bk. adds. و او دفن همچنان ماند و از آن نجاتورند

7 MU. only. آن زمان مردم درویش را ستایند و مدح کند : better Bk. آن زمان مردم

8 H F, Bk. — MU. om. و مردم نونگر

9 MU. منظور ندارند. H F. مصور. better Bk. منظور

10 MU, H F. چون سعید. — better Bk. سعید

11 marriage portion or settlement, which a husband is obliged to pay to his wife if he divorces her without sufficient cause

12 Bk. supplies here. — MU, H F. om. و برادر کهنه

13 Hero Bk. adds. دیوان ایستند و از راه یزدان برای دیوان ایستند

14 lit., out of the right path : cf. Pah. بدلس

15 MU. و بی بهره شود. — better Bk. و گواهی بدروع دهند

16 This sentence is omitted in Bk. but see note 13.

17 MU. گرمتر باشد. — Bk. گرمتر

winter will not be distinguished from summer. Men who have an offspring will appear despicable in the eyes (of men), but those who are without progeny will be praised. Many clouds will appear and pass on the sky but on account of the pollution of the times and wickedness and untruth¹ and the prevailing of Satan over men, there will be no rains raining over men, and if it rains, it will not rain in season² and the clouds will pass away³. The land will not yield crops, and if it yields them, they will be destroyed by inclement weather. The spells which they practise during those times will be effective⁴ and the land and the juicy sap of any vegetable will be useless. During those wicked times rank and dignity will be regarded as false and will be mocked at. Kings will not bestow wealth according to merit. They will take into their service vagabonds⁵ without any kindred, the ignoble and the wicked. Their words will be accepted⁶ by them, and will be used by them profitably. Men of noble family will not be recognised⁷. Their words will not be relied upon and their lives will be embittered, and they will pray for death. They will be reduced to despair, want and great distress. No work will be done according to their wish. They will be unfortunate in both worlds, and will be powerless and helpless in work. The families of noble and great men will be ruined, and desolated⁸ at the hands of mean persons⁹. Mean persons will take possession of the families of the great and will ask for their wives and offspring in marriage. By force of circumstances and helplessness, the great and the noble will unite in marriage with the low, and (the low) will oppress their superiors and abuse them and will make desolate great mansions erected by the great, and will desire that their names may not be perpetuated in this world. They will take them to task for their manners and customs so that they (the great) will throw them off and will not approve of them. They will promulgate bad manners and customs and will glory in them. They will wish ill of all persons, will speak ill of them and will do harm to them. They will regard the nobles as slaves and the slaves will be regarded as noble, and the slaves will follow¹⁰ the manners and customs of the noble.

Moreover every one knows who is noble and who is low¹¹. They (*i.e.* the nobles) will have no stability. The cavalier will be a foot-soldier and the foot-soldier a cavalier. The head will be the tail and the tail will be the head¹² in the world, that is, the world will be topsy-turvy. The similitude, as they say, is this that when a flock of sheep returns (home), the lame goat which goes forward¹³ will soon fall back¹⁴. Men will not be repentent of their wicked deeds, but they will again continue in sinfulness. They will less perform the Yasna-service and do less deeds of charity and will not order them to be done. There will be much faithlessness and insincerity in the world. They will not recall rightly¹⁵ the knowledge of astrology and

1 MU. ناراستی —better Bk. ناراستی بر مردم

2 After ناراد و اگر بارد بهنگام نیارد —Bk rightly adds. ناراد

3 MU. بشود —better Bk. بشود

4 MU. کارگر شود —Bk. کار نکند

5 MU. خصیص —better Bk. خصیص

6 MU. برگیرند —Bk. برگیرند

7 MU. قبول نیاروند —Bk. قبول نباشد

8 MU. خراب شود —Bk. خراب کند

9 Bk. adds بد اصبلان

10 MU. رود —better Bk. بروند

11 MU., H.F. —Bk. om. و بی اصل کیست

12 MU. دم سرد —better H.F., Bk. دم سرد

13 MU. —Bk. پیشتر

14 MU. باز پس افتد —Bk. باز آمد

15 MU. درست باز نخوانند —Bk. باز نخوانند

medicine. They will call to mind trifling things in accordance with foreign manners.¹ Men of the world will soon grow grey. Youths will not enjoy happiness and delight and joy will not come out of their hearts. Whatever they do they do with pain.² There will be great epidemics³ and diseases. Men of the cities and towns and villages will carry on warfare with one another, and will declare strife, animosity and rebellion. Men will be reduced to wretchedness and want. The good will pass their lives with difficulty. Good and wise men will be regarded as lunatics. Men who are insolent, shameless and untrue will be regarded as benefactors and will be praised. Impure things will be thrown by them into water and fire, and will be burnt and will be eaten by them like dogs and cats and those (animals) who resemble them. There will be much faithfulness and insincerity in this world. Moreover, Meher-druj (i.e. breach of contract) will reach soon; perhaps it will (sooner) arrive in a year or a month or a day. Of course it must arrive (not later than) a year. These crimes will issue as sharply as water flows down a height. Then when it is the end of the millennium, the water of springs⁴ will dry up and many will be depleted.⁵ The land will yield less crops, and of the young ones of animals,⁶ out of ten, eight will decay and two will develop but these two will not give satisfaction. The fruits of trees will be damaged by inclement weather and out of a hundred buds which blossom, 90 will decrease and those ten which are left over will have no taste, flavour or relish. All men will be slaves to avarice and will have no solicitation for religion. It will not rain seasonably, but if it rains at all, it will rain⁷ noxious creatures and reptiles. Beasts of burden will not produce young ones and those which will be born⁸ will be stunted in growth, and will have less milk, flesh and wool. Fowls will lay few eggs. The ploughing-ox will have⁹ less strength. The war-horse will draw a small load. Men will be less skilful and there will be few trees laden with fruit on this earth.

Then when you see these signs, a man stunted in growth will rush into the country of Iran from the frontier of Khorasan with many armies like drops of rain and the sand of the desert. People will be annihilated on account of great wickedness practised by him. Much affliction and misery will be manifest. Happy is the soul which does not enter the body at that time¹⁰ and is not born of its mother. If it is born, it dies at once¹¹ so that it may not experience those terrible times and the devastation which comes on the country of Iran¹² and so that it may not see those enemies who hold supremacy over great families such as the Arabs, the Turks, the Rumis and other enemies and that it will not perceive¹³ that the malefactors have their desires gratified¹⁴ with respect to virtuous men. The crown, the throne and

1 For this sentence, Bk has و برسم دیگر چیزی اندک باز بخواند

2 MU. تکلیف—Bk. تکایف

3 MU. و باره—better Bk, H.F. و باره

4 MU. چشمهای—better Bk. چشمهای

5 MU. و آب از رود بسیاری کمتر شود and Bk بسیاری کمتر شود

6 MU. نهیم حیواناتها—better Bk. نهیم حیواناتها

7 MU. آورد—Bk. آورد

8 Bk adds. و آنچه را بدید

9 MU. دارد—Bk. دارد

10 Bk adds در آن زمان

11 Bk adds در آن ساعت

12 Bk. om. که در شهر ایران باشد—MU adds آن و بند آن after it. Better om. as in Bk.

13 MU. بدیدند—better Bk. بدیدند

14 MU. کام—Bk. کامرانی

the sovereignty that will be confounded¹, and wickedness, faithlessness, slaughter and unlawful carnage, it will not experience. It will not experience those epidemics² and diseases and desolation and drought and indigence and plagues which will prevail during the time. Not one among ten parts of the people of Iran will remain, as they will die on account of the affliction and contamination of those times. Demoniac broods, infidels, those of the race of wrath,³ foreigners⁴ and wicked people⁵ will enter Iran and will shed much blood, will practice great injustice and will oppress the good heavily. Then the angel presiding over the earth weeps⁶ and says: 'I cannot bear⁷ this hardship and difficulty. I am upset.' The angel Meher, the Judge, comes to her assistance, *i.e.*, the times of wickedness and oppression will improve somewhat and there will be a little of justice and equity among the people⁸. A number of people will come from Padashkhārgar and there will appear law and justice⁹ and the times will improve, and the religion will gain strength. Law and justice will be brought into the world and will strive (to settle things). The impious will make themselves manifest¹⁰ at this time but will disappear and will have no full complement. Again innumerable and countless Turks rush in the country of Iran, *i.e.*, wickedness will prevail¹¹ and they will make this country of Iran desolate and this land of Iran will be ruined on account of much bloodshed, warfare, tumult, iniquity and drought.¹²

Gushtasp asked the philosopher Jamasp: "How many times will great epidemics occur? How many times will there be severe famines and scarcity? How many times will there be black water? How many times will there be inundations? How many times will there be great warfare? How many times will there be black snow? How many times will there be red hail storms?"

The philosopher Jamasp answered: May you be immortal and may you live long. There will be great plagues four times. One in the reign of Zohak,¹³ another in the reign of Shapur Narsi, and the third in the reign of Behram the victorious *i.e.*, in the millennium of Oshedar, and the fourth, about the end of Oshedar's times when there will be the resurrection.

Severe drought and scarcity will occur three times¹⁴: once, in the reign of Afrāsīāb, the Turk, again, in the reign of Firuz, son of Yazdajird, once in the reign, of Oshidar.

Black rain-water (will pour down) three times¹⁴. Once in the reign of Ardvan;

1 MU سرنگون شود—better Bk سرنگون شدن 2 MU. وناهما—better Bk. وناه

3 MU پیشم—Bk خشم

4 MU و مردو ابران—Bk. om. و مردو or, read مردان (the vile): or مردم for و مردو

5 Bk. om بدران better نقران (cf MU II, p 107, 18).

6 MU. بدالد—Bk. بدش ایزد نالد 7 MU. بدوانم—better Bk. نوانم داشت

8 MU. در میان خلق—better Bk در میان

9 Bk. om the sentence upto here

10 MU. با بدیدار آید—Bk. با بدیدار آید

11 MU. بددی در آید—Bk. بددی در آید

12 Bk. adds و نیاز و و با گران

13 Bk. صهاک نازی

14 After this, MU. omits the following by mistake. Bk. has it thus:—

یک بار در پادشاهی افراسیاب ترک و یک بار پادشاهی فیروز بن یزد جرد و یکبار در پادشاهی اوشیدر. و آب ناران سیاه سم بار

secondly, in the reign of Kaus, who went to the skies as the sorcerers had led him out of the (proper) path, and thirdly at the resurrection, *i.e.*, the raising up of the dead¹ Great warfare will occur three times Once in the reign of Kaus, secondly, when you will exercise sway and thirdly, in the reign of Oshidar Bami²

There will be black snow and red hail-storms four times : once in the reign of Minocher, secondly, in the reign of King Darab³, thirdly, in the reign of Yazdargard Beh-āfrīd; and fourthly in the millennium of Oshedar⁴

It will so happen that the armies of the Turks, the Arabs and the Rumis—all these three armies—will gather together and will fight, but the sovereignty and religion will come out (into prominence) and the religion will acquire strength⁵

Gushtasp asked Jamasp : “How many kings have flourished before me and how long did each rule?” The philosopher Jamasp replied. First, the sovereignty came to Gayomars : he is called Adam⁶. He ruled 30 years Men did not die in his reign. After Gayomars, the sovereignty was acquired by Hoshang He ruled 40 years Men did not die in his time. There was even no death, no old age and no disease Thus it was and men were righteous and wise From Hoshang, the sovereignty came to Tehmuras, who ruled for 30 years. He kept Ahriman under his control like a helpless horse,⁷ who could not do any evil All men gratified their desires and were in happiness From Tehmuras, (the sovereignty) came to Jamshīd⁸ who ruled 717 years and 17 months⁹ with radiance and glory and splendour. In his time there was no death¹⁰ for 600 years He ordered Astodans to be made¹¹ From Jamshīd, the sovereignty came to the Arab¹² Zohak. He ruled for 1000 years less 1½ days,¹³ with tyranny and oppression. Then, God the Great and the Glorious brought into prominence Afrīdun son of Abtin, with His grace and radiance, who having captured him (Zohāk) bound him up on Mount Demavand, and he himself ruled for 500 years From Afrīdun (the sovereignty came) to Sam Narīman, and from Sam Narīman to Afrasiab, the Turk who ruled for 50 years with injustice and oppression. Then Minocher ruled for 120 years.¹⁴ Then Kaikobad ruled for 100 years. Then Kaikaus ruled for 150 years. Then

1 یکبار در وقت سیاه و شان که قیامت خواهد شد یعنی رسیدن MU. — یکبار در قیامت یعنی رسیدن MU.

2 These two clauses are interchanged in MU.

3 MU. اوشیدر بامی و در آخر هزاره Bk. — اوشیدر

4 MU. دین نه را قوت دهد Bk. — دین بقوت دهد

5 MU, H F. آدم گویند Bk. — آدم بودند

6 MU مانند اسب زیر بار خود می راند و عاجز و در مانده Bk. — کم اسپ، عاجز

7 MU نه چشیده رسد Bk. — بچشیده

8 MU. هفت صد و پنجاه سال و پنجاه ماه Bk. — هفت صد سال

9 Bk. adds و بیماری و بیری after مرگ

10 See Cama Memorial Volume
p. 124 Bk. adds. و در جهان همه رنر و حکمتها او پیدا کرد.

11 MU. راند یک و ندم روز کم اما better Bk. — راند و ندمر 12 MU. تازی Bk. — عربی

13 For this whole sentence, Bk. substitutes پس مینو چهار صد و بیست سال پادشاهی کرد. پس بود در نه سال پادشاهی کرد پس افراسیاب ترک دوازده سال پس هزو بن طهما- سپان پنج سال پس کرشاسب نه سال

Kaikhosru, son¹ of Siavakhsh, ruled for 65² years. Then Kai Lohrasp ruled for 120 years, and there was no sickness in his reign, and medicine and cures were not questioned and men led their lives in delight and happiness and from these (sovereigns), this crown, throne and diadem of the Kianians have descended to you. May your sovereignty be eternal on the seven reigns of the earth.³

Then Gushtasp asked Jamasp: What is the advantage to men⁴ and animals through this world and whatever is in it? At what time and during what period will men get deliverance from the contamination of this world and will see light? What will be the signs of those who will restore this world (to perfection) and of our offspring?⁵

When shall Oshidar, Oshidar-māh and Siavasush arrive with glory and when will the resurrection, i.e., the raising up of the dead happen? When will men be pure and righteous? and when will they be immortal, without weakness,⁶ without disease,⁷ and without old age⁸ so that they may not perish?⁹

The philosopher Jamasp replied: O king, may you be immortal and live long. Whatever you have asked, I will answer with the assistance of God¹⁰ the Great and the Glorious and of the truth of the Religion so that your majesty and your progeny may be informed of it.

O king, know that the most terrible period of time will be when the wolf progeny of Turkestan will rush into the country of Iran, that is, they will enter it with wickedness, and the religion will turn extremely weak and low. They will carry off honour and sense of shame¹¹ from the virtuous man, and shedding the blood of men will appear very easy to them. Men and whatever is in the world will perceive¹² that life will be without relish. They will put up with the oppression and tyranny and violence of the king of the Turks for several years, months and days. Then the kingdom will fall into (the hands of) boys, who will not recognise the world. During their time, wickedness¹³ will arise. They will rule for eleven months with¹⁴ tyranny, oppression and violence. Then the Turks, Arabs and Rumans will make warfare on the banks of the river Euphrates and on the frontiers of¹⁵ Shuristan. At that time, the king, with the religion, will arrive, who is called Varjāvand Hamāvand [i.e., the glorious and the victorious] and his prayers will be accepted by God the Great and the Glorious. After this, the armies of the Turks, Arabs and Rumans will fall upon one another and will carry on slaughter and carnage which will be immense, immeasurable and infinite, such that the blood of men will reach their horses' girths. What I have said will occur in the millennium of Oshedar when

1 MU —better Bk دن

2 So MU —Bk. شصت only.

3 Bk adds, at the end of the sentence, روا باشد

4 MU —مردم ما برا فایده —better Bk فایده مردم

5 MU —فرزندان ما —Bk فرزندان

6 MU —بی معیسی —Bk بی معیسی

7 MU —بی بیماری —Bk بیماری

8 After بادی بی Bk rightly adds چون.

9 MU —جواب داد —H F, Bk.

10 Bk —ایزد —H F, MU om

11 MU, H F —بدگی —better Bk. بدگی.

12 Bk om. کم

13 MU, H F —بدی —Bk بدی رومی.

14 MU —و —better Bk. به

15 MU —حسام —Bk حد

there will fall¹ red hail-stones. It will be on this account that the blood of men will accumulate in the river Farāt² and the water of the Farāt will turn red, the cloud will absorb the water and it will rain red hail-stones in the world. What you asked about the signs and tokens of your progeny³ and Varjavand Hamāvand as to what⁴ they would be, (know that) one sign will be the rebellion of the Rumis which I have (just) described shortly, and the other signs I mention one by one (as under) as they are manifest in the religion. (1) One is this that the night will be brighter. (2) The constellation of the Bear, *i e*, Haptorang, will appear in the midst of the sky, will leave its own place and turn its head towards Khorasan. (3) Virtuous men and high priests will be reduced to affliction and helplessness and few good works will proceed from their hands. (4) The virtuous⁵ will be mocked at by the wicked who will not do good deeds nor will give the rewards thereof. (5) Men will harbour revenge, jealousy and enmity towards one another. (6) Wolves and wild beasts will commit great iniquity. (7) Signs will appear on the sky, *i e*, the criminal planets will free themselves from fetters. (8) Another sign will be that death⁶ of the young, and diseases, affliction and calamity will reach sooner the creation of God of the glorious name⁷. (9) Men of low origin will be more active and powerful. (10) The wicked⁸ will not do any good to the virtuous, nor will they order it to be done by them. (11) The wealth and riches of Iran⁹ and whatever is buried in the ground will be unearthed and will fall into the hands of the wicked and the vile. (12) Children born during that time will be intelligent and of sharp understanding and will be sooner prone to death. (13) They will not regard with affection those men who do good deeds and order them (to be done), but they will make current the ways and the will of Ahriman. (14) Summer and winter will be less apparent¹⁰. (15) Men will be so¹¹ depraved that they will not practise any virtue and truthfulness¹² and they will be so enamoured of wickedness¹³ that they will do it with falsehood, machination and duplicity,¹⁴ and they will glory in it. (16) Men who are beneficent and well-intentioned will go against the religion and there will be many males on males and females on females. (17) During those times pestilence, death and old age will be on the increase in the world. (18) Whatever God has created—the flying creatures, the grazing creatures and the walking creatures¹⁵—will have no relish of life, and will pray for death. They will greatly pollute water, fire and the earth of Asfandarmad. Whatever grows out of the earth will be mixed

1 MU. باشد — Bk. نارد

2 *i e*, the Euphrates

3 MU. علامت و شمارو — better Bk. علامت شما

4 MU. ورحم — better Bk. چرم

5 MU. بدان بر ننگان — better Bk. بر ننگان

6 MU. مرد — better Bk. مرگ

7 MU. آفریده است ایزد عز و اسم بیشتر بد رسد — better Bk. چرم

8 MU. پیران — better Bk. چرم. آفریده ایزد عز و اسم است بیشتر بدو رسد

9 MU. ایرانیانست — Bk. ایرانیانست

10 For this sentence, Bk. has ناسدان گرم و زمستان سرد تر باشد

11 MU. مردم چنان — better Bk. مردم جهان

12 Bk. adds و در دل ایشان نیاید

13 MU. بدی دوسر — better Bk. چنان دوسر

14 MU. مکر کند و نرکاید — Bk.

rightly om. نرکاید

15 Bk. adds. و پرده

with pollution and filth.¹ Afterwards, God the Most High will have mercy (on men) and will order Peshotan to come out of Kangdiz for the assistance of the country of Iran. Wickedness and depravity will depart from the world. The religion of truth will be current. More or less, in the space of a year, Oshidar Bami will appear and will propagate the religion. When the people of the world see his radiance and glory, they will submit, the more readily, to truth and will have no doubt about the religion. It is so said that people will ask for miracles from him, and he will offer prayers and the sun will stand still in the midst of the sky for ten days and will raise up its head. When the people of the world will see this miracle they will be without any doubt as regards the religion. Then the sun will revolve and a great rattling noise will arise at the place where there is the sun.²

If any one's heart is not right with God, the Most High³, his gall-bladder will split and he will die. The world will be cleared of criminals. Oshedar Bami will remain (here) for 150 years. His millennium will consist of 500 years. Men of low origin and wicked men will be annihilated from the world. Again when the millennium of Oshedar comes to an end, there will be the winter of Malkos and that winter will last 3 years, and owing to severe winter and furious winds and continual rains which will pour down, the world will be depopulated and men and animals will die in large numbers. The wolf-species of the time of Oshedar's millennium will be non-existent⁴ and the thieves and robbers will disappear, and goodness will be on the increase and wickedness will be on the decrease. On account of that winter of Malkos, men, animals, trees, plants and crops will be devastated. Men come out a second time from the Varjam-Kart⁵ and animals and seeds of plants are brought forth and the world again becomes prosperous. Then the millennium of Oshedar Mah begins and snakes, reptiles, scorpions and whatever resemble them and wickedness and duplicity will not be manifest in this world and falsehood, perfidy and wickedness⁶ will depart from the world. Grief and sorrow will be removed from the hearts of men, and delight, happiness and pleasure will take their place. When 500⁷ years of the rule of Oshedar⁸ will pass by, then Siavasyosh, the radiant, will appear in the world by the command of God, the Most High and he will revive the religion of Zartosht, Oshedar and Oshedar Mah and will propagate it. The power and strength of the demons goes out of the world and everything becomes pure and clean and unsullied. It is said that the sun will stand in the midst of the sky in the time of Oshedar Bami for 10 days and in the time of⁹ Oshedar Mäh for 20¹⁰ days and in the time of Soshyosh for 30¹¹ days. Then the sun will, in

¹ Bk. بایدی—MU. شهنی (=doubt)

² Bk. adds که آوار او تاهت کشور برسد

³ MU. بر دین نه—Bk. با خدای تعالی

⁴ MU. در ایام هزاره اوشیدر نیست شود—better Bk. در ایام او هزاره اوشیدر

⁵ MU. ازور—better H F, Bk. ازور

⁶ MU. معینو نی =wickedness or evil eye. Bk. om معینو نی—H F

⁷ MU., H F. پانصد سال—better Bk. ارشیدر ماه Bk. پانصد سال

⁹ After ارشیدر ماسی ده روز آفتاب—Bk. rightly adds چنین گوید که در روزگار
درمدان آسمان ایستد و در زمانه

¹⁰ MU. پست which expresses 9 in Arithmetic better Bk. ط

¹¹ MU. سه which expresses 30 in Arithmetic. Bk. س

these 3 times,¹ go to its own place. Afterwards the year will be rectified to 365 days, and although now the sun recedes $\frac{1}{2}$ of the day from the commencement of his entering the sign Aries up to his re-entering Aries, it will not be the case at that time and there will be no intercalation. It is so said that² Zohak will make himself free from fetters and for $1\frac{1}{2}$ days³ he will do great wickedness and damage in the world. Then by the command of God, the Great and Glorious, Sam Nariman rises up from his grave and will accept Siavasush's⁴ religion. He comes to the imposter, viz., Zohak and says to him⁵ "Come, let us be friends. Repent of your wickedness and accept the good religion, and be without any doubt." He repeats it three times. Zohak of low origin says "Come, let us be friends. Let us capture the world." Sam says: "If you accept the religion, well and good; if not, I will smash your head with this mace." Zohak, being afraid of him, accepts the good religion, and wickedness, perfidy and untruth depart from this world. There is (then) no old age and death. Men of the world leave off the habit of eating flesh and do not kill cattle and sheep. Then they eat bread⁷ and the eating of bread will be so that if a man eats one piece of bread, he will be satisfied for 10 days. Then they will live on milk,⁸ and the milk of one cow will be sufficient for 10 men who will be satisfied thereby. Afterwards, they even let go drinking milk and will eat fruits⁹. Afterwards fruit-eating will be left off and they will drink water. Afterwards they will leave off drinking water and will consume spiritual food, i.e., like the angels, they will not eat anything. Then there will be the Resurrection and the Future Body. God will have mercy (on us) and will bring about Resurrection. Men become pure, without old age, without weakness and without death. They become so polished like a mirror that it will be possible to see one's image in another's face. God, the Great and the Glorious bestows garments on them, which fire cannot consume and water cannot destroy. The rest of it all will be in accordance with the will and commandment of God, the Glorified and the Most High. Whatever He willed, He did; and whatever He will wish, He will do. The open and the hidden are all equal before God.¹⁰

MU II pp. 111-130.

Jamaspi (LARGER TEXT)

[This larger treatise of the *Ahkām-i Jamaspi*, as given in MU and compared with other MSS of the same treatise is defective at certain places and shows many dislocations of the text. Herein the constellations and the seven planets are described and the auspicious or inauspicious nature of each planet in a particular house is noted. Thus under the good or bad influence of the conjunctions of the planets, many well-known historical personages come out into the world, from

1 MU. بروزی 3 MU. در آن روزگار 2 Bk adds سه دفعه دفعه better Bk 1 MU. بروزی یک ویدیم Bk. ویدیم 4 i.e., of Soshyos, the future apostle.

5 MU. سام ناو گوید better Bk اندرو گوید

6 MU. تا به دین نه بار شویم Bk. تا یار شویم

7 Bk adds بعد از آن نان خورند 8 Bk adds. بعد از آن شکر خورند

9 MU. میوه خورد better Bk میوه

10 pp 109-111 of the *Jamaspi* are nearly the same as pp. 97-101 (*Bahman Yasht*) with slight changes

Zartosht down to the final destruction of the world. Some of these persons it is difficult to identify on account of the ambiguity of the text.

Below is given a short description of such personages in the order of the text which certainly points to dislocations] —

- p. 114 l 5: There arises an unknown man, big-bodied and brave who invites the people of the world to espouse his cause. He appears from the second region. For a time his work turns out successful. He dies in Tokharistan
- p. 114 l 10. Mazdak appears from the fifth region.
- p. 115 l 2. Moses appears from the third region. He is a mountaineer of high stature, having a red beard and a sweet voice. He is called *Surkh shabān-i āhūdār* (i.e., the red shepherd of Jehovah)
- p. 115 l 10. A man young in years but old in wisdom called Iskander appears. He is descended from the Kayans on his father's side and from the Rumis on his mother's side. He conquers the seven regions, introduces a new religion, demolishes all fire-temples and establishes other altars. He dies in a distant land in the city of Dāmghān
- p. 115 l 17. There appears a man who, in his heart, is inclined towards the religion of Zartosht. Twenty-five persons of his race will sit on the throne, every one of whom will institute evil customs¹
- p. 116 l 1. A man of the Sasan race appears, young in years and old in wisdom. He revives the religion of Zartosht and introduces past customs²
- p. 116 l 4. There appears a person, tall-statured, fair-faced and long-bearded. His name is *Dar khur dādār* (i.e., looking to the sun). He revives the religion of Zartosht and does harm to other religions, destroys the idol-temples and the high-priests and *mobeds* become again powerful³
- p. 116 l 10. There appears a man who conquers all kingdoms, and does harm to the religion of *Surkh shabān-i āhūdār*, (i.e., of Moses). He is affected with leprosy, is of a dark colour and one of his hands is paralytic.
- p. 116 l 18. Some signs appear before the coming out of Christ, *ē g*, a man will conquer the *Mulūk-ut-Tawāif* and on the land of Shiraz, a Karm (i.e., a worm)⁴ larger than an elephant will appear and men will worship it. An army comes from India and the dynasty of Gushtasp comes to an end in Balkh. When such signs are manifest, *Rūh-Allah*, i.e., Jesus appears. He is tender-cheeked, of a very tall stature and clad in wool. He does not hanker after the pleasures of this world. The cities of Rum will accept his religion. Wherever he goes, radiance effulges from him. He makes the churches prosperous. This Sun (i.e., Christ) has so great intensity of heat in him that he makes the dead alive
- p. 117 l. 7. The followers of *Surkh shabān-i āhūdār*, i.e., Moses, crucify Christ on the bank of a river, but after him, his religion continues and is propagated in Rum. His apostleship reaches Iran. There many churches are erected and the religion of Zartosht is weakened

¹ Referring to the Ashkanians.

² Perhaps this refers to Shapur II.

³ Referring to Ardeshir Babegan.

⁴ Cf. *Kār-nāmak*.

- p 117: 1 14 A man comes out, whose apostleship extends to China and greater China He rejects the institutes of *Surkh shabān*, i.e., of Moses and of Christ. He deceives men for a time but at last perishes.
- p. 118 l 2, A valiant man comes out and conquers the kingdom He institutes new customs, becomes the owner of the Arabian desert and lays great claims to the apostleship
- p 118 l 4 A man comes out from the frontiers of India and conquers some cities, but is overthrown by the descendants of Keshwād of the house of Hāmān, and is killed by Behramgore
- p 118 l 15 Mazdak appears from the fifth region and for a time only, the sovereignty departs from the family of the Kayans
- p 119 l 6 Mahomed, the Prophet of God, appears from the Arabian desert ; on him be the most excellent blessings and the most perfect salutations. He is a man of average stature, neither tall nor short, of tawny colour, neither white nor black, of a fair face and of curly and fragrant hair He calls all men to the fold of Islam His arguments are the sword and oratory He has a partiality for women. He conquers the peoples of Arabia, Syria and Yemen and destroys fourteen kingdoms which do not accept his religion He snatches the kingdom from the race of the Pahlaviāns and from other races No new-comer does that to the religion of Zartosht which he does ¹
- p 120 l 4 After Mahomed, his religion is thrown in confusion and his tribe will revolt against his children and will slay his children, grand-children and relatives
- p 120 l 13 The cause of all this trouble will be a man with copious hair, old and lean, and a cheat at heart He will be the first to fight with the son-in-law of the prophet This Ma'avya² will kill innocent men and practice much wickedness Old men and women of the religion of *Meher-āzmāi* i *pāk-tan*³ will receive harm
- p 121 l. 1 The kingdom again falls into the hands of the Arabs Twenty-four persons from amongst the descendants of Noshirvan sit on the throne, but the land of the Pahlaviāns and the kingdom of the Kasras fall into the hand of the Arabs. Many usurpers appear but they are soon annihilated. Then a man from India, i.e., Sarhind, appears, but perishes at the hands of *Meher-āzmāi* i *pāk-tan* Again many usurpers appear in Sind
- p. 121 l 16 Abu Muslim Marwazi, who is not of a royal race, appears He comes from Marv-i Shāhjān in Khorasan and conquers the kingdom He says he will bestow the kingdom on the descendants of *Meher-āzmāi* i *pāk-tan*, but his efforts are of no avail and many usurpers appear on the scene, e.g., a leprous person nicknamed *Khūn-i dīn* (lit, the blood of

¹ i.e., the greatest harm is done by him to the religion of Zartosht.

² The first Caliph of the Ommayyads

³ Also called *Meher-zānu* below a title of Mahomed or perhaps of Ali. See p. 127 l. 6

where we have فرزندان مهرآرمای ناکدن یعنی از فرزندان مصطفی

religion)¹ This is Abu-Abbas² Saffāh³ who practises much iniquity but this accursed wretch soon perishes .

- p. 122 l 15 Another usurper is a one-eyed fishmonger. One more comes from Soghd of Samarkand and claims to be God himself. He is born blind of one eye and keeps a veil over his face He is called *Muganna* ⁴ The religion of *Meher āzmāi* suffers much at his hands He practises many frauds on the tops of mountains and shows himself in various wonderful shapes Whatever he does, it is not possible for him to restore his own eye-sight. His impostures are finally exposed.
- p. 123 l 4 A man called Sāsū appears from India. The kingdom remains in his hands for a time and then it falls into the hands of the Taherides of mean origin.
- p. 123 l 8: Many armies come from Rum, Hind and Khorasan and then Yākūb al-Leith makes his appearance, but no one gets the sovereignty except the Samanians
- p. 123 l 15 The son of Sabaktagin, Sultan Mahmud Gazni, appears and then the Turks conquer the whole Iran and snatch away Khorasan and Iraq from the hands of the elephant-bodied Ma'sud, son of Mahmud
- p. 124 l 2 The Turks under Tughrel⁵ come out and these carrion-eating and oppressive Turks depopulate the country
- p. 124 l 10 . *Meher āzmāi-i Pāk-tan* appears He is descended from the Kayans, *ī e*, is of the Pahlavī race He is just. A member of his family betrays him and he dies.
- p. 124 l 19 The religion of *Meher āzmāi pāk-tan* is now confided by God to Mahmad Līk Bakhsh⁶ whose fame spreads on the earth.
- p. 126 l 5. A Turkish woman poisons Meher Zānu⁷ who throws up blood and dies.
- p. 127 l 2 . After much tumult and anarchy, Alān, a descendant of Mehr āzmāi appears.
- p. 127 l 7: The sovereignty of the Alānians falls into the hands of a boy called Samandān Shāh, and women rule the land.
- p. 127 l 12 . A wicked man called Sandān appears from Soghd in Samarqand. He kills many followers of Meher Azmāi
- p. 127 l. 16 . A man called *Jānvar-i vahshī* (*lit*, a wild beast) comes out. He strengthens the religion of Meher Azmāi Pāktan, *i.e.*, the religion of the Arabs.

¹ So called from his title *Saffāh ī e*, the blood-shedder.

² The first caliph of the house of Abbas.

³ MU. مَسَاخ —better مَسَاخ

⁴ مَقْبَح a man known for his witchcraft.

⁵ A king of the Seljuk dynasty.

⁶ مَعْمَد لِي بَخْش

⁷ Here called مِهْر زَانُو and not مِهْر آزْمَاي

- p. 127 l 19 · A Turk called Sisār appears from Jerusalem and Iran falls into the hands of the Turks
- p. 128 l 5 · One Yazad-Shanās descended from Kayān parents appears. He is a follower of the customs and creed of Zoroaster. All people accept this religion except the Arabs
- p. 128 l 8 · Sulaimān-i Khorshed Kish comes out He, too, revives the religion of Zoroaster and places made desolate by the Turks are made populous.
- p. 128 l 13 · A man comes out of the land of the Arabs—a descendant of Meher Azmāi Pāktan He is called parvarda-i Yazdān,¹ i.e., Mohammad—the lord of the time He overthrows the religion of Sulaiman-i Khorshed Kish and people again accept the religion of Meher Azmāi.
- p. 128 l 18 · A man descended from the Arabs, the accursed Dajjal, the one-eyed, comes from Ispahan and pretends that he is God The Arab religion is weakened by him.
- p. 129 l 6 · Thereafter there is great disturbance, and after much tumult and unhappiness the world would be inundated with a great deluge, as in the time of Noah, i.e., Faridun
- p. 130 l 2 : These *ahkāms* (i.e., decrees) are given just as Hermes and the ancient philosophers have described them ²

MU II. pp 399 to 415.

SADDAR BUNDEHESH.

[The Saddar Bundelesh was edited by me and published by the Trustees of the Parsee Punchayat Funds and Properties in 1909 As noticed in the Introduction to this treatise (p XXI), the MSS used for the text were all in a dislocated state on account of accidental displacement of folios in the oldest MS. I have found since then that MU and similar other copies of Darab Hormazyar's Rivayet which quote extracts from the Saddar Bundelesh at various places and thus embody, in the aggregate, practically the whole of this Saddar supply a text which is fortunately, more correct All the emendations and additions have been taken into account in this translation]

Reference to the Saddar Bundelesh as found in MU. I. and II., in the order of the Chapters .—

- Chapter 1.** (II. p. 399, ll 2-8).
 „ **2.** (II. p. 399, ll 8-19 to p. 401 ll 1-9)
 „ **3.** (II p. 401, ll 9-16)
 „ **4.** (II p. 401, ll 16-19 to p 402, ll 1-9)
 „ **5.** (II. 402, ll 9-19 to p. 403, ll. 1-4).

¹ *ist*, cherished by God.

² MU. II pp. 130-148 contain 101 names of God with their meanings and a very long commentary on the Yatha-ahu varyo formula Several portions from this Rivayet have been already translated, e.g., MU II p 141 ll 1-12 (=MU I p 300 ll 3-16) and MU II p 145 ll. 10-19 to p. 146 l 1 (=MU. I p 300 ll 16-19 to p. 301 ll. 1-8) and MU. II p. 147 ll. 18-19 to p. 148 ll. 1) (=MU. I p. 340 ll. 10-12).

- Chapter 6.** (II. p. 403, ll. 4-8 ; I. p. 489, ll. 7-10).
 „ **7.** (II. p. 403, ll. 8-10).
 „ **8.** (II. p. 403, ll. 10-13).
 „ **9.** (II. p. 403, ll. 13-18).
 „ **10.** (II. p. 403, ll. 18-19 to p. 404, ll. 1-9 ; II. p. 53, ll. 15-16 (§§ 9-10),
 „ **11.** (II. p. 404, ll. 9-15).
 „ **12.** (II. p. 404, ll. 15-19 to p. 405, ll. 1-6),
 „ **13.** (I. p. 304, ll. 11-14 (§§ 1-8) and I. p. 298, ll. 8-19 (§§ 9 to end)
 and I. p. 190, ll. 15-17 (§§ 26-27).
 „ **14.** (I. p. 196, ll. 4-10).
 „ **15.** (I. p. 216, ll. 17-19 to p. 217, ll. 1-3).
 „ **16.** (I. p. 65, l. 19 to p. 66, ll. 1-2).
 „ **17.** (I. p. 76, ll. 13-19 to p. 77, l. 1 ; and I. p. 67, l. 11 (§ 8),
 „ **18.** (I. p. 61, ll. 8-18).
 „ **19.** (I. p. 67, ll. 16-18 (§§ 1-2) and p. 77, ll. 1-2 (§ 3),
 „ **20.** (I. p. 61, ll. 18-19 to p. 65, ll. 1-6).
 „ **21.** (I. p. 77, ll. 2-4 and I. p. 489, ll. 14-16).
 „ **22.** (I. p. 286, ll. 9-13).
 „ **23.** (I. p. 273, ll. 7-14).
 „ **24.** (I. p. 148, ll. 15-19 to p. 149, ll. 1-5).
 „ **25.** (II. p. 405, ll. 6-14).
 „ **26.** (I. p. 264, ll. 10-15).
 „ **27.** (I. p. 17, ll. 15-19 to p. 18, ll. 1-2).
 „ **28.** (II. p. 405, ll. 14-19 to p. 406, ll. 1-4).
 „ **29.** (I. p. 172, ll. 17-19 to p. 173, ll. 1-10).
 „ **30.** (I. p. 283, ll. 4-5 and II. p. 406, ll. 4-5).
 „ **31.** (I. p. 35, ll. 10-19 to p. 36, ll. 1-12).
 „ **32.** (II. p. 406, ll. 5-7).
 „ **33.** (I. p. 240, ll. 7-12 and II. p. 406, ll. 7-12).
 „ **34.** (I. p. 178, ll. 1-2 (§§ 1-2) and p. 189, l. 19 to p. 190, ll. 1-2 (§§ 3-6)
 and p. 173, ll. 10-11 (§ 7) §§ 8 to end not given.
 „ **35.** (II. p. 46, ll. 1-19 to p. 48, ll. 1-8).
 „ **36.** (II. p. 406, ll. 13-19 to p. 407, ll. 1-3).
 „ **37.** (II. p. 407, ll. 3-6).
 „ **38.** (I. p. 58, ll. 1-10 , [I. p. 58, ll. 15-18 (§§ 1-5 only)].
 „ **39.** (I. p. 178, ll. 2-3).
 „ **40.** (I. p. 147, l. 19 to p. 148, ll. 1-15),
 „ **41.** (I. p. 217, ll. 3-16).
 „ **42.** (II. p. 35, ll. 10-19 to p. 36, ll. 1-10).
 „ **43.** (II. p. 37, ll. 16-19 to p. 38, ll. 1-8).
 „ **44.** (I. p. 285, ll. 5-19 to p. 286, ll. 1-4).
 „ **45.** (I. p. 22, ll. 6-11 (§§ 1-4)
 §§ 5 to end not given.
 „ **46.** (I. p. 292, l. 19 to p. 293, ll. 1-6 (§ 1).
 §§ 2 to end not given.
 „ **47.** (II. p. 13, ll. 16-19 to p. 14, ll. 1-2).

- Chapter 48.** (II p 14, ll 3-16).
- „ **49.** (I p 151, ll. 2-13).
- „ **50.** (I. p. 426, ll 6-19 to p. 427, ll. 1-8).
- „ **51.** (I. p. 494, ll. 7-19 to p. 495, ll. 1-5).
- „ **52.** (I. p. 500, ll 11-19 to p. 501, ll. 1-3).
- „ **53.** (I. p. 501, ll. 3-10 ; II. p. 13, ll 101-16).
- „ **54.** (I. p. 60, ll. 5-19 to p. 61, ll. 1-6) (the text of MU gives it as Kamdin Shapur's Rivayet, with slight changes).
- „ **55.** (II. p 407, ll. 6-14).
- „ **56.** (I. p. 339, ll. 15-18).
- „ **57.** (I. p. 341, ll 10-13).
- „ **58.** (II. p. 341, ll. 13-18).
- „ **59.** (I. p 348, ll. 4-10 , II. p. 407, ll. 14-19 to p. 408, ll. 1-3),
- „ **60.** (I. p. 23, ll. 9-19)
- „ **61.** (I. p. 178, ll. 14-19).
- „ **62.** (I. p. 176, ll 16-19 to p. 177, ll. 1-2).
- „ **63.** (I. p. 178, ll. 3-10).
- „ **64.** (I p. 178, ll. 10-14).
- „ **65.** (I. p 202, ll. 18-19 to p 203, ll. 1-5 ; II. p. 408, ll. 3-10).
- „ **66.** (I. p. 203, ll 5-7 , II p. 408, ll 10-12).
- „ **67.** (I. p. 200, ll. 11-15 , and p. 204, ll 5-7 (§§1-3).
- „ **68.** (II. p. 408, ll. 12-16).
- „ **69.** (I. p. 204, ll 7-12 (§§ 1-3), and p. 172, ll. 1-9 (§§ 4 to end).
- „ **70.** (II p 408, ll 17-19 to p. 409, ll. 1-3).
- „ **71.** (II p 409, ll. 3-7).
- „ **72.** Omitted . not given in MU.
- „ **73.** (II. p. 409, ll 7-19 to p 410, ll. 1-2).
- „ **74.** (II. p 410, ll. 2-18 (§§ 1-10) and I. p. 297, l. 19 to p. 298, ll. 1-8 (§§ 11-14) and I. p. 346, ll. 14-18 (§§ 15-19) and II. p 410, ll. 18-19 to p. 411, ll. 1-3 (§§ 20-22) and I. p. 290, ll. 9-12 (§§ 23-24) and II p. 410, ll. 3-4 (§§ 24 to end).
- „ **75.** (II. p. 411, ll. 14-18).
- „ **76.** (II. p 411, ll. 18-19 to p 412, ll. 1-3).
- „ **77.** (I. p. 96, ll. 5-10 (§§ 1-5) and p. 96, l. 19 to p. 97, ll 1-3 (§§ 6-11) and p 98, ll. 8-11 (§§ 12-18)
- „ **78.** (p. 92, ll. 1-13).
- „ **79.** (I. p. 66, ll. 2-17).
- „ **80.** (II. p. 412, ll 3-7).
- „ **81.** (II. p. 412, ll. 8-9).
- „ **82.** (I p. 240, ll. 12-18).
- „ **83.** (I p. 264, ll. 15-19 to p. 265, ll 1-5)
- „ **84.** (II p. 412, ll 9-12). The text of MU. is somewhat different.
- „ **85.** (II. p. 412, ll. 12-19 (§§ 1-5) and I. p 23, l. 19 to p 24, ll. 1-6 (§ 1 and §§ 6-9) and I p. 204, ll 12-17 (§ 7 to end).
- „ **86.** (I. p 204, ll 17-18 (§§ 1-2) and I p 170, ll 18-19 to p 171, ll. 1-4. (§§ 3-12) and II. p. 412, l. 19 to p. 413, ll. 1-12 (§ 13 to end).

- Chapter 87.** (II. p. 413, ll. 12-19 to p. 414, ll. 1-10; and I. p. 489, ll. 10-14 (§§ 4-6)
- „ **88.** (I. p. 98, ll. 13-17); (II p. 414, l. 10 gives only the first three words)
- „ **89** Whole omitted in MU.
- „ **90.** (II. p. 414, ll. 10-14 (§§ 2 to end). § 1 not found in MU
- „ **91.** (I p. 200, ll. 15-19 to p. 201, ll. 1-10, also I. p. 35, ll. 8-10 (§§ 1-2) and II p. 414, ll. 14-15 (§ 1).
- „ **92.** (II p. 413, ll. 7-10) This chapter is included in Ch. 86, § 21 by some MSS.
- „ **93.** (I. p. 495, ll. 5-13); II p. 14, ll. 16-19 to p. 15, ll. 1-2 is included by some in this chapter).
- „ **94.** (I p. 427, ll. 8-17) The first and last portion of these lines constitute §§ 1-4 only II p. 15, ll. 2-7 forms part of this chapter in some MSS § 5 to end are omitted.
- „ **95.** (I p. 501, ll. 10-19)
- „ **96.** (I p. 217, ll. 16-19 to p. 218 ll. 1-14).
- „ **97.** (I. p. 311, ll. 12-14).
- „ **98.** (II p. 53, ll. 16-19 to p. 55, ll. 1-2 (§ 2 to end); I. p. 149, ll. 5-12 (§ 12 to end) § 1 omitted in MU.
- „ **99.** (I p. 149, ll. 12-19 to p. 151, ll. 1-2 (§ 1-26) and I. p. 35 ll. 3-7 (§ 26 to end)
- „ **100** (I. p. 201, ll. 10-19 to p. 202 ll. 1 (§ 1-10) and II p. 414, ll. 16-19 to p. 415, ll. 1-11 (§ 11 to end)

THE END : (II p. 50, ll. 12-19 to p. 53, ll. 1-10, also I. p. 161, ll. 9-10 (§ 3-4).

A list of references to the chapters of the *Saddar Bundehesh*, in the order as found in MU. I and II :

- Chapter 27.** (I. p. 17, ll. 15-19 to p. 18, ll. 1-2).
- „ **45.** (§§ 1-4), (I. p. 22, ll. 6-11).
- „ **60.** (I p. 23, ll. 9-19)
- „ **85.** (§1 and §§ 6-9), (I p. 23, l. 19 to p. 24, ll. 1-6).
- „ **99.** (§ 26 to end), (I p. 35, ll. 3-7).
- „ **91.** (§§ 1-2), (I p. 35, ll. 8-10)
- „ **31.** (I p. 35, ll. 10-19 to p. 36, ll. 1-12).
- „ **38.** (I p. 58, ll. 4-13), (also I p. 58, ll. 15-18) (§§ 1-5).
- „ **54.** (I. p. 60, ll. 5-19 to p. 61, ll. 1-6; with slight changes),
- „ **18.** (I. p. 61, ll. 8-18).
- „ **20.** (I. p. 61, ll. 18-19 to p. 65, ll. 1-6).
- „ **16.** (I p. 65, l. 19 to p. 66, ll. 1-2).
- „ **79.** (I p. 66, ll. 2-17)
- „ **17.** § 8 (I. p. 67, l. 11)
- „ **19.** §§ 1-2 (I p. 67, ll. 16-18).
- „ **17.** (I. p. 76, ll. 13-19 to p. 77, l. 1),
- „ **19.** § 3 (I. p. 77, ll. 1-2).
- „ **21.** (I. p. 77, ll. 2-4).

- Chapter 78.** (I. p 90, ll 1-13).
 „ **77.** §§ 1-5 (I p. 96, ll. 5-10).
 „ **77.** §§ 6-11 (I p. 96, l. 1 to p. 97, ll. 1-3).
 „ **77.** §§ 12-18 (I. p 98, ll. 8-11).
 „ **88.** (I p 98, ll. 13-17)
 „ **40.** (I p 147, l 19 to p 148, ll. 1-15).
 „ **24.** (I p 148, ll. 15-19 to p. 149, ll. 1-5).
 „ **98.** §§ 12 to end (I p 149, ll 5-12).
 „ **99.** §§ 1-26 (I. p 149, ll. 12-19 to p 151, ll. 1-2).
 „ **49.** (I p 151, ll 2-13).

THE END * §§ 3-4 (I p 161, ll. 9-10)

- Chapter 86.** §§ 3-12 (I. p. 170, ll 18-19 to p. 171, ll. 1-4).
 „ **69.** § 4 to end (I p 172, ll 1-9).
 „ **29.** (I p 172, ll 17-19 to p 173, ll. 1-10).
 „ **34.** § 7 (I p 173, ll 10-11).
 „ **62.** (I p 176, ll 16-19 to 177, ll. 1-2).
 „ **34.** §§ 1-2 (I p. 178, ll. 1-2).
 „ **39.** (I p. 178, ll 2-3).
 „ **63.** (I p 178, ll 3-10).
 „ **64.** (I p 178, ll 10-14)
 „ **61.** (I p 178, ll 14-19)
 „ **34.** §§ 3-6 (I p 189, ll 19 to p. 190, ll. 1-2).
 „ **13.** §§ 26-27 (I p. 190, ll 15-17).
 „ **14.** (I p. 196, ll. 4-10)
 „ **67.** (I p. 200, ll 11-15)
 „ **91.** (I. p 200, ll 15-19 to p. 201, ll. 1-10).
 „ **100.** §§ 1-10 (I p 201, ll 10-19 to p 202, l. 1).
 „ **65.** (I. p 202, ll 18-19 to p. 203, ll. 1-5).
 „ **66.** (I. p 203, ll 5-7)
 „ **67.** §§ 1-3 (I. p 204, ll. 5-7)
 „ **69.** §§ 1-3 (I p 204, ll 7-12).
 „ **85.** §§ 7 to end (I p 204, ll 12-17).
 „ **86.** §§ 1-2 (I. p 204, ll 17-18)
 „ **15.** (I. p. 216, ll. 17-19 to p 217, ll. 1-3).
 „ **41.** (I. p 217, ll. 3-16).
 „ **96.** (I. p 217, ll 16-19 to p. 218, ll. 1-14).
 „ **33.** (I p. 240, ll. 7-12)
 „ **82.** (I. p 240, ll 12-18).
 „ **26.** (I. p 264, ll 10-15).
 „ **83.** (I p 264, ll, 15-19 to p 265, ll. 1-5).
 „ **23.** (I p 273, ll 7-14).
 „ **30.** (I. p. 283, ll 4-5)
 „ **44.** (I p 285, ll 5-19 to p 286, ll. 1-8).
 „ **22.** (I. p 286, ll 9-13)
 „ **74.** §§ 23-24 (I. p. 290, ll. 9-12).

- Chapter 46.** § 1 (I p. 292, l 19 to p 293, ll. 1-6)
 „ 74. §§ 11-14 (I p 297, l. 19 to p. 298, ll. 1-8).
 „ 13. §§ 9 to end (I. p. 298, ll 8 -19).
 „ 13. §§. 1-8 (I. p. 304, ll. 11-14).
 „ 97. (I. p. 311, ll. 12-14).
 „ 56. (I p 339, ll. 15-18).
 „ 57. (I. p 341, ll 10-13).
 „ 58. (I. p 341, ll 13-18).
 „ 74. §§ 15-19 (I p. 346, ll. 14-18).
 „ 59. (I p 348, ll 4-10).
 „ 50. (I. p. 426, ll 5-19 to p. 427, ll. 1-8).
 „ 94. §§ 1-4 (I. p. 427, ll. 8-17).
 „ 6. (I p. 489, ll. 7-10).
 „ 87. §§. 4-6 (I. p. 489, ll 10-14).
 „ 21. (I. p. 489, ll 14-16).
 „ 51. (I p. 494, ll 7-19 to p. 495, ll. 1-5).
 „ 93. (I. 495, ll. 5-13).
 „ 52. (I. p. 500, ll 11-19 to p. 501, ll. 1-3).
 „ 53. (I p. 501, ll. 3-10).
 „ 95. (I. p 501, ll. 10-19).
 „ 53. (II. p 13, ll 9-16)
 „ 47. (II p 13, ll. 16-19 to p 14, ll. 1-2)
 „ 48. (II. p 14, ll 3-16).
 „ 42. (II. p. 35, ll 9-19 to p 36, ll. 1-10).
 „ 43. (II. p. 37, ll. 16-19 to p 38, ll 1-8).
 „ 35. (II. p. 46, ll. 1-19 to p. 48, ll. 1-8).

THE End : (II p. 50, ll. 12-19 to p 53, ll. 1-10).

- Chapter 10.** §§ 9-10 (II. p 53, ll. 15-16).
 „ 98. §§ 2 to end (II p 53, ll. 16-19 to p. 55, ll. 1-2).
 „ 1. (II. p 399, ll. 2-8).
 „ 2. (II. p 399, ll 8-19 to p. 401, ll. 1-9).
 „ 3. (II p. 401, ll. 9-16).
 „ 4. (II. p. 401, ll. 16-19 to p 402, ll. 1-9).
 „ 5. (II. 402, ll 9-19 to p 403, ll. 1-4).
 „ 6. (II. p 403, ll. 4-8).
 „ 7. (II p. 403, ll 8-10).
 „ 8. (II. p. 403, ll. 10-13).
 „ 9. (II. p. 403, ll. 13-18).
 „ 10. (II. p. 403, ll 18-19 to p. 404, ll. 1-9.)
 „ 11. (II p. 404, ll. 9-15).
 „ 12. (II p. 404, ll 15-19 to p. 405, ll. 1-6).
 „ 25. (II. p. 405, ll. 6-14).
 „ 28. (II. p. 405, ll. 14-19 to p. 406, ll. 1-4).
 „ 30. (II. p. 406, ll. 4-5).
 „ 32. (II p 406, ll 5-7).
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- Chapter 36.** (II p. 406, ll. 13-19 to p. 407, ll. 1-3) .
 „ **37.** (II p. 407, ll. 3-6).
 „ **55.** (II. p. 407, ll. 6-14).
 „ **59.** (II. p. 407, ll. 14-19 to p. 408, ll. 1-3).
 „ **65.** (II. p. 408, ll. 3-10).
 „ **66.** (II. p. 408, ll. 10-22).
 „ **68.** (II. p. 408, ll. 12-16).
 „ **70.** (II p. 408, ll. 17-19 to p. 409, ll. 1-3).
 „ **71.** (II p. 409, ll. 3-7).
 „ **73.** (II. p. 409, ll. 7-19 to p. 410, ll. 1-2)
 „ **74.** §§ 2-18 (II p. 410, ll. 2-18).
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 „ **74.** §§ 24 to end (II. p. 411, ll. 3-14).
 „ **75.** (II. p. 411, ll. 14-18)
 „ **76.** (II. p. 411, ll. 18-19 to p. 412, ll. 1-3).
 „ **80.** (II p. 412, ll. 3-7).
 „ **81.** (II p. 412, ll. 8-9).
 „ **84.** (II p. 412, ll. 9-12). The text differs somewhat.
 „ **85.** §§ 1-5 (II p. 412, ll. 12-19).
 „ **86.** §§ 13 to end. (II p. 412, l. 19 to p. 413, ll. 1-12).
 „ **87.** (II p. 413, ll. 12-19 to p. 414, ll. 1-10).
 „ **88.** (II. p. 414, l. 10—Only the first 3 words).
 „ **90.** §§ 2 to end (II p. 414, ll. 10-14).
 „ **91.** § 1. (II p. 414, ll. 14-15).
 „ **92.** (II p. 41, ll. 7-10).
 „ **100.** §§ 11 to end (II p. 414, ll. 16-19 to p. 415, ll. 1-11).

PORTIONS OF THE SADDAR BUNDEHESH FOUND DEFICIENT OR
WANTING IN MU. I. AND II.

| | | | | | | | | |
|--|----|----|----|----|----|----|----|----|
| The Preface .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Chapter 34.—§ 8 to end found wanting .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 45.—§ 5 to end found wanting .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 46.—§ 2 to end omitted .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 54.—This Chapter of the Saddar is given under the heading of Kam- | | | | | | | | |
| din Shapur's Rivayat with some changes .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 72.—Whole omitted .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 84.—The two texts differ.. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 89.—Whole omitted .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 90.—§ 1 wanting .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 92.—This chapter is included in Ch 86 § 21 in some MSS. .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 93.—II. p. 14, ll. 16-19 to p. 15, ll. 1-2 is included by some MSS. in | | | | | | | | |
| this chapter .. | .. | .. | .. | .. | .. | .. | .. | .. |
| " 94.— §§ 5 to end is omitted in MU and §§ 1-4 differ from the text of | | | | | | | | |
| the Saddar. II. p. 15, ll. 2-7 is perhaps a part of this chapter | | | | | | | | |
| " 98.—§ 1 omitted. .. | .. | .. | .. | .. | .. | .. | .. | .. |

REFERENCES TO CHAPTERS OF THE SADDAR NASR. QUOTED IN
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SADDAR BUNDEHESH.

PREFACE.

(1) This is a book on the Proper and the Improper which it is incumbent on man to read and (thereby) know good from evil. (2) He should fulfil his duty about whatever God the Most High has ordered in the good Mazdayasnian religion, so that there will be no repentance to-morrow. (3) He should not be in grief¹ and at any rate should not involve himself (into it). (4) In this world he possesses the body, but he should work for the soul so that in the other world, he would obtain its release. (5) He should acquire virtue and abstain from vice so that he may be fortunate in both worlds, and so that Ormazd and the Amshaspands may be pleased with that soul.

CHAPTER 1.

(1) Let it be known that when the Creator Ormazd created this world and made everything in this world, He, thereafter, created the (primeval) bull and Gayomarth. (2) When the affliction of Ahriman entered this world, the bull died at once and thereafter, Gayomarth lived for thirty years.² (3) When he wanted to depart from this world, he said to the wicked Ahriman,³ "In this miserable world, comfort cannot be obtained without pains in such a world, and (hence) I will go to that bright world, as there is nothing therein of misery, affliction and trouble. (4) It will be worse for thee that Zarātusht Asfantaman—may he be immortal-souled: may it be so—will remove all the demons and *drujas* from the world and his religion will continue upto the resurrection and men will abide by his religion and thou wilt not be able to do any evil unto the world." (5) When the accursed Ahriman heard these words, great distress befell him and he created seven *divs* in this world, viz., Akoman, Indar, Sāval, Nānigahit, Tārīch, Zāirich and Hesham, and every one of them is an antagonist and opponent of the Amshaspands.⁴

CHAPTER 2.

(1) Akoman is the opponent of Bahman Amshaspand, and Andar is the opponent of Ardibehesht Amshaspand, and Sāval is the opponent of Shehrivar Amshaspand, and Nānigahit is the opponent of Asfandarmad Amshaspand, and Tārīkh is the opponent of Khordad Amshaspand and Azirikh is the opponent of Amerdad Amshaspand, and Hesham is the opponent of the righteous and victorious Sarosh. (2) The function of Bahman Amshaspand is this that he does not allow men that they should cherish, in one another's heart, warfare, enmity, revenge and bigotry, but he makes justice and truth manifest in the midst of men. (3) When tyranny decreases in their midst, he does not allow men to do any improper deed.

¹ نَحْرِير (so all) for نَحْسِير or نَحْسِير; or perhaps نَحْسِير (stupefied).

Cf. Ch. 31 § 18 and *Khātame-i Ketāb*, § 22.

² Cf. Bd. III. 22, 23; ZS IV. 5, 9.

³ For نَحْرِير read نَحْسِير

⁴ Cf. Bd. I. 27 where the last Hesham *div* is not mentioned.

See MU. II, p. 399, ll. 2-8.

(4) He increases the wisdom, reason, understanding, life, judgment and intellect of men and guides them on to the true path.

(5) The function of the demon Akoman is this that he dispirits men from¹ doing duties and good works. (6-7) Whenever men practise evil, and cherish impossible or wrong thoughts and meditate over them,² and when men show enmity towards one another and make altercation and squabble manifest, then he strives so that they may not be reconciled³ to one another and that they may cherish in their hearts revenge and bigotry to such an extent that he throws bloodshed, carnage and warfare in their midst. (8) Men step out of the pale of understanding and wisdom and do improper and evil deeds. (9) All these are the evils of Akoman.

(10) The function of Ardibehesht Amshaspand is this that men do duties and good deeds and experience pleasure and delight in that world⁴ from Ardibehesht Amshaspand. (11) Whenever men are delighted, without the reason therefor being assigned that that delight is poured into the hearts of men through Ardibehesht Amshaspand, it is on this account that there is a meritorious deed (done by, but) not known to them,⁵ and Ardibehesht Amshaspand widens the path to the Chinvat Bridge for the pious (12) When (the soul) passes over the Chinvat Bridge, its comfort and ease are owing to Ardibehesht.

(13) The function of the demon Andar is this that he distresses men and creates grief and sorrow in the hearts of men. (14) When men commit sins he carries them to hell and inflicts punishment on the souls. (15) It is on account of the demon Andar that men have, always, gloomy looks. (16) The demon Andar is the first to come at the head of the Chinvat Bridge and he straitens the Chinvat Bridge for the wicked.

(17) The function of Shehrivar Amshaspand is this that he introduces justice and law in the hearts of kings and keeps a watch perpetually over just kings (18) Every king who is just is friendly to Shehrivar Amshaspand. (19) Every king who is more just will stay longer (here).⁶ (20) Shehrivar Amshaspand keeps a watch over gold, silver, and other things which are in the mines and mountains, and owing to the power of Shehrivar Amshaspand these things enter the mines and accumulate⁷ (there). (21) In this world, it is Shehrivar Amshaspand who bestows livelihood on poor men and in the next world he intercedes for them.

(22) The function of the demon Sāval is this that he loves those kings who practise oppression and imposes fines and it is the demon Sāval who

1 Add سردمان از after

2 After add بدی کنند و باطل کنند و اندیشند

3 For آشتی نکنند read آشتی کنند

4 For بدان read در آن

5 i.e., although men do not know why they are cheerful, it is on account of some merit unconsciously done by them that Ardibehesht causes such delight.

For نمود — Bk نمود — "It is (on account of) a meritorious deed (done by and) known to them

6 i.e., his name will be remembered here for generations, even after his death.

7 Bk. نمود and MU. بنمود — بنجر رسیدن — a store-house

shows the way to pick-pocketing, theft and robbery and such as resemble these and creates (such evil tendencies) in the hearts of men and seduces men so that they do improper deeds and they perish therefor.

(23) The duty of Asfandarmad Amshaspand is this that when men wish to do any work, they do it with knowledge, meditation and deliberation and he removes arrogance from the nature of men, makes their voice melodious and makes them glib-tongued so that they never show haughtiness¹ or arrogance before men. (24) When any trouble, affliction or powerful disease come over men, he makes men patient and cheers them up and consoles them in their grief so that that grief may pass away on account of that solace. (25) When one performs a good deed and misfortune befalls one, then Asfandarmad Amshaspand is on the watch that one may not repent of that duty or good work.

(26) The function of the demon Nānigahit is this that he makes man arrogant and when any calamity befalls him, Nanigahit does not leave (his hold on him), makes him uneasy in mind² and deprives him of strength³ so that he may not do⁴ any good deeds and he becomes ungrateful to God. (27) When men give advice to him he turns worse and does not accept the advice. (28) And the disobedience unto kings, mothers, fathers, of the wife unto the husband, and of the slave unto his master, which they practise, is on account of the demon Nanigahit.

(29) The function of Khordad and Amardad Amshaspands is this that all (sorts of) sweetness, savour and pleasantness which is in water, vegetation and food is on account of them. (30) When the souls of the pious reach Garothman and the heaven, it is not necessary for them to eat anything and they are satiated. (31) This is occasioned by Khordad and Amerdad.

(32) The function of Tārikh and Zārikh demons is this that they give unpleasantness to those things which have the unpleasantness in them. (33) In hell they make impure eatables for the souls of the wicked and offer them impurity and stench and guard over them until the time when those foods are eaten by them and they torture their souls.

(34) The function of the pious and victorious Sarosh is this that he protects the whole world from thieves, calamities and trouble. (35) Every night he goes to the world three times like a sentinel who keeps a watch. (36) He carries on warfare during the night seven times with the demon Hesham and prevents him from doing any harm to the world.

(37) The function of the demon Hesham is this that he produces anger and malice in the hearts of men and encourages every evil which enters the world and assists the sinners so that they become more fearless in committing crimes.

(38) These seven Amshaspands have been created by the Creator Ormazd and these works have been entrusted to them, which they make progressive.

¹ بار نام = pride, haughtiness.

² آشوبیدن = to be confused. —Causal بیاشوباند for بیاشواند

³ چهر چهر read چهر or چهر

⁴ Better Bk نکند for بگوید

(39) It is incumbent on men that they should protect themselves from the ways of the demons and follow the path of Ormazd and the Amshaspands, and be careful that these demons may not overpower them and lead them to the ways of Ahriman, so that they may be relieved of the misery of this world and the punishment of the next world.¹

CHAPTER 3.

(1) When Ormazd created the world, He said, "If I do not send the Revelation into this world, if I do not make men aware of the true religion and if I do not make men aware of their duties and good works, then men will not be acquainted with duties and good works and Ahriman will prevail and rule over this world and will lead men astray from the (proper) path and will turn them back to his own ways. (2) Then men will perish in their entirety through apostacy. (3) Up till 3000 years which passed away from (the creation of) the world, He did not send the Religion to this world (4) And after the 3000 years, He sent Zarthusht Asfantaman² to this world. who propagated the religion and before the coming of Zartosht,² the demons would walk manifestly on this earth according to the practice of men, and the *paris* (would walk) like women, and the demons would snatch away the women from men and would seduce them.

(5) When Zartosht Asfantaman brought the religion to the world and revealed it, he demolished at once the bodies of demons who went down underneath the ground.³ (6) Now that they want to commit sins, they cannot walk in the manner of, and like unto, men except in the form of an ass, an ox, or those resembling them.⁴

CHAPTER 4.

(1) Zarthusht Asfantaman brought the good Mazdayasnian religion to king Vishtasp, and when the latter saw his miracles and listened to his words, he gathered together all wise men of Iran and told them to argue with Zartosht and to defeat him with argument (2) The wise of Iran all gathered together and argued with Zartosht Asfantaman—may he be immortal-souled. (3) When they saw his power and listened to his words and when they saw his wisdom, knowledge, learning, miracles and arguments, they all became helpless and confounded. (4) They went near the philosopher Jamasp, informed him of this case, and sought the help of Jamasp. (5) The philosopher Jamasp argued with Zartosht Asfantaman—may he be immortal-souled (6) And when he heard his words, and saw his miracles, he became helpless and at the very moment he acknowledged Zartosht and his religion.

(7) When the wise and the learned of Iran saw that Jamasp was helpless and acknowledged the prophetship of Zartosht on his face, then all the wise men followed Jamasp, the philosopher and confessed the religion of Zaratusht Asfantaman and were attached to him. (8) When king Gushtasp saw this miracle of

¹ Cf. Bd. XXVIII, 7-13, and XXX, 29: See MU. II. p 399 ll 8-19 to p. 401 ll. 1-9.

² After *اسفندمان* add *— زرتشت*.

³ Cf. Yasna 9 § 15.

⁴ See MU. II p 401 ll. 9-16

Zaratusht Asfantaman, he accepted the good Mazdayasnian religion. (9) As a reward for this, God the most High bestowed on Gushtasp four things which were never owned by any king.

(10) The Creator Ormazd gave him a son like Peshotan who will never die and will never become old and in the end He will reveal at his hands the good Mazdayasnian religion in the world. (11) Secondly, he gave him a son like Asfandiyar whom no one in the world equalled in valour. (12) He gave him a high-priest and minister like the philosopher Jamasp who was aware of what had happened and what will happen. (13) He carried publicly the soul of Gushtasp to heaven, showed him his place there, promised him that place and made him hopeful of it.¹

CHAPTER 5.

(1) It is said in the good Mazdayasnian religion that when Zaratusht Asfantaman—may he be immortal-souled—went to the conference of the Creator Ormazd, the Creator Ormazd said to him, “O Zaratusht, I have created you better than all other Amshaspands and angels.” (2) When Zaratusht heard these words, he remained astonished and said: “O good and propitious Creator! Hast Thou created me better than Bahman, Ardibehesht, Shehrivar, Asfandarmad, Khordad and Amerdad?” (3-4.) He said, “I have created you better than they, for the reason that (when) I created all the creatures of this world and the kings like Tehmuras, Jamshed, Kaikhusro and Minochehr, I showed them this good Mazdayasnian religion and no one had the strength and power to propagate this religion: You alone came and accepted the religion. (5) It will be made current at your hands in the whole world and will penetrate the whole world.”

(6) “Because, on the first day that you accepted the religion of me, the waters of the springs were standing still, and the animals which had the fodder in their mouths could not swallow it down their throat, but on account of the pleasantness of the voice of you who recited the Avesta, all stood in their places and lent their ears to the Avesta. (7) When, at first, I created the sky and the earth, all the *frohars* of the pious were told to keep a watch over the sky and they could not protect even so much thereof as one span²; then came the *frohar* of your soul and kept watch over one moiety of the sky. (8) And now I have created you better than all the other creatures and angels and Amshaspands.” (9) Zaratusht Asfantaman remained astonished on hearing these words and said: “O Creator Ormazd! Am I better than Syāvashāsh who will again make the world pure and make men immortal and who, when you will issue commands to (dead) men and raise them up, will reveal the religion to them and make them pure again and will liberate them from all calamities, although I cannot do (all) this?”

(10) The Creator Ormazd said: “He will do all this. (11) (But) he can do this even for this reason that he is your son, and he will be able to do (all this) on account of the religion which you will make current in the world (12) Every

¹ جایگاه او بار نمود و اورا نوید و امید بآن اندر جایگاه کرد, read, جایگاه کرد

See MU II. p. 401 ll. 16-19 to p. 402 ll. 1-9.

² دست (Av. Vitasti) a span.

duty and good work done by a child is as though it were done by the father with his own hands."¹

CHAPTER 6.

(1) It is declared in the religion that every duty and good work which men do should be done on the authority of the Dasturs. (2) For, God the most High has said in the Avesta: "Men go to hell oftener for this reason that they do not do duties and good works on the authority of the Dasturs and when they learn anything (without that authority), they think thus: "We shall not learn this (thing) also, and will not inquire (about it) again so that we cannot do (any good deed)"² (3) They do not know this that whenever they do not do (their duty) and, secondly, whenever they do not inquire (about it) again, twice the amount of sin is theirs. (4) One is that they have not done (their duty); the second is that they have not inquired (about it) again."³

CHAPTER 7.

(1) This saying is also manifest in the religion that out of all men who have passed out of this world, if one person were to return to this world, then that person would never speak untruth and would never do an improper thing and would not commit any sin. (2) For this reason that he must have experienced, in that world, the reward and recompense and punishment and retribution of this world and must have known what comfort and delight are like and how severe are the affliction and punishment.⁴

CHAPTER 8.

(1) It is said in the religion that this world is like a cloud which passes away in a moment, and there is no permanency in it and the good and evil will come to an end.⁵ (2) Then one should seek that place where one should have to dwell permanently. (3) If there is comfort and delight (therein) they will never disappear, but if there are difficulties and grief, they will not terminate: the wise should not mourn⁶ for what has been transitory.⁷

CHAPTER 9.

(1) It is declared in the religion that God, the most High, asked Zartosht Asfantaman: "Have you seen any rich man?" (2) Zartosht said: "I have seen many." (3) God, the most High, said: "When he died, where did his wealth and riches go?" (4) Zartosht said. "His children and relatives took them away." (5) God, the most High asked: "Can he take with himself anything?" (6) Zartosht Asfantaman said. "No." (7) The Creator Ormazd

¹ See MU. II, p. 402, ll. 9-19—p. 403, ll. 1-4.

² i. e., by not learning anything through the proper channel and authority, such men want to evade their duty.

³ See MU. I, 489 ll. 7-10: MU. II, p. 403, ll. 4-8. Cf. also Saddar Bundehehsh, Ch. 87 §§ 4-6. See, also, Saddar Nazm, and Saddar Behr-i Tawil, Ch. 8 pp. 490-493; also Saddar Nasr Ch. 8. MU. I, p. 493.

⁴ See MU. II, p. 403 ll., 8-10.

⁵ i. e., the good or evil done by the pouring down of the rain from the cloud will also disappear with the disappearance of the cloud.

⁶ Bk. بخورند for بخورند

⁷ See MU. II, p. 403, ll. 10-13.

said: "Now that you have seen this, inform men that the thing they should acquire (in this world) and which they can bring with themselves and which can come to their assistance is the doing of duties and good deeds. (8) When you acquire a thing which another person takes away and consumes it by flattering you, then although you have undergone the trouble (to acquire it), you shall have to answer for it in the next world. Then why should one make a hoard (of such things)?¹

CHAPTER 10.

(1) It is manifest in the good Mazdayasnian religion that Zartosht Asfantaman asked of God, the most High: "Why should the rich undergo more trouble than the poor?" (2) God, the most High, answered. "For this reason that the Amshaspands require good works from the rich and they wish that the poor may not commit crimes." (3) If a person is rich and does not do his duty and good works, his soul which has (passed) into the next world, the Amshaspands lead away and show him terror, fear, punishment and retribution of hell, which Ahriman inflicts on (such other) souls and that soul therefore is the worse for it.² They give something to that soul which has been within its bodily tenement (in this world);³ and the soul becomes, for that reason, sorrowful and afflicted. (4-5.) It is for this reason that the rich should undergo more trouble and the poor, for that (same reason), should have less anxiety and undergo less trouble, so that whatever (the rich) are in want of in this world, if that is not procured to them, they are grieved in their hearts. (6) The Amshaspands (then) lead that soul which is in the spiritual world to heaven and show him the happiness and comfort of heaven. (7) Whenever the soul which is in the body commits less sinful deeds, it shall have all the comfort and happiness when it arrives at this place⁴ (8) They restore that thing⁵ to the soul which was within the body,⁶ and it becomes glad and for that reason does not experience grief. (9) For, we have two souls: one is that which is in the body, and one is called the soul of the way.⁷ (10) For every virtue which the soul which is within the body practises, they show him joy and for every vice which it practises, they inflict punishment on him, and joy and vexation accrue unto men more than this.⁸

CHAPTER 11.

(1) And the following discourse is also narrated in the religion thus: The pain and discomfort which reaches the body, the body is not cognisant of, because the soul (only) is cognisant of that pain. (2) And this should be considered thus: if they cut off the hand or the foot of a person and if, thereafter, one thousand wounds

¹ See MU. II, p. 403, ll. 13-18.

² ازو بتر باشد for از آن بتر باشد (i.e., is afraid of him).

³ i.e., the deeds done by the soul while in this world are shown to him.

⁴ i.e., heaven.

⁵ Bk. خنر for چنر

⁶ i.e., all the deeds committed by the soul in this earthly tenement are restored to its sight in the other world and it, therefore, becomes happier.

⁷ i.e., the way leading to the Chinvat Bridge.

⁸ Sc., in proportion to many good deeds or sins committed by them.

See MU. II, p. 403, ll. 18-19—p. 404, ll. 1-9 and MU. II, p. 53, ll. 15-16 (for §§ 9-10).

are inflicted on it,¹ it is not aware of it; the reason is that the soul has departed from that part (of the body),¹ and it resembles a stone or a clod of earth. (3) Then, from this circumstance, one should know that the soul (only) is cognisant of such pain and affliction and this body is to it [*i.e.*, the soul] as a tool or implement is to the hand,² so that if this tool commits any crime, the retribution thereof is on that one who has made use of this tool, if not, the tool is responsible.³ (4) It is like this that if a person strikes some one with a sword, no one will inflict punishment on the sword, but they will inflict it on that person who has struck with the sword. (5) In the same manner, retribution reaches the soul for every crime that the body commits and they show affliction unto it.⁴

CHAPTER 12.

(1) It is declared in the religion that at the time when Zaratusht Asfantaman was conversing about things before God the most High, he said: "O Creator Ormazd! If I go to that world and I wish that you may be pleased with me, and the Amshaspands may be pleased, then what duties and good works shall I do in that world, which may be the better? (2) The Creator Ormazd said: "In that world, we⁵ are (each) like unto⁶ one another, *i.e.*, the guardianship of it is connected (with us); because when you and men and others keep the things (of the world) well and take care of them and do not do harm to them, we are pleased with them,⁷ and in this world (*i.e.*, the next), their souls do not fall into the hands of Ahriman and the demons." (3) "Men are under the protection of Me who am Ormazd; the cattle under Bahman Amshaspand; the fire under Ardibehesht Amshaspand; gold, silver and other metals under Shehrivar Amshaspand, the earth under Aspandarmad Amshaspand; water under Khordad Amshaspand; and the trees, plants and all vegetation under Amerdad Amshaspand. (4) And whenever they put into practice the care of these seven and use them well so that no harm reaches them, and perform their Yasna and Nyaish, then we are pleased with them and they obtain reward and recompense in this⁸ world. (5) If they do not take care of them and do not guard them, then, in that world,⁹ there will be many sicknesses and, again, there will be many unexpected plagues and they will obtain punishment and retribution in this world." (6) I have written (elsewhere)¹⁰ of the care of every one of them.¹¹

CHAPTER 13.

(1) I have written a chapter on "good deeds and sins," so that it may be known that in the religion various divisions¹² are laid down for the degrees of meri

¹ *i.e.*, the dismembered limb.

² Read دست اوزاری است آلتی for دست اوزاری یا آلتی است

³ Or, is the author of it.

⁴ See MU II, p 404, ll 9-15

⁵ *i.e.*, Ormazd and the Amshaspands.

⁶ *وینم* = like, resembling.

⁷ *kt*, with that person.

⁸ *ندین* for *ندین* *i.e.*, the spiritual world.

⁹ *i.e.*, the material world

¹⁰ See Ch 2 and Chs 75-84.

¹¹ See MU. II, p 404, ll 15-19 to p. 495, ll 1-6.

¹² *خورد* or *خورد kt.*, minute, small, *i.e.*, divided.

torious deeds and sins. (2) Every one of them bears a name : Farmân, Agerept, Awiresht, Ardush, Khur, Bâzâ, Yât, Tanâfur and Margarzan : These are the eight degrees ¹

(3) A Farmân is 8 *stirs* and every *stir* is 14 *masqâls* ² (4) Agerept is 12 *stirs*. (5) Awirasht is 15 *stirs*. (6) Ardush is 30 *stirs* ; Khur is 60³ *stirs* ; Bâzâ is 100⁴ *stirs* ; Yât is 180 *stirs*. (7) A Tanâfur is 300 *stirs*. (8) A Margarzan (sinner) is one who is not left alive.⁵ (9) Now I write about the divisions of sins. (10) Whenever a single hair is let off and one thinks that one will not pick it up and dispose it of ceremoniously,⁶ it is a Farmân sin, although (that single hair) be short or long. (11) Whenever a nail is thrown down and one does not find it out and dispose of it ceremoniously,⁶ it is a Farmân sin. (12) If any refuse⁷ that might be in (contact with) the body is not picked up but is thrown away (unceremoniously), it is a Farman sin. (13) For every single time that they blow the fire with the breath of the mouth, it is a Farman sin. (14) Every step taken without (the wearing of) the Kusti is a Farman sin.⁸ Passing urine in a well that may be in the midst of a house is a Farman sin. (15) If they walk with one boot on one foot,⁹ then for every single step it is a Farman sin. (16) If they vomit in water or pass urine into it, it is a Tanâfur¹⁰ sin. (17) If they throw spittle in running water, it is a Khur crime. (18) If they vomit in fire or water, it is a Tanâfur sin. (19) If dead matter is thrown into water or fire, it is a Margarzan sin. (20) If dead matter is concealed underneath the ground and if they allow it to remain there¹¹ and when one hour passes away, it is a Tanâfur sin. (21) If six months pass away, it is one and a half Tanâfurs. (22) If one year passes away and if the dead matter still lies buried in the ground, it is a Margarzan sin (23) He who comes in contact with dead matter must undergo Bareshnum, for it is a Tanâfur sin. (24) He who comes in contact with a menstruous woman should wash his head with gomez¹² and water and even (wash) the clothes in the same manner. (25) If one does not act thus, then it is a Khur sin owing to contamination. (26) He who cohabits with his wife who has given birth, before forty days¹³ are over, it is a sin of two Tanâfurs (27) The milk of that woman is rendered putrid thereby

¹ Some MSS. add این هشت پایه است

² Bk. هشت for مثقال: هفت a weight of a dram and three sevenths (Steingass). Some copies add سنگ یعدی چهار درم, of the weight (or, value) of 4 drams.

³ MU p. 304 l. 13 has the incorrect سی = 30.

⁴ Bk. نود = 90.

⁵ Cf. Sls. I, 1-2.

⁶ بر پختن *br*, to abstain from.

⁷ هجره (Av. *hikhra*) bodily refuse.

⁸ At the beginning of § 14 add — باشد. برپا می کرد بی کشتی بدهد ورمانی گناه باشد.

⁹ This is a curious mistake made owing to not reading the Pahlavi correctly. The Pahlavi form for this is *acmok-dubārashnih* which is a contracted form of *avi-mok-dubārashnih* i.e., walking without boots.

¹⁰ Add تانافوری

¹¹ سر گیردن : سر نگیردن to agree with, please oneself.

¹² باد یاب, technically used for the urine of the bull.

¹³ A period during which she ought to keep herself apart from everything.

and thereafter, to suckle the child with that milk will injure it, it must be given in charge of a wet-nurse, if not, the mother's milk is unlawful and forbidden to the child.¹

CHAPTER 14.

(1-2.) A woman who consigns her body to two men in one month is called *ruspi* (i.e., courtesan) in the religion; and any woman who consigns her body to two men in one day is called *jeh* (i.e., a whore) in the religion,² and her sight is inauspicious to such an extent that³ if she crosses a river wherein there is much water, it will decrease. (3) If she looks at⁴ things which have grown up (from the earth) they will decrease or dry up, or will give less produce. (4) If she looks at the trees and plants which are full of fruits, they will totally shiver⁵ and fall off.⁶ (5) Wherever she goes, the plains and regions of this earth will decrease. (6) If any man speaks with her, his wisdom and intellect will diminish and in the end he is at a loss how to do his work. (7) And it is said in the religion: "O Zartosht Asfantamān! What shall I say to you about women? Every woman who consigns her body in one day to two men should be killed more quickly than a wolf, or a lion, or a snake. (8) For, whenever that woman is killed, it is such a merit as if one fills one thousand fire-places with fire-wood and destroys the burrows and holes of snakes, scorpions, lions, wolves and reptiles."⁷

CHAPTER 15.

(1) It is said in the religion that if a menstruous woman sees fire, it is a Farman sin, and if she goes within three steps of fire, it is a Tanafur sin, and if she places her hand on fire, it is a sin of fifteen Tanafurs; if she places her hand on a place⁸ where there is fire, it is a sin of fifteen Tanafurs. (2) If she sees running water, it is a Farman sin. (3) If she goes within fifteen steps of the running water, it is a Farman sin. (4) If she sits in water, it is a sin of fifteen Tanafurs. (5) If she goes out while it is raining, then for every drop that falls on her body, it is a sin of fifteen Tanafurs. (6) For, the *druj* which sits on the menstruous woman is worst of all the *drujas* in the world. for, there is no *druj* whose sight can make a thing impure except that on a menstruous woman. (7) If she sees Barsam at (a distance of) one thousand steps, it becomes impure⁹.

CHAPTER 16.

(1) If fire is placed in the light of the sun, it is a Farman sin. (2) If it is left (there, from morning) till the evening-prayers,¹⁰ it is a Tanafur sin. (3) If

¹ See MU I p 304 ll 11-14 (§§ 1-8) and p 298 ll 8-19 (§§ 9 to end): Cf. also MU. I. p. 301 ll. 8 et seq., and MU. I p. 190 ll. 15-17 (§§ 26-27)

² After خواند add اورا بدین درجہ خوانند — و هر زن که یکروز زن بدو مرد بدید

³ for که

⁴ Add نگم کند after رسدتم باشد

⁵ ترشد or, perhaps ترشید = turn sour

⁶ According to one copy بر فرویزد = its fruits will fall off.

⁷ See MU I, p 196, ll 4-10, Cf. Saddar Nasr, Ch 67 (MU I, p 196).

⁸ گاهانه: Cf گاهانه آنجا باشد — دست بر گاهانه نهد که آتش آنجا باشد with Ch. 96 § 8 —

اگر دست با آتش نهد درش باشد

hence گاهانه = an oven

⁹ See MU I, p 216 ll 17-19 to p. 217, ll. 1-3.

¹⁰ i.e., till the evening.

they place a thing with holes on the fire, then for every hole wherefrom the light of the sun falls on fire, it is a sin of sixty *stirs*.¹

CHAPTER 17.

(1) Zarātusht Asfantaman asked of the Creator Ormazd: What is better? Whether one incurs (expenses) for one's house, or² whether they give something to the good or whether they lay apart something for the fire-place and (establish) a fire in that place." (2) Ormazd said. "It is better that they give (something in charity) for a fire-place. (3) For, it is said about the Atash Behram in the religion that wherever those of the good religion and those who tie on the *Kushti* (on their waist) dwell, it is necessary that there should be an Atash-Behram in that city and that place. (4) For, an Atash-Behram is like a sentinel who preserves that place from calamities and distress (5) Once, (Ormazd) said to Zarātusht Asfantaman: "Try and exert yourself always in establishing the Atash-Behram so that it may continually burn before you." (6) For, if you kindle fire at night, especially at mid-night, 999000 *divs* and *drujas* will die and will cease to do evil in the world. (7) If frankincense is placed on the fire³, and if the wind diffuses the fragrance thereof, then upto the place where the fragrance spreads, 1000000 *divs* and *drujas* are destroyed and decrease and even as many sorcerers, demons and witches.⁴ (8) If the fire which is in the house is kindled at mid-night, 1000 *divs* are destroyed and as many sorcerers and witches.⁵

CHAPTER 18.

(1) When God, the most High, created this whole world, fire did not come down to this world. He said: "I will not go to the world because when a thousand years from the time of Zarātusht Asfantaman—may he be immortal-souled—will pass by, men will completely withhold their hands from this religion, and will treat me with contempt and whatever preservation and care Zarātusht Asfantaman had ordered in my behalf will be put aside, and menstruous women will sit over me and will put their unwashed and impure hands on me. They will blow the breath of their mouth over me and will throw their spittle on me; they will cause impure and filthy things to be burnt by me; women will comb their hair on fire so that their hair will fall on me and I would be obliged to burn them with the intenseness of my heat.⁶ They will place their pots and cook their meals⁷ over me and leave me to be extinguished. They will say: 'It knows nothing; it is inorganic', but they do not know that an angel has been appointed over me. Whatever they can do to me and whatever baseness it is possible for them to practise, they will practise. (2) O Creator Ormazd! do not send me to the world. Leave me in this same

¹ See MU I, p. 65, l. p. 19 to p. 66, ll. 1-2.

² Bk adds ^{یا} after بخانه

³ Or, if *bus*-ceremony is performed over the fire (Behram).

⁴ Cf. Vd. 8 §§ 79-80.

⁵ See MU. I, p. 76, ll. 13-19 to p. 77, l. 1, (See also MU I, p. 67, l. 11 &c., § 8 of the text)

Cf. Saddar Nær Chs 39 and 92 (MU I, p. 77)

⁶ After سورند add —

ردان بر سر آتش موی بشامه کنند تا آن مویها در من افتد و مرا نعورت آن نباید سوخت

⁷ *lit.*, bread

place so that, like the sun and the moon, I may illuminate the sky and illuminate the world (3) Then God, the most High, said : " If I do not send you to the world, (it may be) that the creatures of the world will not obey you ; but I have entrusted to you the sovereignty of heaven and if any one does not preserve you well and practises towards you this baseness which you mention, then do not allow him to enter heaven , and though the Amshaspands may be pleased with him and intercede for him, even then I will not be pleased with him if you are not pleased." (4) When the fire heard these words, it was delighted and came to this world. If any one does not keep it well, it is not possible for him to go to heaven.¹

CHAPTER 19.

(1) It is said in the religion : " For every fire which is gathered up,² and carried to the fire-place, the Amshaspands are delighted and for every fire whereon a pot boils and which is gathered up and carried to the fire place, it is a merit of sixty *stirs* (2) If they allow it to extinguish, it is a sin of eighty *stirs*. (3) If the Behram-fire is allowed to be extinguished, either intentionally or unintentionally, then even though that man may have done one hundred thousand meritorious deeds, he is called Margazan³ and is fit for hell.⁴

CHAPTER 20.

(1-2) And fire should be held precious and revered to such an extent that once when Zaratusht Asfantaman was in conference with Ormazd, the latter asked him . " O Zarātusht ! Which person's soul has been found by thee most virtuous of all the creatures of the world ? " (3) Zarātusht Asfantaman replied . " The soul of Kershasp " (4) Then God, the most High, summoned the soul of Kershasp to that spot. When he (Kershāsp) saw Zartusht, he wept and said . " Would to God I were a priest, so that I would have roamed over the world and performed the Yasna ceremonial and then all this pain, calamity and misery would not have befallen me."

(5) Then God, the most High said : " O soul of Kershāsp ! stand off from this spot Do not stand near the Amshaspands, for thou hast injured the fire and thou appearest hideous in my eyes " (6) Then the soul of Kershasp made obeisance unto God, the most high, and said : " O Creator, the good and propitious, bestow heaven on me, for I slew, in the world, a dragon which swallowed every man and quadruped he met with, and drew them with his breath and every tooth in its mouth was like my arm⁵, its eye was as large as a wheel and everyone of its horns was as long as eighty cubits. (7) I ran after it from dawn till noon,⁶ until I captured its head with my mace and separated it with my poniard. (8) And when I looked into its mouth, I saw men still hanging about its teeth (9) Had I not slain that serpent, he would have annihilated the whole world and

¹ See MU. I, p 61, ll 8-18 :

² After بچیدد add —

و آتش گاه برزد هم امشاسفندان خرم شوند و آتش که دیگ بدان بختم گردد برچیدند

³ *ist* , worthy of death

⁴ See MU I p 67 ll, 16 18 (§§1-2) and p 77 ll 1-2 (§3).

⁵ باو

⁶ *ist* , midday-prayers

destroyed all the creatures. (10) And no one had such strength that he could have killed it.

(11) God, the most High, said: "O soul of Kershasp! go away from this place, for thou hast extinguished the fire and hast not preserved it well; thou hast made Ardibehesht Amshaspand thy enemy. (12) I will not pardon thee and will not bestow heaven on thee.

(13) Again, the soul of Kershasp said: "O Creator Ormazd, pardon me and make my abode in heaven as a reward for this that I have slain Gandareb of the golden heels, who, whenever he got hungry, swallowed men who were (in groups) of twelve or eleven with the quadrupeds. (14) When I slew him and looked into its mouth, dead horses and asses had been hanging on its teeth. (15) And (the waters of) the sea were up to his knee and his head up to the sun. (16) I fought with him in the midst of the sea for nine days and nine nights. (17) I caught him after nine days and nights, hung¹ it by the head, tied up its fore-feet, drew it out of the sea and killed it. (18) When he fell down,² many villages and places were rendered desolate (by its fall). (19) Had I not killed Gandareb, it would have rendered the whole world desolate and all creatures would have perished.

(20) God the most High said: "O soul of Kershap! Go away from this place, for thou hast extinguished the fire; thou hast made Ardibehesht Amshaspand thy enemy and hast offended him. (21) I will not pardon thee and will not bestow heaven on thee so that it may be known that whatever has been created by God, the most High, has been created for the benefit of³ his creatures. (22) Had not these things been created, men could not have lived without them, for they cannot do without water or fire. (23) Then it is obligatory (on men) that everything should be properly taken care of in itself and they should think over this (too) that if a king had been treated⁴ thus, how would it fare with others?"

(24) Again, the soul of Kershasp said: "O Creator Ormazd! pardon me and make my abode in heaven as a reward for this that I have slain seven highwaymen; all of them were so tall that when men looked at them, they thought that the sun and moon revolved underneath their arm-pits and the wide ocean was up to their knees. (25) No one could go on his journey for fear of them. (26) They devoured at once every one whom they saw on the road that he went and at the end of the year they reckoned that 300,000 men they had killed and destroyed. (27) And I fought with them and slew all the seven. (28) Had I not killed them they would have destroyed the world in its entirety and annihilated all men."

(29) God, the most High, said: "O soul of Kershasp, go away from this place because thou hast extinguished the fire and thou appearest hideous in my

¹ F S. M. *یا و یختم*

² Some copies *نکشتم* for *بیفتاد*

³ *لیت*, for the sake of.

⁴ *مناظر* *لیت*, like, resembling.

eyes. Thou hast made Ardibehesht Amshaspad thy enemy (30) I will not pardon thee and will not bestow heaven on thee."

(31) Again, the soul of Kershasp said: "O Creator Ormazd, pardon me and make my abode in heaven as a reward for this that when¹ Ahriman and the demons deceived the wind and said: 'There is nothing in the world (stronger) than thy strength and power; and now Kershasp says to the people that there is no one stronger in the world than he,² and they do not hold thee powerful and speak lightly of thy strength.' The wind was deceived by the speech of Ahriman and it blew so furiously that every mountain on the way was turned into a plain and all shrubs and trees were uprooted and carried along with it and were removed (from their place). (32) When it arrived near me, it was not able³ to shift my foot from the spot. (33) I seized the spirit of the wind, and overthrew it with my own strength and I did not let go my hold over it, until he gave me promise thus: 'I shall go again underneath the earth and will do (only) such deeds as have been ordered by Ormazd and the Amshaspands.' (34) Had I not caught the spiritual wind, he would have annihilated the whole world at once and the creatures would have perished.

(35) God, the most High said: O soul of Kershasp, stand off from this place because thou appearest exceedingly hideous in my eyes. Thou hast extinguished the fire and offended Ardibehesht Amshaspad. (36) I will not pardon thee and will not bestow heaven on thee.

(37) The soul of Kershasp said: "O Creator Ormazd, pardon me and make an abode for my soul in heaven as a reward for this that when the bird Kamak appeared and spread its wings over all the people of the world and overshadowed the earth, all the rain which poured down fell on its wings and the whole was again poured by it into the sea through its breath and it did not allow a single drop to fall on the earth. (38) The whole world perished through drought and want, men died and the springs, rivers and fountains dried up. (39) It ate up men and quadrupeds as if a bird picked up (grains of) wheat. (40) Nobody could remedy this. (41) I took up my bow and arrows and day and night I shot at it with arrow-shafts just like the falling of rain, I pierced both its wings and they became so weak that it fell down (42) Many men fell down beneath and were killed. (43) I bruised all its beak with my mace. (44) Had I not done this, it would have annihilated the world and no one would have survived. (45) This power and strength, Thou Creator Ormazd hadst given me; otherwise I would not have such might.

(46) God, the most High, said: "O soul of Kershasp, go away from this place because thou hast extinguished the fire and thou appearest hideous in my eyes and thou hast made Ardibehesht Amshaspad thy enemy. (47) I will not pardon thee and will not bestow heaven on thee."

1 Omit من چون from

2 After add. چيز نیست و — اندر جهان هیچ نیست

3 توانست for توانست

(48) Again, the soul of Kershasp said : " O good Creator ! if it is so that Thou wilt not bestow heaven on me, make me alive again and restore to me my strength and power so that I may annihilate Ahriman and all the demons, and make the hell clear of them and purify it from all corruption, fetid smells and darkness, make it bright and sit alone in that place. (49) The Creator Ormazd said : " The time thou speakest of has not yet arrived. (50) As long as men do not desist from committing sins, it is impossible to revive the dead. As long as the resurrection does not take place, what thou sayst is impossible to attain."

(51) When Kershasp recounted his adventures, Zaratusht Asfantaman listened to them, made obeisance unto God, the most High, and said : " O Creator ! I know that anger and revenge are not of Thy ways. (52) And You are not pleased with one who entertains revenge against any one. (53) And now I see this affair in such a way as if some one entertained revenge against another." (54) When Zaratusht Asfantaman said these words, Ardibehesht Amshaspand stood up on his legs and wept before Zartusht on account of Kershasp. (55) He said : " O Zartosht ! thou dost not know what Kershasp has done to me ; that in former times my custom and habit were so that as they would place fire-wood under a pot, I would send the fire until the pot should be boiled and their work completed and then it (i.e., the fire) would come back to its own place. (56) And as for the dragon which he speaks of having killed, he (himself) was hungry¹ and as the fire fell one moment later upon the fire-wood which he had placed below the pot, he smote the fire with a club and scattered it. (57) Now, I will not allow Kershasp's soul to enter heaven."

(58) When Ardibehesht Amshaspand spoke these words, the soul of Kershasp wept and said : " Ardibehesht Amshaspand speaks the truth ; I committed the sin and I repent of it. (59) He held the fringe of Zartosht's garment and said : " Amongst mankind, no one has ever obtained the eminence, dignity and rank that thou obtainedst. (60) Now, on account of the splendour and glory that are thine, do thou entreat, and intercede before, Ardibehesht Amshaspand for me so that I may be released from this pain and torment." (61) Zaratusht Asfantaman hailed him who had been on his legs, folded his hands, made a bow to Ardibehesht Amshaspand and said : ' I shall declare unto king Gushtasp and Jamasp and all men about this state of affairs so that they may take good care of fire hereafter and do not contrive any harm to it."

(62) As Zaratusht Asfantaman interceded, Ardibehesht Amshaspand said : " Thy dignity is immense and thy will is great." (63) Afterwards, he made no opposition to the soul of Kershasp and pardoned it for the sake of Zaratusht Asfantaman. (64) The soul of Kershasp obtained release from that discomfort. (65) Now, fire should be properly kept as much as lies in one's power and it should not be afflicted so that Ardibehesht Amshaspand may be satisfied. (66) The moral (of it is) that even though Kershasp,² who had done such things and from out of

¹ For *بکشت او گرسنه بود* read *بکشم بود*

² After *که کوشا سپید* add *مقتل*

whose hands so many great adventures had issued, had been treated in this way, how should it fare with others ?¹

CHAPTER 21.

(1) It is manifest in the Mazdayasnian religion that the Creator Hormazd said : " There are two things whose value and preciousness cannot be spoken of² —one is the righteous man and (the other is) the fire Vaharām. (2) For if the value of these two things be exactly set off against the world and whatever worthy things there are in the world, even then it will not be complete.³

CHAPTER 22.

(1) It is said in the religion that if a person, for the sake of obtaining his wants,⁴ makes a vow to offer something to the Yazata Meher or to the Yazata Mah or to the Amshaspands, then, although that work may not have been accomplished, he ought to fulfil that vow,⁵ as it is advisable to do so for us who pray for our wants. (2) When one makes a vow to offer something to the Amshaspands,⁶ one ought to make the vow thus : " I shall consecrate twenty eggs for⁷ the Lord of the New Moon to the extent of my power, or I shall consecrate in the same manner, a *gospend*⁸ for the sake of you (who are) the angel Mehor to the extent of my power. (3) For if (the words) ' to the extent of one's power ' are uttered and (only) nineteen eggs are consecrated, then this is not accepted, unless there are twenty on one Darun (sacred cake). (4) But if (the words) ' to the extent of one's power ' are uttered and (only) one at a time is consecrated⁹, then it will be accepted.¹⁰

CHAPTER 23.

(1) Killing noxious creatures is said to be a great merit in the religion, and although a petty small noxious creature is killed, there will be great compensation for it in the spiritual world (2) If one kills a serpent and recites the Avesta¹¹ for it, it will be as much merit as when a person takes two priests to his house and causes the Yasna service to be performed for him. (3) If one kills a mouse, it will be a merit of 50 *tanāfurs*. (4) And if a corn-carrying ant is killed, it will be as much as killing a lion of the forest or as much as having restored the sight of a blind man. (5) If one kills a *Kuza*¹² called in Arabic *mur* or *murcha*¹² [i.e., an

¹ See MU. I. p. 61 ll. 18-19 to p. 65 ll. 1-6.

² i.e., fixed, or laid down.

³ Cf. Pah Riv. accompanying the Dadistan : No 18 §§ 1-4 There the reason given is this. The Atash Vahram is better than the whole world because, had there been no Atash Behram, it would have been impossible to set the world in order.

See MU. I. p. 77 ll. 2-4 and p. 489 ll. 14-16.

⁴ Add, after کسی حاجت, از جهت حاجت کسی

⁵ Before کردن, supply the words آن چیز نباید

⁶ After چیزی add با

⁷ از جهت — Some از

⁸ The head of a sheep or goat to be consecrated for the propitiation of the angel.

⁹ Thus making up the required number twenty.

¹⁰ See MU. I p 286 ll 9-13.

¹¹ The *afsun* or *nurang*, i.e., the incantations and spells for removing the evil effects.

¹² Some give مورچه = an emmet, an ant, a pismire.

emmet], it will be a merit equivalent to setting right one involved in calamity.¹

(6) If they kill a lion or a wolf or a tiger and such wild animals, then as much merit will accrue to those who kill one of these wild animals, instead of as much sin the wild animal wishes to be done, but which is not done thereafter² by it.

(7) If one deposes a person to kill some noxious creatures for oneself, then it will be so as though one has killed them by one's own hands, but if fewer noxious creatures than that (number) are killed, it will be of a merit of one *tanāfur*.³

CHAPTER 24.

(1) It is manifest in the religion that when the soul of the righteous goes out of the body and when that body is carried to its (final) habitation and is disposed of ceremoniously,⁴ and when the dog, the crow and other animals gnaw the body, that soul does not feel any trouble or difficulty. (2) When the soul of the wicked or of those fit for hell is separated from the body and when it is placed in its resting-place, and when the dog, the crow, the fox and other animals gnaw that body, it feels sorely difficult, is afflicted with pain, and complains and cries out. (3) It says: "If priestship that is in the world had been practised by me,⁵ there would have been no affliction and punishment more than this accruing unto me." (4) The soul cries out to the body and says: "O vile that thou art! when men were after duties and good works, thou wast in search of wealth and riches; now that wealth and the riches are consumed by (thy) sons and daughters and relatives and are carried away by them, and for the sake of me who am the soul, thou didst not do any good work and didst not acquire anything that would have assisted me here. (5) Now, the relatives do not do any duty or meritorious deed for us although thou sufferedst trouble and acquiredst wealth. now they consume (it all) with derision and do not consecrate Darun for us. For thy deeds I shall suffer torment, punishment and retribution and until the resurrection and future existence, I shall be in torment and affliction. (6) In this place, the dog, the crow and the fox gnaw (thee) and tear (thee) to pieces. (7) These riches for which thou wast at pains for so many years do not come to our help." (8) (The soul) says these words and weeps and goes away, from that place.⁶

CHAPTER 25.

(1) Doing good is so precious and valuable that Zartusht Asfantaman—may he be immortal-souled—asked of the Creator Hormazd: "How long will it be for the day of the resurrection and the raising up of the dead?" (2) He said, "3000 years." (3) Zarātusht—may he be immortal souled—wept and said: "O good and propitious Creator! It is yet a very long time⁷ and we must attend

¹ For *که منتهای درست کرده بود* Some have

که مردی بهر دویای شل بود و کس او را درست گرداند
i.e., as much merit as when a man's legs which are paralytic are set right.

² i.e., after its being killed by the person.

³ Cf. Pah. Rivayat—No 21, where a few more noxious creatures are mentioned.
See MU. I. p 273 ll. 7-14.

⁴ *پرهیزند* i.e., they abstain from; keep at a distance.

⁵ Cf. Ch. 20 § 4.

⁶ Cf. Pah. Rivayat Ch. 89. See MU. I. p 148 ll. 15-19 to p. 149 ll. 1-5.

⁷ For *دیوگاه* read *دیگر*

to the body for so much time ' (4) The Creator Ormazd said . " O Zartusht Asfantaman ! These 3000 years¹ are glorious in thy eyes Go and propagate the good Mazdayasnian religion, acquire virtue and make your soul righteous and worthy of paradise ; because if you make your soul righteous, it will reach heaven (5) These 3000 years will appear so easy and light in their eyes, just as a girl eighteen years old who is pure and beautiful and a boy, twenty years old, pure and handsome, who both love each other and nourish a wish for a while ; then one night they meet together in a place without fear and dread. (6) The man and woman wish the night to be long, but to their eyes that night is short. (7) The soul of the pious in Garothman will be exactly like this (8) It does not wish that the raising² up of the dead may take place because of the joy and ease it experiences there (9) When the raising up of the dead takes place, that (event) appears lighter in its eyes and it says that these 3000 years have passed away very quickly on account of the joy, comfort and ease in heaven²

CHAPTER 26

(1) It is manifest in the Revelation that with regard to every kindness which men practise in the house, nothing is more incumbent on them than this that they keep satiated the cow or the fowl or the cattle out of the four-footed ones which may have been domesticated, and then they should perform other works (2) Because if night falls and they sleep hungry, they imprecate curses on the master of the house and on every one who is in the house (3) They say : " May the livelihood of the master of this house be such that he himself and his wife and children may always remain hungry, may they not acquire bread and the children perish of plague in this house " (4) And when they kill any animal³, it is necessary for them to consecrate its head (5) If they eat it without consecrating it the angel Hōm will curse them thus May there not be children in this house. May there be difficulty and trouble perpetually in this house May there be such children as would devastate the house with their hands " ⁴

CHAPTER 27.

(1) It is said in the religion that there is a time when the value and worth of one Ashem Vohu they recite is as great⁵ as that of 1000 Ashem Vohus (recited) at other times (2) There is a time, when if it is recited, a man although fit for hell, becomes fit for Hamistān, and although he be fit for Hamistān becomes fit for heaven (3) And I shall explain it (4) That Ashem Vohu which they utter at (the saying of) Vāj,⁶ is as precious as ten Ashem Vohus on other occasions (5) When they recite an Ashem Vohu on going to bed, its merit is as much as 1000 Ashem Vohus on other occasions (6) When they rise up from sleep and recite another Ashem Vohu, its worth and merit is as much as 10000 on other occasions.

¹ For *قرا این سه* read *قرا این سه* — Bk. om *قرا*

² Cf *Pah Rivayet* No. 25
See MU II p. 405 ll 6-14.

³ *چیزی* *lit*, anything.

⁴ Cf *Pah Rivayet*—No 26
See MU I p 261 ll 10-16

⁵ *lit.*, valuable

⁶ *i. e.*, on and after eating meals.

(7) When they recite an Ashem Vohu on turning from one side to another while in bed,¹ its worth and value is as much as Irān Shahar (8) If, perchance, in this city, they give one Ashem Vohu into the mouth of a sick person so that he (himself) recites it, then, although he be fit for hell, he becomes fit for Hamistān and if he is fit for Hamistān, he is fit for heaven, and if he is fit for heaven, he becomes fit for Garothman. (9) And this Ashem Vohu is more valuable than the whole world.²

CHAPTER 28.

(1) These words are declared in the Religion that the Creator Ormazd said to Zarātusht: "Whatever duty and good work you wish to do, do not put off till to-morrow and exert yourself so that they may be done in time and do not think that they should be done thereafter. (2) Because perhaps death³ will not allow you to do that good deed. There will be punishment (for you) in the spiritual world and (there) they will say. 'Why did you not do, in time, the good deed you had in mind and why did you leave it off in its place. (3) Then repentance will be of no avail to you.'

(4) It is manifest in the religion that the Creator Ormazd said to Zarātusht: "Try to do duties and good works and be diligent and do not rely on vigorous youth and do not rejoice over, and be proud of, wealth and riches, because it is possible that, one day, man will be reduced to dust and his wealth and riches will perish (5) For, it is possible that, at dawn, one will be in possession of wealth, riches, affluence and pomp and at the middle hour between, sunrise and the meridian, the king will be angry with him⁴ and will imprison him At the time of the mudday-prayers, his riches and wealth will be pillaged and at the time of the after-noon prayers he [i.e., the king] will kill him and throw him off so that dogs and vultures will devour him and at mid-night he will have been all reduced to dust. (6) Then what reliance can be placed on that thing which, in one day, can be reduced in this way⁵ (7) No one ought to undergo trouble for that thing which will be reduced to nothing and no one should be aggrieved for anything except for his own deeds⁶.

CHAPTER 29.

(1) It is manifest in the religion that a child can neither discharge (fully) its obligation towards its parents nor a son-in-law towards his father-in-law, for this

¹ For **نقروچ** of all MSS., and **نقروچ** of MU. read **نقروچ**=turning from one side to the other; tossing about in bed.

² Cf. Pah. Rivayet—No 27. Here nothing is said about the recitation of that Ashem which is worth a hundred on other occasions, but the Sad-dar Nasī says that if one recites an Ashem after eating, it is worth a hundred and the Pah Rivayet says that the Ashem Vohu recited on drinking *Parāhum* is worth one hundred.

See MU I p 17 ll. 15-19 to p 18 ll 1-2 Cf., also, Saddar Nazru, Ch 90 (MU I. pp. 18-19) and Saddar Bahr-i Tawil, MU I p 19.

³ **روزگار**

⁴ **خشم** for **خشم**

⁵ **بدین سال** for **بدین سال**

⁶ Cf. Pah. Rivayet. No 28 . See MU. II. p. 405 ll. 14-19 to p. 406 ll. 1-4

reason that a child which is insignificant is brought into existence through the con-sorting of the father and mother. (2) Then behold under what obligation it is laid by the parents for nourishing it, teaching it various things and for preserving it from destruction. (3) Again, if they want to kill a man and if he is delivered (by some one) from that punishment then it behoves¹ the former that he should be under the latter's obligation until his death and he should therefore render service and obedience unto him. (4) Now, when one is of no consequence and God, the great and the glorious, brings him into existence and makes him grow up, then behold under what obligation and duty he should be unto Him. (5) And, in the same manner, if a person gives as a gift ten *dinārs*, more or less, to another, then it is incumbent on the latter that until he is alive, he should be under the obligation of the former. (6) Now, if a person has a daughter dearer than life, and if he holds her back from himself and delivers her unto a man, with wealth and riches becoming her, then behold under what obligation will that son-in-law be (to his father-in-law). (7) And when several children come into existence from that daughter, who continue the lineage until the resurrection, then every duty and good work they do will be jointly shared and enjoyed (with the parents).

(8) Zarātusht Asfantaman asked the Creator Ormazd: "Will the father or the mother have more of the good deed a child does?" (9) The Creator Hormazd said. "Both will have equal (shares)" (10) Thus, if a teacher teaches anything to a person and informs him how to do his duty and good works, then that person can never (fully) discharge his obligation towards his teacher, for the reason that just as the parents nourish their child, rear it and look after it in good or evil, so a teacher makes a boy informed of his duty and good works and makes his soul fit for heaven. (11) The claim of a teacher upon the person who is taught something is greater than the claim of the parents upon the child. (12) For the parents nourish the body and the teacher (nourishes) the soul. (13) Just as the soul is better than the body, so is the teacher, who teaches wisdom and nourishes the soul and informs it of good and evil: Behold what difference there is between him who nourishes the body and him who nourishes the soul and who is the better (of the two).²

CHAPTER 30.

(1) It is manifest in the religion that when they buy a slave (or) a bondman, they should not sell him thereafter to *jud-dins*. (2) And if they sell him, every crime that he commits thereafter will be equally shared by him who sells him.³

CHAPTER 31.

(1) It is manifest in the religion that the performance of Patet [the renunciation of sin] is so valuable and precious that when Zarātusht Asfantaman was in conference with the Creator Ormazd, he said, "I want to see the soul of that person

¹ Read *مرا* for *ازان*

² For *نن برورد چده بهتر است* Bk substitutes —

نن و روان برورد چند فرق است و کدام بهتر است

Cf *Pah Rivayat* No 29. See MU I p 172 ll 17-19 to p. 173 ll. 1-10.

³ Cf *Pah Rivayat*—No 30

See MU. I p 283 ll 4-5 and MU. II. p. 406 ll 4-5.

sovereignty of any king who has no religion and engages in oppression would not be permanent and religion can (only) make progress with the power of the king. (17) These are two powers and if the world is not with one¹ (of these) for a single hour, the world would go topsy-turvy. (18) When Jamshed said these words, and renounced the sin that had sprung up from him and felt stupefied² and was put to shame and became repentant and confessed his own sins, God, the most High, pardoned him and liberated him from affliction and misery and gave him the sovereignty of Hamistagan inasmuch as the sin which had sprung up from him was atoned for.

CHAPTER 32

(1) It is manifest in the Revelation that Ahriman and the demons when they effect the complete destruction of the wealth and riches of a person say that injury is done to him by them (2) But if they make the soul of a person wicked and fit for hell and drag it towards themselves, they say that they have then done harm to the creation of Ormazd³

CHAPTER 33.

(1) It is said in the religion that one should not sit with evil speakers and malefactors and should not contract friendship with them and should abstain oneself from eating and talking with them. (2) For, the hearts of those of the good religion are like a polished and pure mirror which gets rusty and spoiled, if any the least thing, comes in contact with it (3) Water should not be drunk⁴ from the pot wherefrom they drink water and the remains of their victuals should not be eaten because all these are those (things) which will confuse the mind and intellect. (4) And wicked men who become friendly (with one) will strive so that they will make the body and soul (of one) wicked and will make one like theirs, and he who is inimical will strive so that he will cause injuries to the bodies of men. (5) Then one should withhold oneself from (contracting) their friendship or enmity. (6) As much as possible, abstain yourself from them and show to them such meekness (so as to say), 'We are your friends', so that you may be more secure from their good or evil (propensities). Hence every work should be done with a set purpose.⁵

CHAPTER 34.

(1) It is manifest in the religion that a daughter, until she is nine years old should not be affianced⁶ and betrothed to any one (2) When she is twelve years old, she should be given in marriage : otherwise it will be a sin (3) Every woman who says to her husband four times. 'I do not want you and shall not be your wife', she is *margarzan* and worthy of hell even if she speaks these words in one

1 بی یکی نباشد or بی یکی باشد may better be changed to بی یکی نباشد

2 The text has *تضریر* — better F. S. M *تضر* = stupefied, confounded. See MU I p 35 ll. 10-19 to p 36 ll. 1-12.

3 Cf. Pah. Rivayat—No 32 and Mino-Kherad Purshesh 45 See MU. II. p. 406 ll. 5-7.

4 After خوردن آب add خوردن آب

5 Cf Pah Rivayat—No. 33.

See MU I. p 240 ll 7-12 and MU II p 406 ll. 7-12.

Cf Saddai Nasr Ch 38 (MU I 240)

6 *Lit.*, should not be assigned to a husband.

day (4) If a woman does not obey her husband and does not do what her husband orders, she has no claim on that husband nor (can she get) a share of anything she wants from him, and if he does not provide her with sustenance and the necessary expenses of living, it is not a crime (5-6) If a woman is honest, utters few words, and gives birth to male progeny, it is incumbent on the husband to regard her as his child and there should be no distinction (in his treatment of her). (7) When a son answers his father impertinently for three times and does not carry out the orders of his father, he is *margarzan*, and according to the religion, it is necessary to kill him.

(8-9) And according to the Mazdayasnian religion, it is not proper to discard one's wife and give her divorce except in four cases. (10) One is this that she defiles the bed of her husband and turns faithless to him¹ and impropriety arises from her (11) The second is this that she conceals her menstruous period such that the husband does not know of it (12) The third is this that she practises and teaches sorcery (13) The fourth is this that she does not give birth to a child (14) (The husband, in such a case), should please the heart of the wife, give her to another husband², and himself wed another wife with each other's permission and consent (15) If not, she should not be divorced on any account; but if they hold their hands back from this,³ and divorce her, and if there is none of these four categories (arising) they are sinful and *margarzan*. (16) When one seeks a wife and ratifies his agreement by striking the hand, then he should not break the contract thereafter (17) Every time that the woman is sorrowful on that account, he is sinful, punishment is in store for his soul and (this sin) is called *meher-druz* (i.e., the breach of faith)⁴

CHAPTER 35.

(1) It is manifest in the religion that Zarātusht Asfantaman came near God, the most High, and said. "O good and propitious Creator! Who are those who will attain hereafter to the dignity I have arrived at, and will converse with you about different things?" (2) God, the most High, said: "When Oshedar will be thirty years old, he will come near Me and accept this religion again from Me and no one can have inward converse with Me and speak with me except Oshedar." (3) Now, this should be known that when Zarātusht Asfantaman—may he be immortal-souled—propagated the religion in the world, and king Gushtasp accepted it and propagated it in the world and made it manifest, and again when it reached the seven regions of the earth and men became steadfast on, and without doubt about, the religion, then Zarātusht Asfantaman—may he be immortal-souled—rose up so that he might go to Iran Vej. (4) In the course of three months, he went near his wife for three times⁵ Every time the wife would get up and would go to

¹ *lat*, practises irregularity. *بی رسمی کند*

² Somo omit *دیده*. For this, Bk. gives *دیده دیگر*

³ *دست ناز دارند*, break their contract

⁴ See MU I p 178 ll 1-2 (§§ 1-2), and p. 189 l. 19 to p. 190 ll. 1-2 (§§ 3-6) and p. 173 ll. 10-11 (§7)

⁵ After *نازن خویش* add *سم بار*

the fountain of water on one side¹ of Kohistan, which is called Kānafsa and would sit in that water and wash her head and body and the seminal fluid would mix with the water. (5) The Creator Ormazd has appointed, as guardian, 9999 *frohars* of the pious so that they may keep a watch over that seminal fluid.² (6) When the millennium of Zarātusht Asfantaman will come to an end,³ then in a place and a height which they call the height of Khidā⁴ and where there dwells a tribe of all the Behdins, these men send the daughters from their house every year on new year's day and on the approach of Mehergān, so that they may sit in the water (of the spring). (7) Because Zarātusht Asfantaman has stated these facts to them that Oshedar, Oshedar Māh and Syavashash will be born of their daughters.⁵ (8) Then, when the daughters sit in that water, and wash their heads and when they go (home), their fathers and mothers keep a watch over them until the time of their menstuous period and of their ceremonial impurity.⁶ (9) And when the time of Oshedar and Oshedar Māh is in sight, the girls go, as is their wont every year and sit in that water. (10) There is a girl whose name is Nāmī Bid⁷ and she becomes enciente through that water. (11) And when it is the period⁸ of her menses, then even there is no⁹ menstrual flow. (12) The mother knows how to keep a watch over her till nine months pass away. (13) Then Oshedar is born of her. (14) When he is thirty years old, he goes near Ormazd and converses with God, the most High, and for ten days and nights the sun stands still in the midst of the sky and it does not set so that every one knows that a new affair will come into manifestation. (15) And when he accepts the religion, he goes to the country of Iran and propagates it and once again the religion is revived so much that if, in those times, any one¹⁰ robs another of anything he is carried to the judge and during those times, if anyone does not perform Nyaish or does not celebrate the Gahambar, he is carried to the judge and is punished and men live in security and comfort (16) When three hundred years from the time of Oshedar roll by, all wild and tame beasts perish and are destroyed (17) Then a very great and terrible wolf comes out and men are reduced to difficulty on account of that wolf and cry out and many men preish. (18) They then lodge a complaint before Oshedar. Oshedar performs the Yasna-service of God. He says to the

¹ After *ازان* add *سوی*

² See Yasht Farvardin § 62

³ For *بر* read *در*

⁴ *خدا* So Bk. also According to MU *خدا*

⁵ *it*, will come into existence from their daughters.

⁶ *بی‌نمازی* 'Ceremonial impurity in women, disqualifying them for engaging in prayers.' (Steingass).

⁷ All MSS *اورا نامی بد باشد* This should better be changed to *اورا نامی بد گویند* or *اورا نامی بد گویند* The mother of Oshedar is called *شهمک* (*Shemik abū*) in Dinkard Book VII (See Vol. XIV p. 81 § 55) This Huzvārish may be changed into the Aryan phrase *نماد* (*نامی بد*) and whose Avesta equivalent is *Srutat-fedhrī*, (See Farvardin Yt. § 141) *it*, of a renowned father.

⁸ After *چون* add *وقت*

⁹ For *نشود* read *شود*

¹⁰ After *کسی چیز از کسی* add thus, as in Bk.

بدزد و اورا بقای برید و در آن روزگار که کسی

people. 'Take up your arms and go out to fight it.' (19) Men go out to fight it and kill that wolf. (20) Thereafter there will be no wild beasts like the wolf, the lion, the tiger and the like of them and the world becomes pure and cleared of every calamity (21) When 300 years of the period of Oshedar pass by, a demon who is called Malkus comes into manifestation (22) He says to the people: "Give me the sovereignty of the world," and the people say to him: "Accept the religion so that we may confer the sovereignty on you" (23) He does not accept and approve of it. (24) Then on account of his quarrel and squabble (with the people), he brings into evidence snow-storms and rains for three years through witch-craft and injures this world so much so that no one can live in his place. (25) When the three years pass by, that demon dies and snow-storms and the rains stop and paths and roads are constructed in Varjam-Kart, Iran-Vej, Kang-dez and Kashmir wherefrom they come to this region and make the world populous and once again the religion becomes current in the country of Iran.

(26) When the millennium ends and thirty years only are left out of it, the girls once again sit in the water. (27) There is a girl who is called Veh-bid¹ and who becomes enciente through that river which is called Kānafsa.² (28) When nine months pass by, Oshedar Mah is born of her. (29) When thirty years elapse, he goes out to converse with the Creator Ormazd (30) The sun stands still for twenty days and nights in the sky and does not set. (31) The people of the world know that a prodigy will appear again and when he accepts the religion, he will go out and propagate it in the whole world and the brood of snakes will entirely perish. (32) A very great snake appears and men are put to trouble. (33) They go and inform Oshedar-Mah of it, who offers the Yasna-service to the Amshaspands and orders men to take up arms and go out to fight it. (34) Men go out to fight it and kill it and the world becomes pure and cleared of all noxious creatures and reptiles and men are safe from troubles. (35) The trees and plants that had been in the world appear again and never wither thereafter, are not damaged and are in their (own) places upto the resurrection. (36) Men are so sated that no movement and power proceed from them. (37) And although they do not die, still bread and water are of no use to them and they are satiated without eating anything. (38) All mankind accept the good Mazdayasnian religion and believe in the prophetship of Zarātusht Asfantaman—may he be immortal-souled—and of Oshedar and Oshedar-Mâh. They praise the good Mazdayasnian religion and approve of it and all other faiths come to nothing. Anger, revenge, avarice, want and lust decrease and men live in ease and repose.

(39) When the time of Oshedar-Mâh comes to an end, the girls go out and sit in the water of Kānafsa. (40) There is a girl whose name is Ardad-Bid³ who becomes enciente through that water. (41) When nine months pass by, Siāva-

¹ وید Avesta *vanghu-fedhri* (See Farvardin Yt. § 142), *lit.* , of a good father. Dinkard Book VII (Vol. XIV, p. 89, § 18) gives this name as *شهر ابو* (*Shepir abu*) which is the same as *وید* (*Veh pet* or *وید*)

² After رود add *خواند* *خواند*

³ Bk. ارد Bid This *Ardad bid* is the same as Avesta *eredat-fedhri* of Farvardin Yt. § 142. Dinkard Book VII (Vol. XIV, p. 95, § 15) gives this name *شهر ابو*

shāsh is born of her (42) When thirty years pass by, he goes out to converse with Ormazd, the propitious (43) For thirty days and nights the sun stands still in the midst of the sky and does not set (44) Men know that a prodigy will once again appear. (45) Then Syāvashāsh comes and men at once accept the Mazdayasnian religion, wherever there is a hypocrite or heretic, he perishes and all men at once become steadfast on the good Mazdayasnian religion. (46) Then God, the most High, destroys Ahriman by His own power. (47) He orders Siāvashāsh¹ to perform the Yasna, who causes it to be performed in the Ushahin Gah, and when it is dawn, Havan Gah commences and all men gather together at the Havan Gah and complete motion and movement appear among the dead.² (48) When it is the time of the midday prayers, all become alive and are happy and joyful (49) Thereafter there is no after-noon³ and there is no night⁴ (50) All men will be with the Creator Ormazd and all accept the religion, they are purified and are delivered from all calamities and diseases (51) Kaikhusro, Giv, Tus, Peshotan and Sam Nariman and all the immortals will be present there.⁵

CHAPTER 36.

(1) This, too is manifest in the religion that Zarātusht Asfantaman once said to Ormazd: "O good and propitious Creator! Make me so that I may not die and that this religion may be perpetually current in the world and men will be strong-minded towards the religion and it will (also) be a very great prodigious miracle. (2) God, the most High, said: "Know, O Zartosht! there is a demon who is called Tur-i Bratarvash and whose death is at your hands, and yours at his hands; then if you be alive upto the resurrection, he also will be alive and then the raising up of the dead and the resurrection cannot be done, and if there is no raising up of the dead, men will be without hopes and will not strive to do duties and good works and the religion will be powerless." (3) Then He bestowed on Zartusht the omniscient wisdom for a moment. (4) Zarātusht moved in heaven and hell and whatever there was in heaven and hell he saw, and he saw all he wanted to see upto the time of the last day of judgment. (5) He saw some in heaven who had children in this world and he saw that their souls were happy and delighted in heaven. (6) He saw the souls of some in hell who were childless in this world and their souls in hell were sorrowful, helpless and melancholy. (7) Then he said to God, the most High; "O Ormazd! I like children better than immortality so that my lineage⁶ may continue upto the resurrection in my family⁷ (8) It is proper and better that I should have this much⁸ (only) and immortality is not necessary and I do not want it⁹

¹ After و add به

² For بر some give بهر and some مردمان which should be corrected to بهر دگان
Bk. for بر e., complete motion and movement appears on it (i.e., the earth).

³ نماز دیگر i.e., afternoon-prayers.

⁴ i.e., there will be no gāhs or periods of the day, except mid-day.

⁵ See MU II pp 46 to 48 ll 1-8

⁶ For بهر read نسبه.

⁷ For بهر دگان read بهر دکان

⁸ i.e., continuation of progeny.

⁹ See MU II p 406, ll 13-19. to p. 407, ll. 1-3.

CHAPTER 37.

(1) What has been asked about the (enumeration of the) worst *margarzan* (sins) (is this): (2) Killing a man; learning sorcery; taking poison (i.e., suicide); throwing dead matter in water and fire; eating dead matter; marring the adoption; seducing the wives of others, extinguishing Vahram fire; burying dead matter in the ground; committing pederasty; committing robbery on the highway. These are the *margarzan* (crimes). When these crimes are committed (by men), they are fit for hell and their souls do not go out of hell upto the resurrection¹

CHAPTER 38.

(1) About trading: it is so said in the religion that it is better that they buy a thing in one city and take it to another² city (for sale) in such a way as to get the premium (or, money) for the cattle (bought by them) and the expenses for their maintenance; (out of this) they should appropriate the capital³ and from the remainder (of the profit) one-tenth should be expended on duties and good works. (2) When they buy a thing in a certain city and sell it (in the same city) with profit, it is a sin. (3) There is no crime worse than this that they buy wheat and store it up till it becomes dear and then sell it with profit.

(4) For, it is said in the religion that if a person does so and contracts the habit of doing so, then for every indigence and drought and poverty which happens in the world, he is also a sinner. (5) Those of the good religion should desist from such an act and let go such profit unconsumed.

(6) About putting money to interest, it is said in the religion that if one has a capital and if one gives it to a Behdin in distress and takes interest thereon then this (interest) should be so (regarded) as if it were given to him (i.e., the creditor) as a present (by the afflicted person). It is not proper that he should put out this (amount of) profit to interest a second time, for it is a sin.

(7) If a Behdin has taken money on loan and if he is poor and has not the power to return interest on the money, then it is not proper to take interest from him. He (i.e., the creditor) should be content only with his capital so that it may be a merit. (8) But if the Behdin has some property, then, every year, one out of every four should be taken as interest on the capital which should be provided for the maintenance of his (i.e., the creditor's) wife and child. This (much) amount only is legal, to give more than this is a sin.⁴

CHAPTER 39.

(1) It is manifest in the religion that if one marries a woman, it is proper that he should strike a bargain with that woman thus: 'Make me participate in every

¹ See MU. II, p. 407, ll. 3-6.

² Add *دیگر* after *بشهری*

³ MU. has, for *نازبسرمایه برگذردند* the following —

چلدا انکم مزد چهارپای و نفقه باشد از فروشود (?) و سرمایہ برگذرد

[For *شود* F S M has *شود*.]

⁴ See MU I p 58 ll 4-13 and p 58 ll 15-18 (§§ 1-5 only.)

Cf. Saddar Nasr. Ch. 3 (MU. I. pp. 58-59).

duty and good work you do.' (2) When she accepts this, whatever good work is thereafter done by her is participated by both.¹

CHAPTER 40.

(1) About the celebration of Yasna and Tars-i Astudān, it is so manifest in the religion that the soul, when it separates from the body is like a child which is (just) born of its mother and which requires a mid-wife and nurse : otherwise it will die. (2) In the same manner when the soul separates from the body, it requires an Amshaspand who will look after it so that the wicked Ahriman cannot do any injury to it (3) And no Amshaspand has such power and strength as Srosh, the righteous and victorious.

(4) For, it is said in the religion that when the soul is separated from the body, the accursed Ahriman strives with other *divs* to capture that soul and to lead it to hell and the soul is afraid of the wicked Ahriman and *divs* just as the sheep, of a wolf, from whose vicinity it flees away and keeps on running. (5) The accursed Ahriman and *divs* run after that soul which is like one stupefied and helpless who is in dread of (his) enemy; and in the same way it (*i.e.*, the soul) entertains dread and flees away like a stranger who does not find his way anywhere and is not able (to find it out) and remains in torment. (6) And such trouble and difficulty and fear and dread reach the soul during those three days as will not happen unto a person fit for hell, for a period of 9000 years. (7) When the *tars-i astudān*² is to be consecrated for every one night, one Vendidad should be performed. (8) Every night that the soul is³ in the world, Srosh the pious comes like a mid-wife who takes up the child and cleanses it from impurities, takes care of it, and makes it pure⁴ (9) Srosh the righteous guards that soul and holds it back from the trouble and distress caused by the accursed Ahriman. (10) And all the three nights, at the same place where the soul has separated from the body, it is necessary to keep a lamp during those three days. (11) After three days and nights, he (*i.e.*, Srosh) becomes an escort and guide to the soul and carries it⁵ to the head of the Chinvat Bridge so that the angel Rashnu may make up the account of the soul. If more sins have been committed, he (*i.e.*, Srosh) intercedes (for the soul) before Ormazd and prays for it so that they punish it at the head of the Chinvat Bridge and preserve it from (the tortures of) hell and he (*i.e.*, Srosh) feels so much compassion and kindness for that soul as a mother feels for her child. Srosh the righteous intercedes⁶ for that soul and until it is conveyed to heaven or Garothman or Hamistagan, he does not keep himself away from it. (12) If one *tars-i Astudān* is consecrated, he guards it for one night. (13) If it is ordered (to be consecrated) for two nights, (he guards it) for two nights, and if it is ordered (to

¹ See MU I. p. 178 ll 2-3.

² ترس استودان (*tr̥s astudān*, fear of the grave) : prayers offered in honour of Srosh for 3 days and nights after one's death

³ For کم در گیتی read کم گیتی

⁴ For نگاه میدارد و طاهر میکند read گناه میدارد و زوهر میکند

⁵ For آن روان تا read آن روان بود تا—Bk. om. آن روان

⁶ برای مودی = intercession.

be consecrated) for three nights, he guards it for all the three nights and relieves it from all pain and cheers it.¹

CHAPTER 41.

(1) About the sin of menstruation, it is so said in the religion that when a woman is in menses, it is incumbent on her for three days to abstain from all things e.g., seeing the water, fire, the sun, the moon, the stars and the righteous man. She should not look at them and should sit in a corner till the first² three days pass away. (2) For, it is said in the religion that the Creator Ormazd said to Zaratusht: "O Zaratusht! give advice and instruction unto women so that for the (first) three days that they are in their monthly period, they should abstain from all things and should not cast their glance on anything. (3) For, if they do not observe precaution, very great punishment will be inflicted on them. (4) And, for that reason, one of the punishments inflicted is thus that just as they dress³ their hair with a comb and separate it with the teeth of the comb, the flesh of their body is scratched off by an iron comb and in place of eatables, their souls eat, in hell, impure things and menstrual discharge." (5) Then Zaratusht said, "O Creator Ormazd! the good and propitious, if women are unable to observe (such) precaution, is there any meritorious deed which, if performed by them, will hold back these punishments from them and all this trouble will not befall their souls." (6) The Creator Ormazd said: "(The ceremony for) *Dashtān-vanāh*⁴ should be consecrated." (7) Every woman who has the power should consecrate 17⁵ (*Dashtān-vanāh*) and she who has not the ability (to do so) must, of necessity, consecrate 12 so that her soul may obtain liberation. (8) If she does so, then, at the consecration of every (ceremony) for) *Dashtān-vanāh* which she orders, it is a merit of 60000 *tanāfurs*, in addition to the extirpation of other sins, and from the amount⁶ of the sins (committed by her) so many sins decrease and the spirits of the water and fire and other Amshaspands take care of that soul and intercede before Ormazd for that soul. (9) Although other sins have been committed by it, they do not allow the soul of that person to go to hell, but they allow it to pass on to the Chinvat Bridge easily and without trouble, and it obtains the place which it has made manifest for itself in this world.⁷

CHAPTER 42.

(1) About the performance of *geti-kharid*⁸: it is so manifest in the religion that if a person does many good deeds which cannot (even) be thought of, but if the Navazud⁹ ceremony has not been performed by him, he goes to heaven but does not enter Garothman. (2) And if he himself is not able to perform the Nav-

¹ See MU. I p. 147 l. 19 to p. 148 ll. 1-15:

Cf. Saddar Nasr Ch. 87 (MU I p. 157)

² After روز add نخست ³ و جارد from Pahl. روز و جارد

⁴ i.e., the ceremony for extirpating the sin committed during the period of menses.

⁵ Better هجده = 18 (as some versions have it).

⁶ سنگ *lit*, weight

⁷ See MU I p. 217 ll. 3-16.

⁸ *lit*, the purchase of this world (for the next). See § 4

⁹ The Navar ceremony (sometimes substituted for *geti-kharid*) as the ritual of both is generally the same.

zud, it is desirable that *Geti-kharid* (ceremony) should be performed by him. (3) For, it is said in the religion that on the day when a person consecrates *geti-kharid* the spirit of the Gathas takes up the soul of that person three times and carries it to heaven and Garothman and shows him favour and delight, makes his place and abode manifest in Garothman, gives him glad tidings and makes him hopeful saying: 'This place is thine,' and brings him back to this world.

(4) The meaning of *geti-kharid* is that in this world, the other world is purchased. (5-6) If the Navzud (ceremony) has not been performed or *geti-kharid* has not been ordered, and although one has done many good deeds, still when one goes to heaven, one does not find out one's place and becomes helpless and stupefied like a person who goes to a strange city in this world, and although that city is charming, he knows of no place where he should halt, as it is not his (native) city and he becomes sad. (7) Then it is necessary that man should have a desire so that when they go out of this world, they may find out their own place and may not be like a foreigner and may go back straight to their own place.

(8) And it is said in the religion that if a person has performed Navzud or has consecrated *geti-kharid*, then when he passes out of this world, the souls of the dead from the time of Zarātusht Asfantaman upto this time come out all before him at the head of the Chinvat Bridge and they receive him as one of their own and give him an equal share of their meritorious deeds, and cheer his soul and all accompany him so that they may carry him to his own place. They make merry and console him so that the distress (experienced by him) at the time of the tearing up of his life and during the (three) days (after death) that he was in this world and the distress caused about the adjustment of his account at the Chinvat Bridge is removed from his heart and hopes are held out to him about the future existence so that that soul is contented on that account.

(9) The merit of consecrating the *geti-kharid* is this that, for as many years as one lives, every year as much merit as is done at the commencement goes on increasing, and on the fourth night when the good deeds and sins are weighed, this is taken into account and it lessens his sins. (10) This is also the advantage and benefit of consecrating the *geti-kharid* that when (the souls) depart from this world and reach the Chinvat Bridge, although they may have committed many sins, the spirit of the Gathas becomes like a strong wall in the manner of this world, and he stops in the midst of the Chinvat Bridge and does not allow the soul to go to hell and to fall into the hands of Ahriman¹ and the demons and he (*ie*, Minu-Gāhān) intercedes in his behalf before God and makes a request and desires so that at the very place on the Chinvat Bridge, punishment may be inflicted on him for the sins committed by him and that he should not be carried to hell. (11) Then the Spirit of the Gathas and the glory of the Navzud² stand before that soul and become his guide and escort so that they go to heaven with him, guide him and escort him and do not allow any calamity to befall him on the way, and upto the resurrection and the future existence, they assist that soul and keep a watch over it.³

¹ For بدست اهرمن read بدست از اهرمن

² عائد دیوار *ie*, like a wall — خورده نوزود = خواه نوکارود

³ See MU. II, p. 35, ll. 10-19 to p. 36 ll. 1-10. Cf. Saddar Nasr. Ch. 5 (MU. II, p. 36).

CHAPTER 43.

(1) One should so exert oneself for the performance¹ of *Zindeh-ravān* (i.e., the ceremony for the living souls) and it is so ordered (about it) in the religion that of four priests (engaged in the ceremony), two² should continually recite the Avesta for three days and nights and two take rest and tend the fire so that in these three days and nights,³ the recital of the Avesta, as often as even one Yatha ahu varyo is recited, should not be interrupted⁴ and they should not desist⁵ from tending the fire. (2) For, whenever the ceremony for a living soul (*Zindeh-ravān*) is so consecrated and ordered, that soul is in security and rests from all trouble and discomfort and is like a person who is (first) afraid of something⁶ but (at once) reposes in security and is free from all fear and danger and passes his life in accordance with his own wishes. (3) In this manner, every year, (that soul)⁷ surpasses⁸ as many merits as he had done previously (here). (4) The (sacred) clothes which are put with the *darun* (for consecration) are given back in that place⁹ in the shape of gold-embroidered and silver-embroidered (clothes) so that (the soul) puts them on and with these garments on, he appears very handsome and righteous amongst other souls and he is like one who has put on a clean suit of clothes in this world and who is more illustrious amongst its denizens and who has pomp and dignity in excess of other men.

(5) A further advantage of performing¹⁰ the ceremony for the living souls is this that when one departs from the world and where there is none to perform the ceremonies for one's soul, Sarosh, the holy and the victorious, protects one's soul. (6) And an effort must be made that the ceremony for the living souls be so performed as I have spoken of at the beginning, and if any one consecrates it thus, it¹¹ is called *parwasta zindeh-ravān* (i.e., the continuous ceremony for the living soul). (7) And during the three days that the Yasna-service is performed, there is a merit of 70,000 *tanāfurs* for every day. (8) If it is not so performed (continuously by two priests), the ceremony for the living souls is said to be *gusasta* (i.e., broken or interrupted)¹² and (for this) there is a merit of 100 *tanāfurs* for every day. (9) Then behold what difference is there between 70,000 *tanāfurs* (of merit) and 100. (10) One should exert oneself so that when one spends one's money on other things, one should first of all order the whole Yasna-service (for the living soul), and thereafter spend money on other things; for (such) Yasna which is ordered will come to one's assistance better than any other thing.¹³

1 For زندۀ روان چنان read زندۀ روان یشتن چنان

2 After پیوسته add دو

3 When the ceremony for the *Zindeh-ravān* is going on.

4 i.e., the recitation should be continuous (*parwasta*) before a continually burning fire.

5 Add نگذارند after نگذارند

6 For کم آواز چیزی کم آواز چیزی

7 Whose *Zindeh-ravān* ceremony is performed in his life-time.

8 سر می شود outdoes, excels, surpasses.

9 i.e., in heaven

10 Read زندۀ روان یشتن

11 After چنان یزد add چنان یزد and omit و

12 i.e., done not continuously but at intervals

13 See MU. II p 37 ll. 16-19 to p 38 ll. 1-8. Cf. Saddar Nasr. Ch. 56 (MU. II. p. 38).

CHAPTER 44.

(1) About praying for one's wants : What should be asked (from the Yazads and the Amshaspands) and how should one take a vow ¹ (2) When the head aches, I shall make a vow to Behram Yazad that when the head-ache is cured, I shall bestow favour on such and such needy person (3) If the hair grows long, I make a vow to the *frohars* of the righteous that I shall recite the Afringan (in their honour). (4) If the nose is cured (of its disease), I shall consecrate so many eggs for the sake of the moon (5) If the eye-disease is cured, I shall order so many Khorshed Nyashes (to be recited) (6) If the mouth-disease is cured, I shall make a vow to Tishtar that I shall throw so much ice in the water. (7) If the ear-disease is cured, I shall make a vow to the holy Srosh that I shall give so much in charity² and give it to such and such a Dastur. (8) If the neck-disease is cured, I shall consecrate (the heads of) so many small cattle with the *Khshnuman* of Rām ³ (9) If the hand is cured (of its disease) I shall make a vow to the river Ardisur that I shall make such and such a place populous (10) If the back is cured (of its disease), I shall give a suit of garments to such and such a person (11) If the knee is cured, I shall make a vow to Bahman Amshaspand that I shall make peace with such and such a person. (12) If I am cured of fever, I shall consecrate a Gahambar in such and such a month. (13) If the breast is cured, I shall make a vow to Bād⁴ that I shall consecrate (heads of) so many small cattle with the *Khshnuman* of Hom and Dravāsp.⁵ (14) If the heart (disease) is cured, I shall consecrate (the heads of) a pair⁶ of *gospend* in the name of the angel Meher. (15) If the gall-bladder is cured (of its disease), I shall order a Yasna for the sake of the spiritual angels (16) If the belly is cured, I shall send something to the Fire-temple. (17) If the spleen-disease is cured, I shall throw something in water. (18) Praying for (the restoration of) the eye-sight, I shall make an eye of gold and send it (as a present) to Azar Gushasp.⁷ (19) If there is a good growth of corn, I shall make a vow to Khordad Amshaspand that I shall send so many stalks of this corn for the Afringan ceremony. (20) For the birth of children, I shall make a vow to Amerdad Amshaspand that I shall plant so many trees. (21) If the child is intelligent and of an enlightened mind I shall send a present⁸ to Adar Gushasp. (22) When such and such a disease is cured,⁹ I shall consecrate a fowl with the Darun of the *Khshnuman* of Ardibehesht Amshaspand. (23) When one's words are accepted in the presence of the King, or, when such and such an enemy perishes, I shall consecrate every year the *myazd* of the day Bahram. (24) I shall give away something for the celebrity of a virtuous woman. (25) When one asks for

¹ پذیرفتن is thus used technically.

² Read خیرات for چیز

³ Rām is the hamkār of Bahman, Māh and Gosh. They all preside over cattle.

⁴ The angel Govād, presiding over wind.

⁵ For دواسرو — Bk reads درواسپ the angel Gosh, presiding over cattle.

⁶ دمنی . Some have دشمنی i.e., a wild cattle.

⁷ Name of a Fire-temple in Persia.

⁸ داش or داشن : Pah پادشاه

⁹ ساکن شود i.e., mitigates, pacifies.

benefits, one should go to the waters and ask for one's wants of the Lady Anāhid¹ (26) For the amiability of every one's disposition, one should consecrate (the head of) a *gospend* in the name of the angel Meher. (27) For the increase of the quadrupeds, a *myazd* should be consecrated on the day Gosh. (28) In order to be saved from calamities, one should make a vow to the Lord Moon that one shall consecrate so many eggs. (29) For one's health, one should pray to Hom Izad. (30) For eloquence, a Yasna in honour of Srosh should be ordered (31-32) For the increase of wealth, the Afringān-ī Khwāsta² should be recited and one should pray for this want to Dahmān. (33) To dispel grief, one should order the ceremonial of Ardvisur. (34) For every want that may arise, one should vow for what one wants in addition to (the propitiation of) such and such an Amshaspand. (35) Nothing is better than the Yasna of the Izads and Amshaspands and (the consecration of) Darun, Myazd and Afringan. (36) For, whenever a Yasna is ordered to be performed for a certain work, the Amshaspands come quickly to the help of that person. (37) For, by doing this, the Amshaspands are like defensive weapons, who support that (man) and keep away calamities from that man and come to the help of mankind.³

CHAPTER 45

(1) The *zend* (i.e., meaning) of *Ashem vohu vahishtem asti* is : Righteousness is the best good,⁴ (i.e.,) righteousness is excellent and good There is no merit of a virtue better than speaking the truth and practising the truth from out of all the virtues which men practise ; and truthfulness is the best of all things. (2) *Ushṭā asti ushtā ahmār hyat ashār vahishtār ashem* : He who does duties and good works is happy, i.e., speaking the truth (is good) , happy is that person who is a speaker of truth because speaking the truth and practising the truth is better than other works; and it should be known that this (Ashem Vohu) is on the subject⁵ of 'speaking the truth.'

(3) And Yathā ahu variyō is on the subject⁶ of charity and practising generosity. (4) For the beginning⁷ of the good religion is truthfulness and then this much should be known that there is nothing better than these two virtues⁸ —viz., charity and truthfulness. (5) Again, whether secretly or openly, they should make efforts that they might engage themselves in practising good deeds (6) Whatever work they do, they should do at the commandment of Bahman Amshaspand. (7) For it is said in the Yasna .⁹ *Tūchā khshathrā Mazdā dāmish Ahuro* :⁹ (8) That is, I will give him Garothman, i.e., when you will offer homage and praise unto me, I shall, in recompense for that, give you heaven

¹ i.e., from Avān Ardvisura

² i.e., the Afringan for the increase of wealth i.e., as said just below, the Dahman Afringan

³ See MU. I p. 285 ll. 5-19 to p. 286 ll. 1-4

⁴ Pah دو کورم دو کورم دو کورم دو کورم

⁵ فصل *lit.*, chapter, section.

⁶ For بر read بر

⁷ For دو read دو کورم

⁸ یشت used both for Yasht and Yasna

⁹ Cf Y 44 § 7144 · Pah : دو کورم دو کورم دو کورم دو کورم

This Pah. is here transliterated into Persian

and make your abode in Garothman, in addition to this that I have created you and have given you all things. (9) *Tem nē Vohu mat Mananghā chiksheshnushō*¹ (10) Because our propitiation is the propitiation of Bahman Amshaspand, and whenever you have praised him, you have praised Me (11) Whenever you do your duty in accordance with his wish, you have offered praise unto Me. (12) *Yē nē usēn choret spenčhā aspencha* ² i.e., all this should be done at that time when you think³ of it as more difficult (to be done) and you should leave off that which is easier (for you to do) and you should be content with a little quantity.⁴

CHAPTER 46.

(1) What you have asked about the consecration of Ardvīsur and of the Vendidad on account of the crimes committed with regard to the Amshaspands and the terrestrial beings⁶ and the reason why the Yasna-service should be offered and the advantage of performing the Yasna and about the consecration of Srosh,⁶ and about the placing of the (sacred) clothes on the Darun (for consecration) on the fourth night⁷ and about reciting the Afringan Gahambar and the recital of the Afringan for the departed ones and about offering ceremonies for the souls and about the consecration⁸ of the Fravashin and observing (the proper days for the propitiation of) the souls of the fathers, mothers and the relatives and preserving the fire, and reciting the Khur Nyaish, the Mah Nyaish, Ormazd Yasht and Sarosh Yasht and about eating the bread with (the recitation of) the Vāj, and about wearing the Kusti and about men wedding wives and women wedding husbands and about extorting oneself in giving one's daughter and sister in marriage and about not imputing any crime or accusation to any one, about not speaking falsehood and about not seducing⁹ the wives of (other) men and about obeying the orders of their husbands and chiefs by women and about obeying the orders of the parents by children and about not seeking one's own advantage to the detriment of men, for it is a crime—(is answered below): (2) And it should be known that in the good religion of the Mazdayasnians, which is the word of the Creator Ormazd, (revealed) to Zaratusht Asfantaman of the revered *frohar*, Ardvīsur has been first ordered to be consecrated and this consecration should be performed during the day and not at night. (3) It should be consecrated for this reason that the sins arising in connection with water are obliterated¹⁰ and, in addition to this, the female¹¹ Amshasfand Ardvīsur intercedes for that (person) and saves him from all

¹ Y. 44 § 9, l. 1 : Pah — ၁၃၅၀၂၄၈ သဒ္ဓါနာမက နိပါတ် ၁၇၆ ကံ နှစ် နှစ် ကိုသ

This Pah is here transliterated into Persian.

2 Y. 44 § 9, 1 2

3 ۛۛۛ for ۛۛۛۛۛۛۛ

⁴ Seo MU I p 22 ll 6-11 (§§ 1-4)

گیدان^۵ The terrestrial Yazads.

⁶ After **سروش پشتمن** add **یزشمن گردن**

⁷ More properly, the dawn of the fourth day

⁸ Add **فروشش** after **یشتن**

9 let , going after

در گذارد for در گذرد¹⁰

11 *lit.*, the Lady.

calamities and trouble at the head of the Chinvat Bridge so that he may arrive at his own place (in heaven).¹

CHAPTER 47.

(1-2) This is declared in the religion: How can the consecration of the Vendidad be the medium of the expiation of sins? It should be known that as men who are in this world cannot remain sinless and cannot keep their heart and mind pure, it is necessary that every time a Vendidad is ordered to be consecrated so that if a sin has been committed by the hand or the tongue or has arisen as regards the Amshaspands, or, water, fire, the earth or (if it be) false accusation or falsehood or whatever is of this import, then the merit (of the celebration of that Vendidad) compensates² for these sins (3) It is said in the religion that every time a Vendidad is ordered to be consecrated for the expiation of sins, it removes all the sins which have arisen from the soul of that person and it makes it (i.e., the soul) as pure as when a furious wind blows over a desert and cleanses it from dirt and dust. It is, besides, a merit of 1000 *tanāfurs*.³

CHAPTER 48.

(1) What is asked of the Yasna as to what thing it is and why it should be consecrated is this. Just as we hear a sweet voice in a place and through that voice pleasure reaches our hearts, and the greater the pleasure, the greater is (our) strength and power, so when the Amshaspands hear the sound of the Avesta, the greater is their pleasure and delight and they are better able to come to the assistance of the world. (2) They protect the person who recites the Avesta or who orders the Yasna service (to be performed) from all calamities and trouble and they do not allow any grievous calamity to befall him. (3) They keep a watch over him just as many men keep watch over one man so that no harm may be done to him.

(4) As regards the performance of this Yasna, one moiety is the praise of Ormazd and the Amshaspands and the other moiety is (the showering of) blessings on oneself and one's family. (5) And when all the Behdins and those who tie on the Kusti (on their waist) of the world perform it, then water, fire, the earth, vegetation, the cattle and all things bless them so that the whole world becomes more active for them. (6) If I were to write a commentary on the Yasna and its advantage, the story would be long (7) It is, then, for this reason that it is incumbent on men that they should order the Yasna to be performed so that in this world they may be more secure from dread, trouble, accidents and calamities and in the other world the Amshasfands⁴ and the spirits of water, fire, the earth and other things may protect that soul from the power of Ahriman and the demons and may intercede for it. (8) Zarātusht Asfantaman—may be he immortal-souled—has said thus: 'I shall not be your interceder, because your advocate will be your own actions and Yasna-service of God and the Amshasfands which

¹ See MU I p. 292 l. 19 to p. 293 ll. 1-6 (§ 1).

² Read *نلانی* as in Bk for *نلانی*

³ MU. II p. 13 ll. 16-19 to p. 14 ll. 1-2.

⁴ After *اریدمها و رنجها و آفتها و دلاها ایمن تر باشد و بدان گندی* add *بدین گیدی*
امشاسفندان

you may have ordered to be performed (9) With these two things,¹ the soul should keep itself away from hell and lead itself towards heaven (10) And for every Yasna caused to be celebrated, 3000 *frohars* of the pious go to help that soul and will be the interceder for and protector of your souls²

CHAPTER 49

(1) What is³ the consecration of Srosh and the putting on of the (white sacred) garments near the *darun* for consecration and what is the advantage of it? (2-3) Be it known that just as one is born, the astrologer must be sitting there so that he may cast his nativity at the time of his birth and may note down the good and evil influences, in the same manner when the soul goes out of the body, it is necessary that a Herbad should be engaged to perform the Yasna of Srosh, so that Srosh may succour that soul during that period and save him from all calamities.

(4) Putting the (sacred) garments (for consecration) with the *darun* on the fourth night⁴ is for this reason that when the soul goes out of the body, it is naked and when it goes near the other⁵ souls, it is like one in this world who is naked and therefore put to shame before other men.⁶ This soul also is put to shame before other souls and hides itself (on account of his nakedness),⁷ and is confounded and covered with shame. (5) Then, when on the fourth night the (sacred) garments are consecrated, the Spirit of the Gathas clothes him in the other world with garments like these. (6) Whether they are silken, or of white cotton, whether new or old and which are consecrated with the *darun*, he is covered there with garments like these. (7) Whether there be one suit or two suits, whether there be a shirt or a turban, he is clothed (there) with a like shirt or turban. (8) The difference is (this) those (garments) which are consecrated with the *darun* and which, in return, are given in the other world never turn out old; they are never torn and are not spoiled (9) And those which are worn here, turn out old (10) In former times, very clean suits of clothes were put with the *darun* (for consecration) They used to say. 'Whatever we have in this world becomes worn out and is not stable and whatever we possess there (in the next world) is stable', then that which is constant and permanent is better⁸ than that which is frail.⁹

CHAPTER 50.

(1) Be it known about what they asked as regards the Afringan Gahambar that God the most High completed this world about the space of a year in six periods of time. (2) Hence it is incumbent on men that when they arrive at these periods of time they should prepare the Gahambar feast and give food to the poor and

¹ i.e., good deeds and the performance of Yasna.

² See MU II p 1411 3-16.

³ For *سود چه* read *چیز چه*

⁴ More properly, the dawn of the fourth day.

⁵ After *دیگر یک* add *دیگر*

⁶ After *برهنه بود* add *وا*

⁷ For *روانشن برنامی دارد* read

این روان بعد از روانهای دیگر شرم دارد و خویشتن بنهان می کند

⁸ After *بهر که* add *آن* *داینده* و

⁹ See MU I p 1511 2-13.

offer praise and recite the Afringan and return thanks unto God, the most High. (3) The first Gahambar falls in the month Ardibehesht for five days, from day Khur to day Daepameher. (4) During that period God, the most High, created the sky. (5) Then when men celebrate the Gahambar during these five days, there is so much merit and reward that a thousand sheep with young ones are given in charity¹ on account of one's own soul to the worthy and the poor and the deserving. (6) The second Gahambar falls in the month Tishtar for five days, from day Khur to day Daepameher. (7) During this period, the Creator Ormazd made and created water. (8) Then when men celebrate the Gahambar during these five days, it has so much merit as when a person gives a thousand cows with calves to the poor, the worthy, the deserving and the helpless. (9) The third Gahambar falls in the month Shehrivar for five days, from day Ashtad to day Amiran. (10) During this period, the Creator Ormazd created the earth. (11) When men celebrate the Gahambar during these five days, it has so much merit as if a person might have given a thousand mares with colts for the sake of his own soul to the worthy and the deserving. (12) The fourth Gahambar falls in the month Meher from day Astad to Aniran. (13) During this period, the Creator Ormazd created vegetation of all kinds. (14) When they celebrate the Gahambar during these five days, and prepare (the feast), it has such merit as if one might have given a thousand (she-)camels with young ones² in charity for the sake of one's soul to the deserving and the worthy. (15) The fifth Gahambar falls in the month Dae, from day Meher to day Behram. (16) During this period, the Creator Ormazd created the animals—large and small cattle. (17) When men celebrate the Gahambar during these five days, it has such a merit as if a person might have given a thousand cows and a thousand horses in charity for the sake of his own soul to the worthy and the poor. (18) The sixth Gahambar falls at the end of the month Asfandarmad from day Ahunavad-Gāh to the day Vahishtoyasht-gāh. (19) During this period, the Creator created men. (20) When men celebrate the Gahambar during these five days, there is as much reward of the merit as if one might have given the whole world in its entirety and whatever is in it in charity for the sake of one's soul. (21) If during these six periods, the Gahambars are not celebrated and if one who is poor does not resort to the place where the Gahambar is celebrated, it is a great sin, to such an extent that it is not proper for those who tie the Kusti that they should have any intercourse³ with him and enter his house or bring him to their homes or assist him and accept his evidence. (22) A similitude of this is in⁴ the commentary of the Gahambar.⁵

CHAPTER 51

(1) About what has been asked as regards the *rozgār*⁶ of the dead and the Afringan (recitation), be it known that the reason that we can live in this world

¹ اشوداد *ist*, a gift to the pious.

² گواده *ist*, a herd of oxen and of buffaloes.

³ *ist*, taking from and eating with (him)

⁴ Add در after این

⁵ See the Pahlavi Commentary of Afringan Gahambar.

See MU I. p. 426 ll. 8-19 to p. 427 ll. 1-8.

⁶ روزگار the monthly and annual ceremony of a dead person on the day (*ruz*) on which he has died.

and be free from calamities and troubles is even this that the souls of the dead and the *frohars* of the pious come to our assistance and keep a watch over ourselves. (2) Then, the more we offer ceremonies for their souls and consecrate the *darun*, *myazd* and Afringan, the more strength they get and the more quickly they can come to our assistance and can well hold back troubles from ourselves. (3) For, it is said in the religion that whenever they order the celebration¹ of *darun* on account of a relative, that soul with 300² *frohars* of the pious, goes to that house and keeps a watch over that person, and his wife and children (4) And, in the same manner, it is said in the religion that the souls of the father, mother, relatives and kinsmen should be well looked after. (5) And for the period³ of the year (just after death), Afringan should be recited every month. (6) Thereafter, if one has not the power, the *darun* should be consecrated on the (anniversary) day every year and Afringan should be recited. (7) For, every year, the soul comes back into the house on the day that he had died. (8) When *darun*, *myazd* and Afringan are celebrated, (the souls) go away from the place with joy and delight and they pronounce blessings thus : May not the sheep and flocks (of cattle) and horses decrease in this house ; may they be on the increase ; may children⁴ and riches be in abundance, and may not joy and delight decrease ; may health, happiness and peace be ever on the increase in this house ; may the accursed Ahriman have not the power to do, to speak and to listen to, any injury in this house." (9) Whenever the Afringan is not recited and the souls are not propitiated,⁵ the souls come and remain in the house and entertain a hope that perhaps they shall recite the Afringan and they stop there till the evening prayers. (10) When the Afringan is not recited and the *darun* is not consecrated, (the souls) go up higher away from that house like an arrow that flies afar. They complain (of it) to the Creator Ormazd, they cry and weep and say : " O Creator, the good and propitious. They do not know that they shall not stay (for ever) in the world and like us, they too must go out of the world, and they will also be in need of the propitiation of their souls, and for the consecration of the *darun* and the recitation of the Afringan (11) Not that, we are in need of their (recital of the) Afringan : still, had our souls been propitiated, we would have been better able to keep off calamities and trouble from their bodies and souls." (12) Thus weeping, they return and imprecate curses and say : " Just as they have not remembered us, may they not be remembered in any (way), and may they remain base, contemptible and degraded in the midst of men." ⁶

CHAPTER 52.

(1) As to what they had asked why the Farvardian should be observed and what those ten days are and why they are more precious than other days, they should know that it is said in the religion that when (the period of) Farvardegan arrives, all the souls come down on this earth and they all go back to their own abodes (2) During those five days⁷ when the Gahambar is celebrated, the

¹ After *فرمايند* add *يشدن*

² Some have *هصد* = 900 ³ *بودن* existence, & e., completion.

⁴ After *فرزون* add *افرندان* ⁵ Bk *درون* *نيزند*.

⁶ See MU I p 494 ll 7-19 to p 495 ll 1-5, Cf *Saddar Nasr* Ch 13 (MU I. p 493-94)

⁷ i. e., Panja i Meh—the five greater days of the Farvardegan & e., the Gatha days.

accursed Ahriman is stupefied and the souls of the wicked are liberated from hell and go back again to their own abodes. (3) The souls of the pious are delighted and make merry like a foreigner who returns home and becomes glad. (4) And the souls of the wicked sit with fear, stupefied and distressed, in their abodes like a person who comes out of the imperial jail and is in dread, every hour, lest he should be carried back to his own place and he experiences no joy and delight but is distressed and helpless. (5) Hence it is necessary for men¹ that for these ten days they should put fragrant perfumes on fire and should praise the souls, perform the *myazd* and Afringan and recite the Avesta so that those souls may be in comfort, joy and delight and may confer blessings. (6) And it is necessary that during those ten days they should not engage themselves in any other thing except in doing duties and good works so that the souls may go back to their places with delight and pronounce benedictions. (7) And whenever they do this, then every year their affairs are fully accomplished and there is abundance of the comforts of life, and on account of the propitiation of these (souls) there are no grievous calamities during that year.²

CHAPTER 53.

(1) As to what they asked about the consecration of Fravashin, they should know that the Fravashis have this peculiarity that they come down (on this earth) with all the souls. (2) And when it is the proper day (of the death) of the departed one, it is necessary to propitiate the Fravashis. (3) For they attain to perfect comfort like a youth who is fond of wealth which he sees and thereby acquires perfect delight. (4) It is necessary that whatever of any kind they can lay their hands on, they should lay down for (the consecration of) the Fravashi, *e.g.*, meat, eggs, fish, sweets, fruits and fresh vegetables. (5) For the soul must have seen a thing which he might nourish a wish for, and when they place those things on the *darun*, their inclination towards (getting) them is less and they are delighted. (6) And it is said in the religion that he who orders the consecration of Fravashin has a merit of one *tanāfur*. (7) Every *tanāfur* is worth 1200 dirams which is the same as 240 maunds of merit. (8) Ten (consecrations of) Fravashis has the same merit as a Yasna-service.³

CHAPTER 54.

(1) As to what they asked about the preservation of fire, they should know that when the Creator Ormazd created this world and wanted to send all things to this world,⁴ three things said: "We will not go to the world." (2) One (was) man, (the other) fire and one, the cattle. (3) Men cried before Ormazd and said. "We will not go to the world, for at the end of the millennium of Zarātusht Asfamtaman, we shall not be able to observe the good religion. (4) If we observe the religion, many afflictions will befall us and we shall be reviled and oppressed. (5) We shall not be able to keep the Kusti and if we keep it, men will ridicule and deride

¹ For مردم read مردمان مبیاید

² See MU I. p. 500 ll. 11-19 to p. 501 ll. 1-3 : Cf. Saddar Nasr. Ch. 37 (MU. I. p. 499).

³ یشت used both for Yasna and Yasht

See MU I. p. 501 ll. 3-10 and MU II p. 13 ll. 10-16.

⁴ After آفرید و برپیدز بگیتی خواست add گندی

us. (6) We cannot celebrate Yasht, Yasna, Myazd and Gahambar. (7) And we shall be always in distress and trouble at the hands of men during those days. (8) And we shall not be able to observe purity and cleanliness. (9) And we shall not be able to properly abstain ourselves from¹ (the impurity of) menses and dead matter. (10) There will be men who will be out of (the pale of) this religion and they will much ridicule and deride religionists and the religion and we shall not be able to do duties and good works.

(11) Then when the soul and the *frohar* of the pious said this and remained silent, Ardibehesht Amshaspand stood up on his legs and said: "O omnipotent God! I shall not go to that world². (12) For at the end of the millennium of Zarātusht Asfantaman, they will hold me in contempt and will so use me and leave me in a place that I shall be extinguished and they will put on me impure things so that I shall have to burn them (13) The menstruous woman will sit on my head and will comb her hair on my head and the hair will fall on me. (14) I shall have to burn against my inclination; they will throw their spittle on me and will pour water on me and will burn green fuel on me and blow the breath of their mouth³ on me, and what things there will be of dead matter and impurity, they will place on me so that I will have to burn them and my food and diet will be (all) these. (15) O Creator Ormazd, I will not go to the world. (16) For it will be more painful to me when they say that fire is inanimate and does not know good from bad. (17) Whatsoever they wish, they will do, but they do not know that an angel has been appointed guardian over me, who on account of the calamities befalling me [will be distressed]⁴ (18) These precautions are not for me but for the angel who is appointed guardian over me (19) O good Creator! do not allow me (to go) to that world so that I may revolve in the sky and give light like the sun, and the moon." (20) He said this and remained silent.

(21) Then the Amshaspand Goshurun⁵ who is appointed guardian over the four-footed ones stood up on its legs and said. "O Creator Ormazd! I will not go to that world, for at the end of the millennium of Zarātusht Asfantaman, they will kill me often and eat me frequently. (22) They will kill frequently the ploughing ox and the war-horse, the lamb and the herd of goats. (23) And when they eat meat, they will more frequently commit sins through its power." (24) He said this much and remained silent

(25) Then the Creator Ormazd said: "All these three speak the truth, and in that time all these calamities will befall them, nay, many more. (26) But if I do not send these three in the world, the world cannot exist." (27) Then He consoled men and said: "Go to the world (28) For during that time I will create you harder and more patient (29) For every good

1 For *آن* read *از*

2 i.e., I will not send fire over whom I preside, to the world: Ardibehesht here speaks in the name of fire

3 All have *نفس* for *روح* but see MU 1 p 60 l 12.

⁴ Some such words as in the brackets are necessary

⁵ Av. *geush. urvan*.

work and meritorious deed they will do in the world during those times, ten will be taken into account. (30) And for one Yasna they perform during those times, such merit will accrue as on other occasions one Davazda-Hamast is ordered to be consecrated. (31) I shall call you pious men¹. (32) And the meaning of *mardān pasham* [pious men] is this that all men who² have been from the time of Zarātusht Asfantaman to this day will be better and their place in heaven will be higher and pleasanter." (33) And when the souls heard these words from God the Great and the Exalted, they were satisfied and they pledged themselves to undergo the trouble of these times, and did not regard them as troubles, but wished to go to the world and gave up hopes of the pleasantness and comfort of this world and submitted their bodies (to undergo the trouble).

(34) He (the Creator) said to Ardibehesht Amshaspand: "I have given³ you the sovereignty of heaven, so that if any one does not treat you well in that world and does not observe precautions for you, then do not allow him to enter heaven."⁴ (35) Ardibehesht Amshaspand was satisfied on hearing these words and consented to go to the world so that the work of all persons may be progressive. (37) And when fire comes in this world, then he will not allow that person to enter heaven, who had not preserved it well, although he may have done many good deeds.

(38) The Creator Ormazd consoled Goshurun Amshaspand who is appointed guardian over the animals and four-footed ones and said: "You must go to the world (39) Whenever they will kill small and large cattle, I will hold them responsible for it."⁵ (40) He who eats meat and commits sins is responsible for those sins." (41) Then Goshurun Amshaspand was satisfied with this and consented to go to the world. (42) Hence, it is for these reasons I have noted that fire should be kept well so that, in the other world, Ardibehesht Amshaspand may not be one's enemy and may not turn away one's soul from heaven.⁶

CHAPTER 55.

(1) As to what they had asked about the performance of a Nyaish, let it be known that when men attain to fifteen years and when boys complete eight years, it is incumbent on them to recite Nyaish and in no case should they leave off reciting the Nyaish. (2-3) And although they exert themselves much to make amends for that,⁷ still it is possible⁸ that at the head of the Chinvat Bridge they will be punished and the sin will not be extirpated in any manner, to such an extent that if the Nyaish of the dawn is left off, and two are performed at the time of the evening-prayers, they will not be accepted. (4) And know that if, at dawn (the

¹ مردان پشم Psh. مردان پشم

² After مردمان کم add مردمان کم

³ For بدارم read بدارم

⁴ After در بهشت مگذار add پرریز نکنده

⁵ گرفتار کردن *inf.*, take prisoner.

⁶ See MU I p. 60 ll 5-19 to p 61 ll. 1-6 (This is from Kamdin Shapur's Rivayat, but it is the same as the text with a few changes)

⁷ *i.e.*, for not reciting a Nyaish.

⁸ For ممکن نباشد read ممکن باشد

performance of the Nyaish) is abandoned, punishment is inflicted for it and know that if at the time of the evening prayers two have been performed, they bestow reward and pleasure (therefor) (5) If any person performs a Nyaish at dawn and then goes out, his affairs become more progressive and he becomes more precious and beloved in the eyes of kings. (6) In the other world, for every Nyaish, 60 *drams* worth of good deeds increase for the soul, *i e*, for every Nyaish that is performed at its proper time, the angels Mehr and Khorshed intercede in that world (for the souls and protect it from troubles ¹

CHAPTER 56

(1) As to what they asked about the Mah Nyaish, they should know that every benefit which the Creator Ormazd bestows on the men of this world is (first) entrusted to the glorious moon and the moon bestows these benefits on men (2) Then it is necessary that every person, when it is new moon, should perform the Mah Nyaish so that those benefits may reach him quicker and sooner and during that month his means of sustenance may become more abundant (3) It is necessary for men that they should perform (Māh) Nyaish at the time of every new moon and pray for his wants (4) For no Amshaspand arrives sooner to help men² than the glorious moon and every want and desire prayed for is the more quickly obtained ³

CHAPTER 57.

(1) As to what they asked about the recital of Ormazd Yasht, let it be known that every day it is necessary that they should recite the Ormazd Yasht (2) For no harm reaches the person during the day on which he recites it and God the great and glorious protects him from every evil of this world, just as one man protects 1,000 men⁴. (3) These words are manifest in the commentary and explanation of Ormazd Yasht (4) When they go to a village or a town, they should certainly recite the Ormazd Yasht so that no harm, disease or loss might happen to them in that place and the work after which they have gone may be accomplished sooner and their wishes gratified ⁵

CHAPTER 58.

(1) As to what is asked about the Srosh Yasht, they should know that God the most High has entrusted, to the pious and victorious, Srosh, the nights when greater afflictions are undergone. (2) Just as the Creator Ormazd keeps a watch at day, the pious and victorious Srosh keeps a watch at night (3) Then it is incumbent that every night⁶ the Srosh Yasht should be recited so that one may be free from all calamities during that night and that the noxious creatures, snakes and scorpions cannot do him any injury. (4) In every house where, during the night, the Srosh Yasht is recited and when the wind blows in that house, then during

¹ See MU II p 407 ll 6-14

² After *بیاری* add *مردمان*

³ See MU I p 339 ll 15-18.

⁴ Cf *Ormazd Yt* § 18

⁵ See MU. I p 341 ll 10-13

⁶ After *دریسم است* add *پوشید*

that night nothing evil can be done in that house by the thieves, wicked men or demons. (5) Srosh keeps a watch over that house upto the next day.¹

CHAPTER 59

(1) As to what they asked about eating bread after reciting the Vāj², they should know that it has been said to be a great and meritorious deed in the religion.

(2) It is necessary that before men wish to eat the meals, they should first thank God the great and the glorious and should acknowledge the favours received by them, and while eating bread they should not speak.³ (3) When they have eaten bread,⁴ they should again offer thanks unto God the most High.

(4) He who does not know how to recite (the Bāj of) *darun*-(chashmī), he should recite the Ormazd Bāj⁵ (5) If he does not know this even, he should recite *Ithā āat yazamaide* and should recite three Ashem vohus and eat bread, make his mouth clean, and recite four Ashem Vohus, two Yathā ahu varyōs, and one Ashem Vohu (6) Because, whenever they do this, at the first Ashem Vohu they recite, Ormazd and the Amshaspands are propitiated and worshipped. (7) At the second Ashem Vohu Khordad and Amerdad Amshaspands are propitiated (8) At the third Ashem Vohu, the pious Srosh is propitiated and worshipped, and at the fourth Ashem Vohu all spiritual *yazads* and terrestrial *yazads* and everything that is in the world have been praised. (9) They should know that when one can do so much merit for four Ashem Vohus, why should one omit to recite this much!⁶

CHAPTER 60

(1) As to what has been asked about the meaning of wearing the Kusti, they should know that Kusti is the girdle of the religion and represents the obedience and servitude of God the most High. (2) It is so manifest in the religion that whenever any small quantity of duty and good work we do and bend our heart upon the religion and do not entertain any doubt (about it) in the heart and recognise it (well), then if we fix our heart on the religion, (knowing) that this religion is the word of God, the most High, and keep the Kusti on the waist, there is a share for us all of every good work which the Behedins do the whole world over and of whatever of it is performed at that time in Kangdez, Iran-vej, and Kashmir, and this is such that we have (as it were) performed it ourselves (3) Whenever men sleep at night with the Kusti on and recite one Ashem Vohu at the time of going to bed and say: "I am sorrowing for and repentant and in renunciation of all that sin which has sprung up from me, which I have spoken and done and thought of and then sleeps, every breath that he inhales and exhales is a good work of the

¹ Some add —

هر آنکسی که در آن خانه باشد ایشانرا پس فریضه است که هر شب البته خوانند

It is then incumbent on every one residing in that house that he should recite (the Srosh Yasht) every night See MU I p 341 ll 13-18

² i.e., saying grace before meals

³ For نكند read نكند

⁴ i.e., finished their meals

⁵ i.e., he who does not know how to recite the greater Bāj should recite the lesser one.

⁶ For خواندن [خواندان] read خواندن و

See MU I p 347 ll. 4-10 and MU II, p. 407 ll. 14-19 to p 408 ll. 1-3.

weight of 18 *dirams*, in addition to the share which he has in the good works of the earth of seven regions (4) And it is said in the religion that for every person who puts on the Kusti and engages in work, then at every step he takes, it is a merit of the weight of 18 *dirams*, and the produce of the land and land (itself) will increase. (5) But for every person who does not wear the Kusti, at the first step he puts forth, it is a sin of the weight of 18 *dirams* and at the second (step), there is the same amount (of sin) and at the fourth step it is a sin of the weight of 1,200 *dirams* and if he proceeds several *farsangs*, the sin is more than this. (6) If they sit down and proceed afresh, there is a fresh sin of the same amount and the produce, the land and the earth will decrease.¹

CHAPTER 61.

(1) As to what has been asked about the extent of merit accruing to a man espousing a wife, let it be known that the extent and the proportion thereof is not manifest because Ormazd (only) knows the extent and the proportion thereof² and we cannot describe it fully. (2) For if a child comes into existence from that woman, then every duty and good work which the child does is such as if it has been done by the father with his own hands (3) And when a child is born to that (first) child,³ it happens in the same manner until his lineage continues in this world (4) Every good work they do is such unto that person as if it is done by his own hands (5) If, in the other world, on the day of resurrection, there be a father who is fit for hell and has the stamp of those fit for hell—this is a black spot which he carries on his forehead—those children intercede for him and God, the great and the glorious accepts their intercession and removes that black spot (from the father's forehead).⁴

CHAPTER 62.

(1) It is said in the religion that if any person departs from this world and if he has no offspring, then when the soul of that person goes at the head of the Chinvat Bridge, he thinks that the middle of the Bridge has sunk down. (2) He is called one with the severed Bridge in the religion and the Amshaspands do not make up his reckoning. (3) That soul remains there helpless, confounded and repentant. (4) He cannot return nor does he obtain a passage over the Bridge and he cannot attain to his own place until the resurrection and future existence. (5) If it happens that a relative of his takes compassion on him, and befriends the soul, he may appoint an adoptive son for him or he himself should be his adoptive son and should be like his own child Then the Bridge becomes connected again and they make up the account of the soul and make for him a way so that he goes to his own place. (6) It is incumbent on the high-priests and priests to appoint an adoptive son so that that soul may be liberated ; if not, it will not obtain release because what one oneself says, ' I am his adopted son ' ⁵ is not accepted.⁶

¹ See MU. I. p. 23 ll. 9-19: Cf. Saddar Nasr, Ch. 10 (MU. I. p. 24), and Chs. 46 and 84 (MU. I. p. 25).—Cf. the poetical versions on MU. I. p. 25-29.

² After *وحد و اندازد آن اورمزد داند نیست*

³ Who has now grown to manhood

⁴ See MU. I. p. 178 ll. 14-19.

⁵ i.e., if one constitutes himself an adoptive son of another, without the guidance of the high priest.

⁶ See MU. I. p. 176 ll. 16-19 to 177 ll. 1-2, Cf. Saddar Nasr, Ch. 18 (MU. I. pp. 175-76).

CHAPTER 63.

(1) As to what has been asked about the extent of merit accruing unto a woman espousing a husband, let it be known that it is so manifest in the religion that when a girl attains to nine years, she should be betrothed to a husband. (2) When she is twelve years old, she should be given (*i.e.*, married) to her fiancé. (3) If the menstrual flow occurs and if a husband worthy of her comes of himself (and asks her hand in marriage) and if she is not given unto that husband, then if the father does not give her (in marriage), he commits the sin of one *tanāfur*, which is equal to 1,200 *dirams* in weight, every time that the daughter is in menses and washes her head; and at the head of the Chinvat Bridge they first make up the reckoning of this. (4) If the mother does not assent (to her daughter's marriage), the mother¹ is a sinner. (5) If the brother does not assent to it, the brother is a sinner. (6) If the chief of the family does not give his assent, the chief of the family is a sinner. (7) If the daughter herself does not want a husband and does not marry, the daughter is a sinner and for every time that she is in menses and makes herself clean² (by washing), they order punishment (to be inflicted) at the head of the Chinvat Bridge. (8) And if she thus does not espouse a husband in any case and if the husband is worthy of her and asks her (in marriage) and she does not accept him, then if she attains to eighty years and dies, it is not possible that her soul will attain to heaven and obtain release from hell, although she might have done 100,000 duties and good works, but she will remain in hell until the resurrection and future existence.³

CHAPTER 64.

(1) As to what has been asked about the extent of merit accruing unto one who exerts himself in giving his daughter or sister in marriage to a husband, let it be known that it is said in the religion that anything given by one to a husband (*e.g.*, a daughter or sister in marriage) or to any person is a meritorious deed and its reward has been said to be very great especially when it is given to the good and the worthy, *e.g.*, forming a conjugal union and giving one's daughter or sister (in marriage) to a husband. Except to the worthy and the good, one should not give anything to another person. (2-3) It is said in the religion that if there is a man from whom many sins have arisen, but if he does this meritorious deed, then all his sins will be uprooted from him. And if a child comes into existence from that daughter or sister, then till these two relatives (*viz.*, mother and child) are in this world, he is also a sharer of the duty and good works they do.⁴

CHAPTER 65.

(1) As to what they had asked about false accusation, they should know that this is such a sin that in the religion no other sin is said to be graver than that; of course it will not depart from him by any (merit) and no merit will wipe off that sin from its origin. (2) When the person (who is the criminal) departs from this world, the soul of that person is held back at the head of the Chinvat Bridge and

¹ After گناه add مادر

² After باشد add پاک شود و پاک دشمنان بود و پاک

³ See MU I p. 178 ll 3-10

⁴ See MU I. 178 ll. 10-14.

his account is not adjusted and made up and the Amshaspands do not come to the succour of that soul until the time when the soul of the person (who is the accused) arrives at that place (3) When that person arrives at the head of the Chinvat Bridge, he strikes him (i.e., the sinner) with his hand, becomes his antagonist and demands punishment for him from the Creator Ormazd (4) Then the Amshaspands give him justice and on account of the false accusation imputed to him, the merit¹ of the soul (of the sinner) is taken away and they give it to that person who is falsely accused and they make up the account from the rest which is left over. (5) If no merit is left over, then compensation is given him from "the treasure of eternal benefit,"² but punishment and retribution are administered to him for the false accusation he has imputed (to his antagonist). (6) Then the demons carry away that soul to hell This sin is called the sin of *Hamemāl* (i.e., affecting the accusers) in the religion³

CHAPTER 66.

(1) It is said in the religion that if some one orders *Hamādin*⁴ to be consecrated for the reason that the sin (of *Hamemāl*)⁵ may depart from him, this is not possible except that he satisfies the mind of his antagonist in this world and asks his forgiveness, and (unless) the latter accepts it as lawful⁶ and condones it (2) If not, this punishment which I have described is inflicted (on the sinner) at the Chinvat Bridge⁷

CHAPTER 67.

(1) If any one has illicit intercourse⁸ with another's wife, the sin is not extirpated in any way except that her husband is informed of it in this world and that man throws himself at his mercy so that he (the husband) may forgive him. (2) If not,⁹ he (the husband) will take vengeance on him and that man will be redeemed in the next world (3) If not,¹⁰ the soul (of that man) is held back at the entrance of the Chinvat Bridge when the husband of that woman meets him and demands redress, and for every time that he has consorted with the woman, a merit of the weight of 1,200 *dirams* is taken away from his soul and it adds to (the merit of) the soul of the husband (4) For every time that the woman has given her body to another man, punishment to the amount¹¹ of 1,200 *dirams* is inflicted on her soul and then their (final) account is adjusted and made up.¹²

¹ As much of it as will satisfy the antagonist.

² This treasure always remains with Ormazd It is also called "*Ganj-i Dadar Hormazd*" and "*Misvānahe gatvō khadhātahe*" (See Ch 71 § 5).

³ See MU I p 202 ll. 18-19 to p 203 ll 1-5 and MU II. p. 408 ll 3-10. Cf. *Saddar Nasr* Ch 42 (MU I p 203)

⁴ *Pah. پاه* a kind of ceremonial (See *Dādistān* and *Mino-kherad*).

⁵ See the preceding chapter (In fact, this chapter is a part of the preceding).

⁶ After *آمرزش خواهد* add *واو حلال نکند*

⁷ See MU I, p 203, ll 5-7 and MU II, p. 408, ll 10-12.

⁸ *باسامانی* Cf. *سامان* continence, chastity.

⁹ i.e., if the husband does not forgive him.

¹⁰ i.e., if vengeance is not taken by the husband.

¹¹ *سنگ* *lit.* weight.

¹² After *وی نکند* add *پس شمار و حساب ایشان کند*
See MU I. p 200, ll 11-15 and p 204 ll. 5-7 (§§ 1-3)

CHAPTER 68.

(1) As to what was asked about the subject of telling a lie (and) about the sin (thereof), let it be known that it is said in the religion that the origin of all sins which arise in the world is the utterance of falsehood and any crime which men commit, until they rely on this that when they are asked (about it) they would tell a lie, will not be uprooted ¹ (2) In the same way, it is said in the religion that a liar is like Ahriman: there is no difference between him and Ahriman (3) And whenever a person tells such lies so that out of three (truthful statements) one (is false), then according to the Book of Yasna,² his benediction or (the imprecation of his) curses will not be accepted and the Amshaspands do not pay heed to them. (4) And in that world, out of all (sorts of) punishments which are (inflicted) on him, one is this that they drive iron nails into his tongue and they are again drawn out so that he may suffer great pain thereby ³

CHAPTER 69.

(1) As to what was asked about the amount of sin accruing unto a woman who does not carry out the orders of her husband or unto a child who does not obey the orders of its parents, let it be known that it is incumbent on women that no sooner do they wash their faces at dawn than, just like men who perform a Nyaish and fold their arms before Ormazd and prostrate themselves before Him and make obeisance unto Him, they should fold their arms and should prostrate themselves before, and make obeisance unto, their husbands nine times and say "What do you wish so that we may do what you order". and they should act in the same manner as is ordered by their husbands and of course they should never step the bounds of their husbands' order (2) As the propitiation of God the most High consists in maintaining the propitiation of their husbands by the women, God the most High has exempted them from (the performance of) the Nyaish for this reason, that they may perform the Nyaish⁴ of their husbands (3) The soul of every woman whose husband is not pleased with her will not, of course, be liberated from the punishment of hell and will not reach heaven (4) In the same manner, a child should obey its parents and should be under their protection

(5) For it is said in the religion that if a child does not carry out the orders of the parents and if they are displeased with the child, its means of sustenance become scant and it will be involved in greater and severer hardships whereby it will be in difficulty. (6) And there is no gainsaying⁵ that whatever a child does unto its parents shall be done unto it by its own offspring (7) When the mother and father are not pleased with such a child, and when they depart from this world, then the affairs (of the child) will not be accomplished in this world and it will always be helpless about its affairs and will not obtain its wishes. (8) In the other world, the angel Meher inflicts punishment on him with his own hands and under no circumstances will its wishes be fulfilled. That person who seeks the molestation of his parents

1 For خود نکنند read خرد نکنند *hi*, will not be reduced to minuteness.

2 *Yasht* is also used for *Yasna*.

3 See MU II, p. 408, ll. 12-16.

4 *i.e.*, they should obey them, and pay respect to them

5 *بی خلافی* without contradiction.

will have his means of sustenance scant¹ and any calamity which befalls him will never be cured or remedied (9) Further, this will happen that the parents will be displeased with him. (10) For, the Creator Ormazd says · “My claims are bound up with those of the parents : first, one should seek their consent and satisfaction and thereafter, those of Mine :² If they are pleased, I am pleased.” (11) If the Amshaspands are pleased with such a soul and set him at liberty, but if the parents complain of it³ and are not pleased with him, the soul of that person will go to hell.⁴

CHAPTER 70.

(1) About what they had asked as to whether there is any sin in seeking one's gain from men's loss, let it be known that the origin of religion is in Ashem Vohu and the meaning of it is to practise truthfulness. (2) If truthfulness is to be practised and uttered, then there is no work better than practising truthfulness in this world. (3) And if, in practising truthfulness, a person is thrown into⁵ prison, it is better than this that a person is released from prison for telling a lie. (4) One's gain should be sought for from that quarter which is agreeable to⁶ one and Ormazd (too) should be pleased with it. (5) And whatever they seek in this way shall have increase of prosperity and complete abundance. (6) Whatever they acquire unlawfully or bring to hand with deception, and impudence, shall have no stability and will not continue with them, but will pass sooner out of their hands and there will be no happiness thereby.⁷

CHAPTER 71.

(1) It is said in the religion, that if they acquire one *diram* lawfully from a place, they will have an increase of prosperity more than when they acquire 100 *dirams* unlawfully. (2) And whatever they acquire⁸ by theft from a person, twice as much is taken away from him in that world, and as regards that world this is no trifle. (3) They take back from him the meritorious deed⁹ done by him and give it to that (other) person and they inflict punishment on him. (4) For, whatever is taken from men by violence and oppression, in that world they take back from him the compensation thereof as four to one and take back four times as much merit and give it to the soul of the injured person. (5) If that (accused) has done no meritorious deed, then Ormazd gives back, the compensation thereof from the ‘Treasure of Eternal Benefit’ and inflict punishment and retribution on him.¹⁰

1 After *آنگس که آزار پدر و مادر چسبده باشد کم روری باشد* add *نوخن*

2 For *پس از آن من* read *پس آن*

3 For *بعل نكنند* some give *گيلم كنند* e, if they do not pardon him.

4 See MU. I, p. 204, ll. 7-12 (§§ 1-3) and MU I, p. 172, ll. 1-9 (§§ 4 to end)

5 For *در* read *بر*

6 For *بپسندد* read *بپسند* as in Bk.

7 See MU II, p 408, ll. 17-19 to p 409, ll 1-3.

8 Bk adds *نگيرند* after *از کسی*

9 i.e., the deed done with the help of the stolen money

10 See MU. II, p. 409, ll 3-7.

CHAPTER 72.

(1) As to what was asked about undergoing the Bareshnum, they should know that, it is so said in the religion that until a child is in the womb of the mother, it gets the food from the womb of the mother (2) It is for this reason that when a woman becomes pregnant, she has no menstrual flow and whatever there is of the menstrual flow the child devours—the reason being that the menstrual flow is a means¹ (whereby the child grows up)—and then it comes out (of the womb) and grows up and it is proper to administer Bareshnum to it so that it may purify itself from that pollution. (3) For, just as the body is cleansed of impurity by water, the soul ought to be cleansed with *nirang* (i.e., the bull's urine) (4) If Bareshnum has not been administered and they go out of this world,² their souls have an unpleasant smell and they raise as much stench as rises, in this world, from a carcass which lies in summer for one month (5) The Amshaspands are averse to this stench and they cannot go near such a soul and cannot make up its account and do not allow him (to pass) the Chinvat Bridge until the time when if he has an offspring, he undergoes Bareshnum in lieu of him and in his name and performs *patet* for him, thereafter that stench (issuing from that soul) decreases and then the Amshaspands cast up his account and convey him to his place. It is incumbent on every person to undergo Bareshnum (purification).

CHAPTER 73

(1) As³ to what has been asked about the person who is steadfast in the Mazdayasnian religion, and who, thereby, is able and has the power to engage himself in duties and good works and also about the manner in which he fares in the other world if he has committed crimes, they should know that it is said in the religion that he who, in these times, is steadfast in the good Mazdayasnian religion and does not let go the religion from his hands⁴ is the best of all persons who had been before him. (2) The Creator Ormazd says. “When he comes to this world from the world full of antagonism, I will not entrust his soul unto the hands of Ahriman and the demons, if he has committed crimes, I shall order punishment (to be inflicted) on him at the entrance of the Chinvat Bridge, but I shall release his soul from hell. (3) It is not impossible that he who fixes his heart on to the good Mazdayasnian religion will not go to hell (4) For the souls who have passed away from this world ere this will intercede for that soul and they give a share of the good works which are theirs to that soul because the souls of the departed ones know in what calamity, affliction and trouble we⁵ are and (hence) they always take compassion on us (while we are) in this world and they supplicate Ormazd for boons and wants (and say) “Make them⁵ patient notwithstanding all this affliction and trouble so that the accursed Ahriman may not lead them astray from the (proper) path and may not urge vices on their minds and may not deprave their will, so that

1 *lit*, link, bond.

2 i.e., when they die

3 After آنچه (the first word) add

پرسیدند که آن کسی که در دین ماردیسان ایستد و بدان

4 For باز دست Bk has از دست

5 i.e., the people of the world.

they may not turn away from the good Mazdayasman religion", and they always pray for boons thus: "It should not be that the accursed Ahriman may overpower them and lead their minds and wills astray (5) "They do not know that if they turn away from the good Mazdayasman religion, we cannot go thereafter to their assistance and although they wish and desire that they should have a delightful place (in the terrestrial world) they do not know that the delight and sorrow of that world are not eternal (6) For, whatever, happens (there), the wise do not regard as precious,¹ and it is contemptible in the eyes of the wise (7) And they ought to care for eternity and should demand of Ormazd their liberation in the spiritual world, for repentance thereafter will be of no avail"²

CHAPTER 74

(1) As to what was asked about how one should take care of these seven Amshaspands through whom there is our sustenance, let it be known that man is created the best of whatever was created by God, the most High, and He has created all these things for men (2) If a person will look well, in this world unto himself and recognises himself well, he can recognise God, the most High, and whatever is created in both the worlds, and he will obtain a testimony thereof³ (3) And it is said in the religion that the man who knows himself knows God hence it is incumbent on man that whatever is under his control and has been created for him, he should preserve and use well, and it is necessary that he should be friendly to all and be affectionate towards them, for over every one of them, an Amshaspand is appointed guardian (4) If they are not kept well, the Amshaspands will be afflicted (5) When (a person) passes on to that world they show enmity to his soul and say "What you wanted of us, we produced on the spot, and you could not pass your life with our assistance in that world, and did not attend to us and did not take care of us (now) we will not allow you (to go) to heaven" (6) That (soul) does not answer them on account of disgrace, and becomes repentant of his deeds but repentance is of no avail.

(7) Now I write about the care of every one (of the Amshaspands). (8) First, as men are at the head of all creation, it is necessary that they should regard all others as their brothers and relatives and should be sorrowful and distressed at the evil (befalling) every person, and they should assist him and console him so that he may be liberated from that trouble and affliction they should be delighted with the good (done) by all men and should think that some person has done such good to them⁴ and which has reached them⁵ They should on no account seek the molestation of men and should not utter evil words about men behind them and should look to all persons as to their own children and should assist the poor and the deserving and practise truthfulness, for the root of all things is charity

(9) A chapter on good and meritorious deeds which are most esteemed in the religion and are put down for greater rewards: It is said in the

¹ چيزی, i.e. they consider it a trifle

² See M¹ II, p. 409, ll. 7-19 to p. 410, ll. 1-2.

³ i.e., the Amshaspands will appreciate the proper supervision bestowed by him on all the things of this world

⁴ با او lit., to him.

⁵ با وی lit., to him.

religion that there is no meritorious deed better than Khvetiodath, but men are more involved (in trouble) for not performing Yashts and Navazud (10) For if the Yasht has not been performed or if they have not ordered Ceti-Khand (to be performed) but if they have practised many meritorious and good deeds, then (only) they are fit for heaven but they are unfit for Garothman

(11) It is said in the religion that not performing a good deed is a great sin and not committing a crime is a great good deed. (12) There are many good deeds which, if they are not done, have no sin in them and there are many good deeds, which, if they do them remove thereby the sins they might have committed (13) They receive punishment and retribution at the Chinvat Bridge for the (following) good works not done by them, *e.g.*, not to perform the ceremony of the Navazud, not to perform the ceremony of Nabar, not to perform Khurshed Nyaish three times a day, not to perform the Mah Nyaish, not to consecrate and prepare the Gahambar, or if one cannot afford to perform it, not to go to where it is being performed, not to recite the Afringan; not to celebrate the Darun, Myazd and Afringan, not to consecrate the Darun of father, mother and relatives, not to wear the Kusti, to eat anything without the Vāj¹; to pass water standing on foot and without (the recitation of) the Vāj², not to appoint an adoptive son, or, the chief of the family befitting one and to render those who have been thus appointed useless and inoperative³ (14) All these are such good deeds as, when they are done, will have great merit in them, but if they are not done, there will be a great sin thereabout, such as will not be removed by (doing any other) good deed and at the head of the Chinvat Bridge, they will exact retribution and inflict punishment, but for the good deed they do, there will be a great reward.

(15) About giving (something) in charity to the worthy, the virtuous and the co-religionists, it is said in the religion that there are thirty-three ways to heaven (leading) from the Chinvat Bridge (16) Whoso gives in charity to the good, the worthy and the deserving and has given much can come and go to heaven from (any of) these thirty-three ways (17) If any person has not given (anything) in charity or has not been liberal but if he is righteous on account of another good work or meritorious deed, then he can come and go (to heaven) through one way (only). (18) If one does an act of charity for the sake of the performance of Yasna-service then the merit will be twice that meritorious deed one is the merit of the Yasna and the second is the act of generosity towards that person whose Yasna-service has been performed. (19) If one gives (something) to the wicked, or the sinners or the unworthy, then it is a great sin there is no merit therein.

(20) Another meritorious deed is the practice of truthfulness with every person, especially with one's own body and soul. (21) For, every person who practises truthfulness towards his own body and soul has practised truthfulness with

1 Saying grace before and after meals

2 The Bāj to be uttered before going to the privy and after answering the call of nature.

3 نگشفتن for نگشوفتن (Pah. ۱۱۳۵۳۵۱) Cf. MU. I, p. 303 :—

all persons, and practising truthfulness towards one's own body is this that one should not practise misdemeanour towards oneself and one should not withhold from the body what it requires, and the wealth which one amasses should be acquired by practising benevolence and truthfulness and should utilize it for one's own prudent affairs (22) Practising truthfulness towards the soul is this that one should not commit crimes and should abstain from all things whereby, one knows, there will arise injury to the soul.

(23) Another meritorious deed is thankfulness. Thankfulness is this that if one gets anything from a person,¹ one should be thankful unto God, the great and the glorious and offer thanks and praise unto that person and be under his obligation.

(24) Another meritorious deed is to be contented (with one's lot), and contentment is this that one should put up with every affliction and trouble which reaches one's body from the accursed Ahriman, the vile and the sinful, and he should not impute any wrong to God the holy and the high, and he should pray for his wants to God and the Amshaspands so that he may get rid of that calamity and trouble.

(25) It is said in the religion that every thing which God the most High has created is not better than men nor fitter than they (26) The Creator Ormazd has made man chieftain and lord over all things and it is incumbent on men to take care of all things (27) And there are particularly fourteen (such) things, viz, the sky, the earth, light, water², four-footed ones, mines, jewels, articles of gold³ and of brass and (other things) like these, and trees, vegetation and the wind (28) When God, the most High, created these nine⁴ things, he thereafter created man, for the reason that man cannot exist and cannot maintain himself without these nine things and God the most High has sent prophets for this reason that man may know that God the most High has created and made all these for the sake of mankind (29) It is incumbent on men to guard these things (30) It is necessary that man should continually preserve these things and do not do any harm to them, and whatever they require for use, they should make use of completely and they should not fail in looking after them, so that they may pass their lives with the assistance of each other and the body may be in ease and comfort and the soul may reach the pleasant abode of heaven in that world (31) I have written about the light and comfort (given) by every one (of them), about how it should be guarded and taken care of, so that Ormazd and the Amshaspands may be more pleased and may come to the assistance and the protection of the person (who uses these things well) in the best way.⁵

CHAPTER 75

(1) Taking care of the sky Let it be known that no one can take hold of the sky nor can one make defilement on it. (2) Guarding it is this that one's

¹ For از کسی read کسی از

² Bk. adds آتش fire.

³ Bk. adds سیمه = articles of silver.

⁴ Fourteen according to § 27.

⁵ See MU II, p. 410, ll. 2-18 (§§ 1-10) and MU I, p. 297, l. 19 to p. 298, ll. 1-8 (§§ 11-14) and MU I, p. 346, ll. 14-18 (§§ 15-19) and MU II, p. 410, ll. 18-19 to p. 411, ll. 1-3 (§§ 20-22) and MU I, p. 290 ll. 9-12 (§§ 23-24) and MU II, p. 410, ll. 3-14 (§§ 24 to end).

sperm and semen genital should not be wasted nor should it be entrusted to unworthy persons, *e.g.*, in committing sodomy or consorting with the wives of others or with the four-footed ones and the like of them (3) For, if one does not preserve his semen genital well, the spirit of the sky will molest him and will be inimical to his soul near the Creator Ormazd and does not allow that his soul may reach heaven, because this sperm and semen genital of man is connected with the spirit of the sky and as much as one can, one should perform the Yasna-service of the spirit of the sky¹ or order it (to be performed)².

CHAPTER 76

(1) About taking care of light · Light is not in need of anything from man but man is in need of it. (2) Guarding it and taking care of it is this that light should be held dear in the eyes of men and they should not do harm to light and if they perform prayers before God the most High, they should oftener perform them before the light and for the sake of Ormazd and the Amshaspands, they should guard the lights, praise them and ask for their wants from them, perform their Yasna-service and Nyaish as much as they have the power and should exert themselves completely in it ³

CHAPTER 77.

(1) About the care of the earth : Taking care and precautions about a piece of land is this that corpses, carcasses and impure things should not be concealed beneath the ground. (2) Whenever corpses are concealed beneath the ground, Asfandarmad Amshaspand is so afflicted as when a scorpion or a snake is let under the night-shirt⁴ of a person and it is not allowed to come out until it stings him (3) For, God, the most High, has entrusted every one thing to an angel or an Amshaspand so that he takes care of that thing (4) Whenever one of these things is not properly taken care of, the angel (presiding) over it is displeased with him and becomes inimical to the soul of that (person) on the day of resurrection at the head of the Chinvat Bridge and he does not allow that soul to reach heaven (5) And corpses and carcasses and impure things should be placed there where men do not pass and where there is no tillage, cultivation or population but (should be placed in a place) like the top⁶ of a mountain far away in a wilderness.

(6) It is said in the religion that there are five kinds of delight and joy and praise (accruing) to the soil (7) One is this, when a beneficent and righteous man makes an abode on it and makes it habitable (8) Secondly, a chaste and pious woman brings forth young and nourishes them on a piece of land (9) Thirdly, whereon trees and shrubs are planted and kept growing. (10) Fourthly, wherefrom they remove the burrows of snakes, scorpions, mice and other small and great noxious creatures (11) Fifthly, whereon men, animals and other creatures of Ormazd are born and are nourished.

1 After میزنی آسمان add کردن میزنی آسمان و چندانکه بقواد کردن میزنی آسمان

² See MU. II p 411 ll. 14-18.

³ See MU II p. 411 ll. 18-19 to p 412 ll 1-3.

شیبی Cf. ۴۵۵۰ = شیبی of Saddar Nasr. Ch, 33, Bk. ۴ جامد خواب Cf. شیبی ۴

نمبر بر For 5

(12) There are five kinds of affliction and grief to a piece of land. (13) First, wicked men ungrateful unto God and murderous come and go over the land and practise wickedness (14) Secondly, when impurities carcasses and corpses are concealed under the ground and they thrive¹ there (15) Thirdly, noxious creatures great and small, make their burrows in the ground² (16)³ Fourthly, every place where the demons and demonesses come and go (17) Fifthly, (whereon) trees and vegetation which have grown are cut off and are not allowed to attain their full growth³ (18) The Spirit of the Earth who is Aspandarmad Amshaspand should be continually ordered to be worshipped so that she may be pleased⁴

CHAPTER 78.

(1) On the proper care of water Taking care of water is this that it should not be poured over impurities carcasses and corpses and over a place which is impure. (2) It is not proper to pour out water at night, for the demons become pregnant and if one out of necessity, is to pour water, one should recite one Yatha Ahu Vairyo (3) When at night they have gone to bed, they should not drink water and should not pour it and should not disturb it, for it is a great sin (4) And, at dawn, water should not be drunk on an empty stomach or that it should not be taken in the mouth and it is not proper that the mouth should be cleansed with water because if they hold water in the mouth, they become senseless. (5) When they wash their bodies, it is first necessary to look over the whole body, for if there is a member thereof which is impure it should be first washed with the juice of plants and then with water (6) When the head of a menstruous woman is to be washed, then the water should be poured on a place different from that where the *gomez*⁵ has accumulated so that the pure water may not reach the *gomez*,⁶ and the body should be clean dried with *gomez* and then water should be used. (7) At dawn, the hands should be first washed with *gomez*⁶ and then with pure water and if the unclean stain⁷ of whatever impure thing remains on any member of the body and has not been purified, it should be removed and properly taken care of⁸ (8) For if there is any unclean spot left over and if water reaches it, then the man who acts so and whoso orders it (to be so done) are both⁹ *margarzūn* and fit for hell (9) It is necessary that every two or three days, the head and the body should be washed, for if in summer three days pass by and if they do not wash their heads, then, after three days, care should be taken that it should be (first) washed with *gomez*, if not it is a sin (10) On day Avan, it is not proper that water is poured over the head and water should not be drunk at night and

1 سرنگیرد

2 Some MSS. add here. — سوم آنکه بنده و روستار آورد و بندگی دارد
i.e., thirdly, whereon they bring slaves and servants and reduce them to servitude

3 After ببرد add رسیده شود و نگذارند که تمام رسیده شود

4 See MU. I p 96 ll. 5-10 (§§ 1-5) and p. 96 l 19 to p 97 ll 1-3 (§§ 6-11) and p. 98 ll. 8-11 (§§ 12-18) See Saddar Nasr Ch 33 (MU I p 96).

5 دستشو *lit*, that with which the hands are washed technically used for the urine of the cow. 6 آب زر *lit*, golden water.

7 زنگ *lit.*, rust, patch.

8 برپختن to abstain from.

9 After میکنند add و آنکه فرمایند هر دو

poured uselessly and foolishly, and water should not be poured on a wall (11) For Khordad Amshaspand and the Lady Aban Ardivisur are not pleased with him who acts thus and Khordad Amshaspand shows enmity to him and does not allow him to pass over the Chinvat Bridge (after his death) and does not show him the way.¹

CHAPTER 79

(1) On taking care of fire Fire should be kept away from the vicinity of water, for a *duj* has mingled² in fire and one in water (2) When both unite they cause harm and injury (3) It is improper that fire should be exposed to sunshine and the light of the sun should not be allowed to fall on fire, for this is a sin (4) One should not take his hands near fire nor should blow it with the breath of the mouth,³ and impurity and dead matter should be kept away from fire and charcoal⁴ and coal should not be placed on fire wet firewood should not be burnt on it and nothing should even be roasted on fire (5) When food is cooked in a pot, it should have two parts commodiously filled in with water, and one part thereof be left empty so that if the pot boils the water shall not overflow (6) Dry fuel should be always placed on fire so that it shall be (properly preserved) in its place

(7) When fire is to be gathered up, it should be allowed to remain in its place for a time so that the heat (of the ash-bed) of that place may subside and then only it should be carried to the fire-house (8) The lamp should be so placed at the top of the lamp-stand that whatever falls away from the wick may fall on the legs of the stand and may not fall on the earth (9) In a house where there are no men, it is improper that fire should be left there. It is said that it is impossible to do as much merit as was done by Sam Narman in this world. (10-11) One day he struck his iron mace in the midst of fire, and when he died, the Amshaspand Ardebehesht did not allow him to go to heaven and he was inimical to him upto the time that Zaratusht Asfantaman went (to heaven) and interceded for him, when he was allowed to go to heaven (12) No sin is more grievous than that which springs up in connection with fire, for the Creator Ormazd has appointed the Amshaspand Ardebehesht as guardian and he protects the fire A universal command⁵ has been issued to him thus 'Do not allow that person to go to heaven with whom you are not pleased (13) No putrid matter should be placed on fire and should not be burnt in it but dry fuel should only be burnt (14) If it is very dry,⁶ still it should be inspected three times so that any hair or impure matter may not be (found) on it and then it should be placed on fire (15) Whenever one places a cooking-pot over fire, and makes use of it, then (after the cooking is over) some fragrant matter (*boi*) should be placed on fire and one *Yathā ahv vanyo* and one *Ashem Vohu* should be recited, and fire should be kept away from the vicinity of water except when it is perforce necessary. (16) Whenever it is done in this manner, the Amshaspand Ardebehesht is pleased with that person, and he

¹ See MU. I p. 92 ll. 1-13, Cf. Saddar Nasr. Ch. 30 (MU. I p. 91).

² For *آویخته* Bk. gives *آمیخته*

³ After *بآتش نکنند* MU adds *در آتش نکند*

⁴ All *نجم* for *نجم*

⁵ For *حکم مطلق* read *مطلق*

⁶ Add *سخت خشک* after *اگرچه*

passes easily and without difficulty on the Chinvat Bridge. (17) But if it is not thus done, the Amshaspand Ardibehesht shows enmity towards him at the Chinvat Bridge and does not allow him to go to heaven under any condition ¹

CHAPTER 80.

(1) About the care of trees and plants.—Guarding and taking care (of trees) and other plants is this that they should always be planted and made to grow² and should not be allowed to wither (2-3) A tree which does not yet yield fruits and has not become ripe (for fruits) should not be cut, and this cutting³ of the shrubs and trees is this that when they do not yield fruits, then they should not be cut for three years (4) But if they yield many fruits, then they should not be cut for six years (5) The trees and plants should be always protected from dead matter and pollution, and they should be properly taken care of, for whenever this is done, the Amshaspand Amerdad who is the guardian of trees, plants and vegetation is pleased with such a person (6) If this is not done, then the Amshaspand Amerdad shows enmity towards that person in the next world in the presence of Ormazd ⁴

CHAPTER 81

(1) About the precautions (to be taken) as regards the wind. No one can take hold of the wind, nor can one see it (2) The precaution (to be observed in connection with it) is this that, as much as possible, one should offer Yasna-service in honour of *Bād* (i.e., Minu Rām) and praise it, consecrate Darun and perform the *ruzgār* ceremony ⁵

CHAPTER 82.

(1) About taking care of vessels of brass or of copper and such others that are of metal. It is necessary that they should always be kept clean, scoured and bright and they should not be allowed to gather rust, and they should be so used that they can be polished and kept clean (2) For, if they grow rusty, it is a sin except when the vessel is made of gold, because gold will not gather rust and it can be used till it lasts (3) Everything (made) of metal, *e.g.*, of brass or copper, which is such as has become unclean or has come in contact with dead matter should be washed and made clean, as is said in the religion (4) Whenever this is done and these things are kept well, Shehrivar Amshaspand who protects these things is pleased with that person and he goes to heaven. (5) And when they are not kept well and are left to grow rusty and gather rust, Shehrivar Amshaspand is not pleased with that person and shows enmity towards him in the other world ⁶

¹ See MU I. p. 66. ll. 2-17 Cf. *Saddar Nasr*. Ch. 11 (MU. I. p. 65) and Chs. 48-49 (MU. I. pp. 66-67)

² کشت و ورز *kušt u varz*, tillage and cultivation.

³ §§ 2-3 may be taken together: For خود بریدن و دار و درخت *khud beridan u dār u darakht* as in Bk. read خود بریدن دار و درخت *khud beridan dār u darakht*

⁴ See MU II p. 412 ll. 3-7.

⁵ i.e., on the proper day of the month, viz., Rām and Govād on which days the Yazata Bād presides, Myazd and other ceremonies should be offered

See MU II p. 412 ll. 8-9

⁶ MU I. p. 240 ll. 12-18; Cf. *Saddar Nasr* Ch. 91 (MU I p. 239).

CHAPTER 83

(1) Taking care of cattle and other animals is this that they should be protected from (extreme) winter and summer and other calamities and satiated with water and fodder (2) For it is said in the religion that at evening time¹ the holy and victorious Sarosh comes and goes near all the four-footed ones and animals and fowls and inspects them ; if they are satisfied, he blesses the master and mistress of the house, but if they are hungry, he imprecates curses on them and departs. (3) No meritorious deed is better than this that the four-footed ones and fowls which are domesticated be satiated in particular, young *gospand* and the females (of the animals) , and they should not be killed until they are old and become barren² when they do not give milk.

(4) For it is said in the religion that one should abstain from killing the four-footed ones, especially the lamb, the kid, the horse, the ploughing-ox and the cock (5) For if, out of these, one is killed it is a sin (6) Fowls which are domesticated should be given water and food³ (7) To preserve the cattle, one (caution to be observed) is this that their skins may not become impure and if they come in contact with dead matter, they should be washed as said in the religion and made pure (8) For whenever the *gospand*, (small cattle), fowl and all the four-footed ones are guarded well, Goshurun⁴ Amshaspand who is their guardian will be pleased with such a person and allow him to pass the Chinvat Bridge so that he will pass over it easily and comfortably. (9) But, whenever they are not kept well and no consideration is shown to them, Goshurun Amshaspand will be displeased with that person and will be inimical to him⁵

CHAPTER 84.

(1) On taking care of men and keeping them well . The first thing man is ordered to do is to properly guard these nine things⁶ and to completely put their proper care into operation as we have written.⁷

CHAPTER 85.

(1) When people attain to fifteen years, it is necessary for them to wear the Kusti, and when they perform the Nyaish or wish to perform it, they should have their body and clothes neat and clean so that no fetid smell may issue from the body and they should repent of, and perform *patet* [penitential prayers] for, the sins arising from their hearts, and during the performance of the Nyaish they should not make haste nor be in a hurry (2) For it is manifest in the religion that the more slowly the Nyaish is recited, the more is the merit (3) And when at day-break, they rise out of bed, they should pronounce one Ashem Vohu and say, " I am sorrowing for, and repentant and in renunciation of, all the sins which have

1 نماز شام *lit* , evening prayers, *i e* , just after sunset.

2 سحرور *barren*

3 For علف some copies give چینه *grain*.

4 Av Gush-urvā

5 See MU I p 264 ll 15 19 to p 265 ll 1-5.

6 See Ch. 74 § 28

7 The following chapter should be taken in connection with this chapter See MU. II. p. 412 ll. 9-12. (This text somewhat differs from this chapter.)

sprung up from me, and which I have spoken and done and thought of.” (4) When they want to wash their face, they should first utter an Ashem Vohu, and then apply water to the hands and should not utter a word until they have washed their face, then the Bāj of Srosh should be recited, then *Ahunem vairim* and *Yathā ahu vairyo* and *Kemnā Mazdā* should be recited. (5) For there is a demon called Nasush¹ div who runs up to men at night, but when at day-break the Avesta is recited, it stops rushing on to them. Then the Kustī should be tied.

(6) For it is manifest in the religion that when at dawn they tie on the Kustī, they have a share of every good work done on the earth of the seven regions. (7) And when they attain to fifteen years² and put on the Kustī, they should perform Nyaish but women should (only) tie on the Kustī and should stand on their legs with their arms folded before their husbands and should bow to them and say: “What is your desire so that whatever you order, I may execute, and what is your desire so that I may execute your wish” (8) If she has no husband she should utter these words before her father or brother or that person who is her chief and should prostrate herself nine times before them and then execute the work they entrust her with. (9) For the Creator Ormazd says in the religion: “I have exempted women from performing the Nyaish for this reason that they may perform the Nyaish [*i.e.*, homage, obeisance] of their own husbands. (10) Whenever their husbands are not pleased with them, I, who am Ormazd, will not be pleased (with her).³

CHAPTER 86.

(1) When a man so wishes, he should espouse a wife. (2) And when he procreates children, it is better that they should be entrusted to a nurse of the good religion.⁴ (3) A child, until it is five years old, should not be informed of its duties and good works, but if it commits a crime, they should tell it not to do so. (4) It should not be beaten until it is four years old and should not be terrified, but out of necessity they should inspire fear by a thin stick. (5) A child, until it is eight years old, should not be beaten. (6) A crime committed by a child which has not completed eight years is not (regarded as) a crime. (7) And, thereafter, until it is fifteen years old, every crime it commits, however great it may be, is regarded as small in origin. (8) When it is fifteen years old, whatever crime it commits is noted down just as it is. (9) It is incumbent on the father that when the child grows up, it should be informed of its duties and good works. (10) When it comes of age and is an adult, it should be taught some work which may have been (practised) in its family, except when it turns out a cheat or a vile fellow.⁵

¹ Also called نسرشت *nasrushst*.

² For *بیج گاه* read *ساله شودو* *سالمه* (سالزده) *سج ده* as in MU.

³ See MU II p. 412 ll 12-19 (§§ 1-5) and MU I p 23 l. 19 to p. 24 ll. 1-6 (§ 1 and §§ 6-9) and MU. I. p 204 ll 12-17 (§§ 7 to end) Cf. Saddar Nasī Ch. 59.

⁴ After *ندایم* add *به دین*

⁵ *جوانی و شر طکی* : So all. This is obscure. Read *جوالی* (*jvālī*) for *جوانی* *i.e.*, a cheat; *شرط* = vile, low.

Some copies here add : — *که اگر جزین باشد کاری و پیشه دیگر نباید آموختن*

(11) When they grow up and become masters and mistresses of the house, they should find out their income. (12) Whatever they can spare (after expending it) on themselves should be given to the worthy and the deserving. (13) In every house which has a master of the family, there ought to be (one of) these seven things so that the *druja* may not find its way in that house, *e g*, a harp or a lute (*rabāt*), or a dog, or a fowl, or a sheep, or an eagle, or a cock which should be taken care of in the house, and fire (in addition to one of these)

(14) And thus should be considered that this world will not remain with anyone. If one lives in this world for a hundred years, one ought to leave it at last. (15) One's hopes should be set on another place and one has to go to another place where there will be one's account made up (of one's deeds), of the amount of even the hair of an eye-lash, and they (thus) cast up the account. (16) If some quantity of the good deeds is in excess of the sins, one goes to heaven. (17) If so much of the sins is in excess of the good deeds, one goes to hell. (18) There is a place where they do not give good deeds on loan and they do not allow (men) to return (thence) to this world so that they may again do duties and good works. (19) There is a judge (*Rashnu*), near the King (*Ahuramazda*) who has no partiality for one and they do not show (any such partiality). (20) One ought not to live in such a way as it would be necessary for one to say at the head of the *Chinvat* Bridge thus: "Alas! why did I not do good deeds and why did I practise this (evil) deed that I should have to undergo such retribution and punishment? Why? one should act in such a way that one might say: "I possess the grace of God no less than another person and I am not ashamed before them¹ (*i e*, the *Yazads* and *Amshaspands*)" (21) And every day and at all times and places,² if one does not act thus (one should know that) that one must leave this world without doubt³ in its place and a bad name will remain (behind) in this place and one will carry with him a heart full of regret, and in that world they inflict punishment and retribution on one's soul upto the resurrection and one repents (of one's deeds) in hell, but it will be of no avail.⁴

CHAPTER 87.

(1-2) About good and bad deeds, as is manifest in the religion. It is said in the religion that every person who comes of age should accept one of the spiritual *Yazads* for his protection. Any *Amshaspand* from the day *Ormazd* to *Anran*, whomsoever he chooses, he should have for his protection and guardianship; they should have a wise man as their friend and should accept as a *Dastur* one versed in religious lore, for if a person meets with any trouble or calamity, he should ask for his wants and boons from that *Yazad* whom he has selected for his assistance⁵ and protection so that he may bring on him joy without misfortune or calamity. (3) And it is better that whatever good or evil befalls him, he may recapitulate

¹ Add *و در ایسان شرمگین نیستم*
the *Sd Bd*)

² *نی خلی*

⁴ See *MU I* p 204 ll 17-18 (§§ 1-2) and *MU. I.* p. 170 ll. 18-19 to p. 171 ll. 1-4 (§§ 3-12) and *MU II* p 412 ll 19 to p 413 ll 1-12 (§§ 13 to end.)

⁵ *بیدار* Cf. *Pah*

² After *هروقت*, some copies add *Ch. 92* (of

before that wise friend, and take counsel with him so that the latter may make him aware of the defect or excellence of the work. .

(4) And every duty and good work he does, he should do with the consent, command and authority of that Dastur versed in religion so that he may advise him of the good works (5) For, if every merit which is not practised on the authority of the Dasturs, although it be precious and sufficiently meritorious, a greater good deed will not reach the soul of that person, the reason being that he has not taken counsel with the Dasturs (6) And if the meritorious deeds be few, but have been done on the authority of the Mobels and High-priests, then one (such) meritorious deed will be (counted as) ten. (7) When they exert themselves and put forth efforts in (doing) any good deed spoken of in the religion, they should commit themselves to it that it must be done and should be steadfast in it. (for) they have an equal share and advantage from any good work which is practised in the land of the seven regions.

(8) It is said in the religion that if a good work is practised in conformity with the proper mode¹ and if this be done by a son, then it is such as if it were done by the father and mother with their own hands, if (the mother) be a *pādshāh*-wife (9) A *pādshāh*-wife is she who has espoused one husband and is not destined for another person. (10) The good deeds practised by other wives, *e.g.*, *chagar* or *ayukan* attain to their husbands at that time when (the wives) give them to them (*i.e.*, their husbands) (of their own accord), and after they are entrusted to their husbands, these merits become the husbands' own.² (11) Whenever they find a virtuous man who has abstained from crimes, then one ought always to endeavour so as to give him something to eat. If it be even water the strength of such a thing will be in his stomach³ and he will have a share of any good deed done by him.⁴ Every good deed done by a man increases instantly and as much (of the good deed) as is at the origin will every year increase⁵ so much, so long as the man is alive. the same is the case with sins which will increase with interest every year until *patet* (penitence) has been performed, thereafter (the sin) will not increase.⁶

(12) When a person practises virtue or gives something (in charity) to another person and then repents of it, then that meritorious deed is uprooted. (13) Every person whose good deeds exceed the sins by even a single hair on the eyelid, goes to heaven, but whenever the sins exceed (the good deeds), he goes to hell, and when the good deeds and crimes are both equal and similar, he goes to Hamistagan which is between heaven and hell.⁷

1 for *داد راه* read *برادر کند و*

2 For *شوهر را باشد* read *نه شوهر را باشد*

3 For *قوت آن چیز در شکم او باشد* MU reads *قوتی*

4 *i.e.*, the hungry or the thirsty

5 *پیش رفتن* *lit.*, to be finished, to be brought to an end.

6 For *بیشتر* read *بیشتر*

7 See MU. II. p. 413 ll. 12-19 to p. 414 ll. 1-10 and MU. I. p. 489 ll. 10-14 (§§ 4-6).

CHAPTER 88.

(0) When one makes water, then every time one speaks (with the mouth open), there is a *tanāfur* sin ¹ (1) When one wishes to make water, one should recite one Yatha ahu vairyo from before three paces away from the privy and until one gets up, no word should be uttered (2) When they come out of the place, they are to utter three *Ashem Vohus*, *Humatanam* twice, *Hukhshtrotcmai* thrice, *Yathā-ahu-vairyo* four times and *Ahunem vairim yazamaide Ashem vahisstem* upto the end and then they can say any word. (3) For, every time that they act like this, it is a merit of one *tanāfur* which is equal to 1200 *dirams* in weight, and if they go near kings and grandees, their words are approved and they are endeared in the eyes of every one and their wishes are fulfilled. (4) It is a *tanāfur* sin for one who makes water standing on foot ²

CHAPTER 89

(1) When at fifteen years of age, men walk without the Kusti, then for every step which they put forth, it is a sin of three *stirs* which is equal to the weight of sixty *dirams*. (2) For two steps, it is a sin of three *stirs* and at the third step (it is a sin) of three *stirs*, and at the fourth step, it is a *tanāfur* sin, and in addition to this, the milk of the four-footed ones will decrease (3) Going about without boots³ has the same amount of sin as is described in the chapter on Kusti.

CHAPTER 90.

(1) When one reads something, verily it ought to have been avouched by the faithful,⁴ but if one does not know what its explanation is, or what meaning it has, then it should not be read, because⁵ if it is read, it is a sin (2-3) Whenever one practises witchcraft, or teaches it (to others), then one is as wicked and fit for hell as a person who believes in the good Mazdayasnian religion [is fit for heaven]⁶ on account of righteousness and purity Every person who practises good works should say thus “I did this for this reason so that such and such a crime which I did on such and such a day may be removed from me.” (4) If he does good deeds, that crime is removed from him, and the merit remains. (5) And for ordering (the performance of) a Yasna they should say “I do this for (the removal of) such and such a sin”, then that sin is removed from him and the merit remains. (6) For every crime which has arisen against the celestial and terrestrial *Yazads*, if they recite several *patels* and compensate and expiate for it, that sin is extirpated.⁷

¹ MU. has, at the beginning, this sentence prefixed. —

چون آب ناخن کنده و حدیث کنده بر ناری نیا ویری گناه

² See MU I, p. 98 ll 13-17, Cf. Saddar Nasr Ch. 56 (MU. I p. 98). See also MU. II, p. 414 l. 10 (only the first three words و چون آب of our text are here given, which shows the dislocated condition of the MS)

³ نیک پای موزا *ni.*, with a boot in one foot This is called *aemok-davārashni* or *avi-mok devārashni*, i. e., walking without boots (as is read *av* one and not *avi* = without).

⁴ For معتمدان some have ردان و موبدان i. e., priests and mobeds.

⁵ For چون read چم

⁶ Some such words as in the brackets are wanted and the words *باشایم و اشویم* of the following section should be read with section 2, as in Bk,

⁷ See MU. II p 414 ll, 10-14 (§§ 2 to end),

CHAPTER 91.

(1) It is said in the religion that any person who has performed *patet*, although he has committed and (still) commits many sins, will not go to hell except for that sin which has sprung up in reference to the wife of a person,¹ because such a crime will not be extirpated by any meritorious deed (2) When he arrives at the Chinvat Bridge, the Amshaspands see him and say: "There goes the thief and wicked person, it is necessary to stand away from him." (3) The Amshaspands do not go near him and do not make way for his soul to the Chinvat Bridge and do not make and cast up his account, until the time when the husband of the wife comes.² (4) They say to him "What is your order about this thief and wicked man" (5) The soul of the husband of that woman³ says "Inflict punishment on him in proportion to the retribution (to be taken) and whatever merit is mine should be given to me." (6) Then, that (wicked) man is carried to a place and for every impropriety done to the woman by that man, they pour molten brass at once on his breast and take away any merit from his soul and for every illicit intercourse carried on by him, they give to the soul of the husband of that woman 1200 *dirams* weight of merit done by his soul. (7) And the husband is not satisfied with all this and says "In order that this wicked prostitute who has been my wife may draw on herself this punishment, inflict it in proportion to her deserts, because until she does draw on herself this punishment, I will not depart from this place," and (thus saying), he is still displeased. (8) When the soul of that woman arrives, the Amshaspands say: "O courtesan devoid of continence, worthy of death and wicked, why did you break your word and contract with your husband in that world? Now you will receive your punishment" (9) When the wife sees her husband, she cries out and says: "Make your heart cheerful towards me, for I had been ill-mannered and had forgotten all about this" (10) The husband cries out before Ormazd and says: "Give her the retribution of what has been done by her to me in that world." (11) Then for every four times that that woman had yielded her body to another person, they cut off her head once and she is again made alive until the heart of that husband is satisfied and he says to the Creator Ormazd. "Forsooth! she has lived for so many years with me, my heart does not wish that she may be tortured and punished more than this" (12) Then the husband is sent to heaven and the woman is hung up in hell (13) Had she been faithful to her husband in this world, there would not have been such punishment.⁴

CHAPTER 92.

(1) When people lie down to sleep, they should take counsel with themselves thus. 'To-day, how many good works have I done and how many crimes, how many good deeds have I hoarded up and how many bad deeds. (2) It is so necessary that for every day there may be 30 *dirams* worth of good deeds and 10 *dirams*

¹ *z e*, if the person is accused of adultery which is a *hamémâl* sin

² *z e*, till the death of the husband, nothing is done for the wicked man.

³ For *شور آن زن* read *شور آن زن*

⁴ See MU. I p. 200 ll. 15-19 to p. 201 ll. 1-10 and MU. I p. 35 ll. 8-10 (§§ 1-2) and MU II. p. 414 ll. 14-15 (§ 1).

worth of sins, not that there may be 10 good deeds and 30 sins ; for whenever this is so, as I have said, one can consume the produce of this world and acquire a good name , and in that world he is fit for heaven and is in comfort and ease in heaven until the resurrection ¹

CHAPTER 93.

(1) It is said in the religion that whenever it is the anniversary (of the death) of the father, mother, children or relatives, their souls come out and stay in the house and are in expectation that their Afringans are recited (2) And whenever they see the Myazd and Afringan (ceremonies performed), comfort, ease, delight and joy accrue unto them (3) Whenever this is not done, they wait upto the evening-prayers (4) When it is (the time of) the evening prayers and if this is not done, they are in expectation thereof until midnight (5) And when (the ceremonies of) Myazd and Afringan are not performed, they are driven to desperation and say " O good and propitious Creator ¹ they do not know that they are to pass out of that world ² and Yasna-service ³ will have to be offered (to them) like unto spirits like ourselves . they also will be in need of (the ceremonies of) Darun, Myazd and Afringan (performed) by other persons , not that we are in dependence on them, but if they do not perform Myazd and recite Afringan for us, we also cannot keep back the calamities which may befall them." (6) They say this and return to their own place ⁴

CHAPTER 94.

(1) If a person does not go to (the place where) the Gahambar (is celebrated) for one year, and when it is prepared, he does not go to that feast ⁵ and does not participate in the communion, ⁶ then one-third of the good deeds he has performed diminishes and one-third of the sins increases. (2) No merit is better than this. ⁷ (3) And until the *darun* of the Gahambar is consecrated, it is not fit that any thing should be eaten or taken away. (4) If any one steals anything from the Gahambar (ceremony), the Gahambar (celebration) is vitiated and there is no merit in it. (5) It is said in the religion that every one during his life-time should order *zinda-ravūn* ⁸ to be performed. (6) And every year, until he is alive, as much merit as is done at the beginning increases, and comfort and delight accrue to his soul every year in the next world and when one dies ⁹ in a place where there is none to perform the Yasna (of Srosh), (there is nothing the matter as) (the ceremony of) the angel Srosh has been performed (in his life-time). ¹⁰ (7) Srosh (ceremony) is recited for this reason that when men die, then until they reach the Chinvat Bridge at the fourth night, ¹¹ it is possible for them to suffer so much trouble at the hands of Ahriman,

¹ This chapter is included by some MSS. in Ch. 86 . see § 21 of that chapter. See MU. II. p. 413 ll. 7-10

² i.e., the terrestrial world

³ Yasht for Yasna.

⁴ See MU I p. 495 ll. 5-13. See Saddar Nasr Ch. 13 (MU I. p 493).

⁵ *ساخدم* Cf. *ساز* = feast, banquet.

⁶ *lit.*, does not taste it

⁷ i.e., the celebration of, and the participation in, the Gahambar.

⁸ i.e., the ceremony of the souls of the living.

⁹ *فرمان ياد* *lit.* obtains the decree, i.e., dies (death being the divine decree).

¹⁰ i.e., in the *Zinda-ravdn* ceremony.

¹¹ Properly, the dawn of the fourth day.

the demons and the *drujas* that it cannot be described, and if Srosh (ceremony) has been performed, (Srosh) does not allow that they should show any affliction to their souls.

(8) It is said in the religion that it should be known for all times that on eating bread, one should not speak,¹ for it is a sin and every time that it is committed, 1000 demons conceive. (9) It is manifest in the religion that it is necessary to consecrate *tars-i-astudān*² and if, upto the day when the accursed Ahriman wishes to create terror in one's soul,³ the Srosh (ceremony) has not been performed, then fear and dread reach that soul, and if the Srosh (ceremony) has been performed, then there is no fear⁴

CHAPTER 95.

(1) It is said in the religion that during the ten nights of the Farwardegan all the *frohars* of the pious come in a body to this world and everyone goes back to its own house. (2) And it is incumbent on men that during these ten days they should not engage themselves in anything except doing duties, good works, recitation of the Avesta and pronouncing the names of the pious (departed ones). (3) For the more they invoke and consecrate the *darun*⁵ for the *frohars* of the pious at any time, the more is the ease, comfort and delight to them and they (the *frohars*) invoke blessings the more on that house and place and confer benedictions on the men (4) It is necessary that they should be remembered for all times, and we must, during these ten days, frequently perform Yasna, Afringan, Darun and Myazd (ceremonies) and should recite the Avesta and offer frankincense to the fire (5) And on every (proper day of the) month and on the anniversary of the death, we must recite and perform, in the same way, the Darun, Myazd and Afringan ceremonies and whatever of any kind one can lay one's hands on must be brought and placed on the Darun, so that ease and comfort may accrue to the soul (6) Ahriman and the demons cannot cause any loss, that year, to those things which are placed on the Darun (7) The Creator Ormazd is thereby at ease and He does not allow Ahriman and the demons to cause any damage, and the power and glory of Ormazd become greater⁶

CHAPTER 96.

(1) About the discourse on menstruation It is said in the commentary of the Vendidad that the first three days thereof are more heavy⁷ (2) If such a woman casts her glance in running water or in a well⁸ and sees it with her eyes, it is a sin of three *stirs*. (3) If she goes within three steps of running water, it is a sin of three *stirs*. (4) If she goes within three steps of fire, it is a sin worth 1200

¹ For *دین* read *دین چم*

² See Ch 40.

³ i.e., at one's death

⁴ See MU. I. p 427 ll. 8-17 (the first and the last portion of these lines constituting only §§ 1-4 of the text)

⁵ *درون*—MU. *ن*

⁶ See MU. I. p. 501 ll 10-19. Cf. Saddar Nasr. Ch 37 (MU. I. p 499)

⁷ i.e., great precaution should be taken during the first three days of her menstruating period by a woman.

⁸ Some give *چای* for *چای*

dirams (5) If they pour water on themselves or intentionally pour water on their (resting) place,¹ it is a sin of fifteen *tanāfurs*. (6) If they go out while it is raining, then for every drop of rain which falls on their body, it is a sin of fifteen *tanāfurs*. (7) The same is the case with fire as with water. (8) If they apply their hands to the fire of an oven wherein there is fire, it is equally a sin of 15 *tanāfurs*. (9) If she speaks with a man, the reasoning faculty of the man is on the decrease for 40 days. (10) Just as she ought to be far from water and fire, she ought to be at a distance of 15 steps from him also.² (11) He who eats the bread of (a woman in) menses or eats the remains of the food of a woman in menses, has his understanding and wisdom on the decrease for 50 days, which, moreover, is a crime. (12) Every man who speaks with a woman in menses has his intellect and reason on the decrease. (13) If one consorts with her, it is a sin of 15 *tanāfurs*. (14) If I were to describe (all this), the story would be long.³

(15) The precautions for a menstruous woman are these that if, after three days,⁴ she notices that she is pure, then she should wait for one day and then wash her head. (16) If (the period) continues upto the 9th day, thereafter⁵ she should wait for one complete day. (17) When she sits (in the *dashānastān*) for nine days and when (after that period) she sees that she is pure, then she should not wash herself at the very moment unless nine (complete) nights have passed by.⁶ (18) Every woman who wants to wash herself,⁷ if during any one of the (first) three days menses flow again, should take it into account as (occurring) from the beginning.⁸ (19) But if menses flow after those three days, it is as though it were a new period and she should not watch (and wait) for three days. (20) If she sits during the menstruous period for 29½ days, then, thereafter, a new period of the menses should be (counted from the commencement) and it is no use waiting for three days. (21) When she wishes to wash herself, she should apply the urine of the cow twice to her head so that it may reach all over the body. (22) At the place where the urine of the cow has reached the ground, water should not be poured. (23) During menses she should not eat bread with her hands⁹ and bread in sufficient quantity¹⁰ should not be given her, and if she wants to drink water, she should take her hands under her sleeve and should put a piece of white cloth over the sleeve, and that (vessel) wherein water is drunk should not be full so that it may not overflow, she should not look

1 i.e., the *armesht-gāh* where they are to take rest for the period

2 for *بودن* *ارو* *نیز* *بودن* read *بودن* *از*

3 For this sentence, MU gives the following —

اگر توجش آن گناه بگویم مردم عجب نمائند

If I were to describe the expiation of this sin, men would be astonished

4 For *که سوم روز اگر سرور* read *که سوم روز اگر سرور*

5 i.e., if during the 3rd, 4th, 5th, 6th, 7th, or 8th day, she perceives that she is pure and free from menses

6 i.e., she should wait for an hour more and then wash herself.

7 Thinking herself to be free from menses

8 i.e., even if she again sees herself clean and fit for washing her body, she must wait for three days.

9 For *درست* *درست* read *بدست* and for the first *دادن* read *خوردن*

10 *سیور* i.e., *lit*, satiated as there is danger of contracting some disease by eating and drinking to excess.

at the sun, moon and stars she should not put her feet on the ground without (wearing) shoes, the food which moistens the hand should not be eaten, and during the first three days, neither the urine of the cow¹ nor any water² should be applied to the hands, when it is (the time of) menstruous period and she is in doubt of it, first of all she should strip herself of her garments and then should be on the look-out thereafter, if she is in menses the garments are (regarded as) pure³

CHAPTER 97

(1) When at dawn one rises up from sleep, one should wash one's hands⁴ with the sap of any vegetable substance or with *dast-shu*⁵ and then they should be washed with pure water (2) If it is not thus done, every time⁶ that one washes one's hands with pure water it is a sin of one *tanāfur* (3) If (after just rising from sleep) one takes hold of firewood in one's hands and carries it to fire, it is also a sin of one *tanāfur* (4) If one applies one's hands to fire without (first) washing one's hands and face, it is a great crime⁷

CHAPTER 98

(1) A chapter on the tradition how men die and how (their deeds) are taken into account and calculation and what are their reward⁸ and punishment and on what thing the punishment is inflicted and of what sort is the place of that person who has done good deeds.

(2) It is said in the Mazdyaeanian religion that there are five spiritual things in men (3-4) One is called *jān* (vital force), one is called *ravān* (the soul), one is called *akhō* (the conscience), one is called *bōi* (the spirit) and one is called *frōhar* and every one of them has been entrusted with some work in the body of man by God the most High, and it keeps a watch (therein) over something

(4) The function of *bōi* in the body is thus that it keeps a watch over reason, understanding, wisdom, intellect and memory, each one in its place, so that every person may engage himself in his work and do his work and may confer strength on the body, and the limbs may mutually give strength to one another

(5) The function of the *frōhar* is this that it gives strength to the body on account of the food⁹ and anything which (men) eat, and it gives its share to every member of the body, and whatever causes indigestion and is indigestible, it throws out or makes digestible¹⁰

1 آب زر *lit.*, golden water technically applied to the urine of the cow

2 After آب add آب

3 See MU. I. p. 217 ll. 16-19 to p. 218 ll. 1-14; Cf. Saddar Nasr. Ch. 66 (MU. I. p. 217).

4 After دست add دست

5 *lit.*, that with which the hands are washed. technically used for bull's urine.

6 For بار بار read بار بار

7 See MU. I. p. 311 ll. 12-14.

8 After شمار add مزد

9 For خوردن add Some have. —

بم خوردن قوت باتن بخشد و بر اعضائی را
and Bk. has بم خوردن اورا

10 Read خصم for خصم

(6) The function of *ravān* (the soul) is this that it preserves (the body) from evil; and at the time of saying anything it orders (the body) to say such and such a thing or not to say such and such a thing and to meditate over different things, it has excellent wisdom (in store) for the body and shows it in a dream various things from heaven and hell and (tells it) to do good and not to do evil, and whatever is of this kind, it does and orders to be done

(7) The function of *jān* (the vital force) is this that it supports the body and increases the pleasure, sense of touch, growth, firmness and movement which are the strength and power of the bodies of men and strengthens the natural heat¹ whereby it removes disease and sickness inherent in the bodies of men

(8) The function of *akhō* (conscience) is this that it always admonishes the body and soul and other co-workers to do good and abstain from evil, and when fury, passion, hatred or malice prevails over the body, it endeavours so that these things are again removed from the bodies of men and it calls other (faculties) to its assistance for their sake so that they admonish the body and say that (by doing so) they shall not have to repent in future (9) When the body does not listen to its advice and admonition and to those who speak to it so that that body does not give its assent to it and does not obey its orders, it (*viz.*, *akhō*) avoids it (*viz.*, the body). of course it (*akhō*) is not content with this that it can do thus² It (generally) protects the body from evil and causes it to meditate over the future world, the resurrection and the final existence

(10) These other (faculties) like the soul, *bōi* and *frōhar*, are at times deceived by demons and they become unanimous in doing evil, but finally they (*viz.*, the faculties) keep themselves away from them (*i.e.*, the demons). (11) All these (faculties) can reside in the body for the assistance of *jān* (the vital force)

(12) When the soul goes out of the body, these four other (faculties) sympathise with it and go away with it for without the soul³ they cannot remain in the body. (13) When they go out, *jān* (vital force) is mixed with the wind, and *akhō* (conscience) goes⁴ to heaven with (other) *minās* (*i.e.*, spiritual faculties), for it has not done any sin (while) in the body (14) All the three—the soul, conscience and *frōhar*—are mixed up with one another and their account is made up (15) If they have practised virtue and uttered virtue, they go to heaven, if they have practised, uttered or thought of evil, they go to hell. (16) There is no punishment and retribution for the body and the vital force and their account is not made up for the reason that the body is the instrument of the soul and does that which (the soul) orders. (17) The vital force (*jān*) is like wind and vapour⁵ which is delicate and comes out of the body, and when all the five come out of the body, the vital force mixes up with wind, the body mingles with dust, and the bones, veins, tendons, blood, rheum and flesh mingle with the earth and the hair mingles with the trees and vegetables, and they are kept a watch over upto the resurrection and the day of judgment (18) Then at the resurrection, God the honoured and the glorious

1 For عزیزى read عزیزی

2 *i.e.*, keep itself away from the body.

3 Here جان (*jān*) is used in its popular sense of روان (*ravān*).

4 For روان read روانم

5 For بخاری read بخاری

demands each of these from those to whom they are entrusted and makes men alive with His power, for making up their account, and the reckoning (of their deeds) at the Chinvat Bridge.¹

CHAPTER 99

(1) It is so manifest in the religion that when life goes out of the body the soul walks about for three days in this world and goes to the place whence it has come out of the body and is in search of the body and entertains a hope thus. 'Would that I could enter the body once again'! (2) When three days and nights pass away, the holy and victorious Sarosh Amshāspand comes and carries it near the Chinvat Bridge, for the reckoning takes place near the Chinvat Bridge, and Rashna makes up the account (3) Whenever the good works are more, it goes to heaven. Every person whose good deeds are more than the sins, has his good deeds weighed with the sins and for the remainder of the good deeds he walks over the Chinvat Bridge with cheerfulness, ease, comfort and joy as complete as possible (4) The Chinvat Bridge appears to his eyes so that it becomes as wide as the height of nine spears (5) And when he puts his steps on the Chinvat Bridge, a sweet scented breeze emitting the fragrance of musk and ambergris comes to receive him from heaven. He feels happier on account of that fragrance than by all other pleasures (6) When he goes in the middle of the Chinvat Bridge he sees a form with such goodness that he had never seen such (before) since he had been born. It encounters him and when he sees that figure, he feels astonished at the purity of that figure (7) When that form sees the soul on the Chinvat Bridge, it laughs. That form with such goodness and purity when it sees the soul laughs in his face. (The soul) says 'Who art thou with such goodness as no purer form than thou hast was ever seen by me' (8) The form replies 'I am thy good deeds. I myself was good but thy deeds made me better' (9) The form throws its hands round his neck and both go to heaven with complete joy and ease (10) If, with such good deeds, (men) have performed Nayzud,² they go to Garothman before Ormazd and the Amshaspands (11) And if they have performed 'Yasni',³ they go to heaven (12) They are so happy and pleased as cannot be described.

(13) If there are more sins than good works, then the good works⁴ and sins are both adjusted, and with the sins that remain ovēr, (the soul) must pass over the Chinvat Bridge (14) It passes over the Chinvat Bridge (which is) of the thinness of the edge of a razor (15) When it places its foot on the Chinvat Bridge, a very stinking breeze from hell blows against him—such stench as is never smelt in the whole world, and any other fetid smell is not worse than this. This fetid smell is worse for him⁵ than all other punishments (16) When it arrives in the midst of the Chinvat Bridge, he sees a form, very ugly and dreadful—such uglier and

¹ Cf Bd Ch 31

See MU 11 p 53 ll 16-19 to p 55 ll. 1-2 (§§ 2 to end) and MU. 1 p 149 ll. 5 12 (§§ 12 to end)

² i.e., undergone the Navar ceremony.

³ i.e., who has consecrated the Vendidad and undergone the Marātib ceremony. A priest with an *Yasni* is a priest with the greater Khub. Cf Vd. 9 'Mānthro-poresō' and its commentary.

⁴ Add کرفه after کرفه

⁵ i.e., the soul

unpleasanter form was never seen by him since he had been born. He is afraid of it as a sheep from a wolf and wants to flee from it. (17) That form says to him: "Where shalt thou flee?" (18) He says 'Who art thou with such ugliness and dreadfulness. I have never seen one worse uglier and more dreadful than thou in the world' (19) (The form) replies 'I am thy bad deeds. Now thou hast involved me and thee in trouble and affliction and upto the last day we shall undergo punishment in hell' (20) That form throws its hands round his neck and both fall down headlong from the midst of the Chinvat Bridge and go to hell. (21) Because the Bridge is as sharp as the edge of a razor, until he reaches hell, the whole way to the hell is such that the soul thinks that it is set with nails,¹ and it walks over it. (22) If he is a great sinner, he goes upto a place near Ahriman (himself), but if the sins have not² been in excess, he turns about hell upto that place where his evil deeds are (accumulated). (23) When the accursed Ahriman sees him, he laughs and says 'O thou Margarzan sinner, what trouble hadst thou from heaven and Ormazd and the Amshaspands that thou relinquishedst such a pleasant spot and camest to us?' (24) Now when thou art fashioned for this (hell), we shall so regard thee as thou wilt fit in with it."³ This is very hard for him. Derision, reviling⁴ and mockery seem more painful (to him) than the torments he might have (before) experienced. (25) If he is fit for hell on account of avarice and stinginess he is given to eat a thing called *sahra*⁵ in Arabic and in Persian called *dū*⁶ and this thing is worse and more stinking than other things. (26) The merits of that person who has performed many *patels* for his⁶ sins are recounted with his sins before the chief-priests and mobeds and for as many⁷ sins as remain over, they inflict torment, punishment and retribution on him at the head of the Chinvat Bridge and do not allow him to go to hell.⁸

(27) For it is said in the religion that when they have performed *patel* and have repented of the sins they have committed, the door of hell is shut against them and they do not go to hell. (28) When at the head of the Chinvat Bridge, punishment has been inflicted on them the more completely, then, thereafter, in proportion

¹ Bk کندوج or as in some copies گندوج. better کندوز = a nail, a large needle. Cf. Dd, Pussesh 20 §7 = ۱۳۲۹

² For مازده read مازده

³ For ساحم some copies have شباخت Then the translation would be:—Since thou didst not understand this, we shall so regard thee as befits thee

⁴ For طین read طعن

⁵ سحره as in MU. in Arabic means 'deceit'. دوی in Persian is 'deceit, duplicity'. As the sinner is deluded by Ahriman and the demons, he is given these things to eat. For سحره some copies give سخره which means derision. As the sinner is derided and mocked at by Ahriman and the daevas, سحره (*Sakhrā*) is given him so that he may eat it. dū (دوی) in Pahl. becomes دۄ which may be read *gand*, i.e., stench.

⁶ For گناه نسداری read گناه نسداری

⁷ After چندانم گناه add. —

فصل باشد برسر چنود بد عذاب و عوبتها و پاده فراه دهنود

⁸ Because he has repented of those sins.

to their crimes they are carried from the Heaven-station to Hamistagān between Heaven and Hell and, they remain there upto the resurrection and future existence.¹

CHAPTER 100

(1) If any person has committed adultery in this world and seduced any woman, it is called the sin of *hamemāl* (i.e., the sin affecting the accusers) (2) When he dies, they do not make up his account when his soul reaches the Chinvat Bridge (3) If he has done (any other) good deeds, then until the accuser² arrives, retribution is given only for those deeds and then his (final) account is made up (4) If his merits are more than the crimes, he goes to heaven, but if the sins are in excess, (he goes) to hell (5) And on account of the sin accruing to him for the (evil) deed (of adultery), he is kept back at the head of the Chinvat Bridge until the accuser² arrives, and the discomfort which is (to be found) in hell reaches him. (6) He knows that punishment will be inflicted on him for the (evil) deed (of adultery) and that he will have to go to hell (therefor), and the terror of that (punishment) is the worst of all tortures to him and he is ever in sorrow and grief until the woman's husband who is his accuser arrives, and for the reason (that he has seduced the accuser's wife) they inflict punishment on him and thereafter his (final) account is made up. (7) If his sins exceed (his good deeds), he is thrown headlong into the hell from the midst of the Chinvat Bridge of which I have given a description, but his soul tarries on the Bridge in sorrow and grief and he is called *burda-pul* (i.e., one with the Bridge severed) because he cannot pass over the Chinvat Bridge. (8-9) He is just like a person who arrives at a river and sees from afar a pleasant spot on the other side of the river but he cannot cross the river, and (similarly) at the place where (that person) is there is an unpleasant spot, and he is overwhelmed with grief and wishes to go to the other side but cannot go (there) and remains (in his own place) in pain and discomfort (10) The same is the case with the soul (of the seducer), he sees heaven and wishes that he can go there.

(11) When a person has his good deeds equal and similar to his sins, and when they cast up his account on the fourth night, then (his good deeds) are set off (against his sins) one by one, and because any merits have been left over, the Chinvat Bridge becomes wide in its midst and comfort and delight reach him as much as he had practised (good deeds in the world) (12) When he passes the Chinvat Bridge and goes to Hamestagan, there is a place in Hamistagan, which, although it is better and good,³ is worse for him and it is at that place that his *Kerdār*⁴ meets him. (13) If he has practised more good deeds and few crimes, the Chinvat Bridge becomes wider for him, and the Amshaspands come to meet him, and say: How hast thou escaped from that world with all the calamities and evil which (there) befell you at the hands of wicked and vile persons. We had always set our heart on you and now that you have come here from that place and have escaped from the hands of the wicked and the sinful, you will experience here comfort and de-

1 See MU. I. p. 149 ll. 12-19 to p. 151 ll. 1-2 (§§ 1-26) and MU. I p. 35 ll. 3-7 (§§ 26 to end). Cf. Saddar Nasī. Ch. 45 (MU I. p. 34)

2 i.e., when that accuser dies and meets the soul of the seducer at the Bridge.

3 For there is no punishment except the severity of heat and cold.

4 His deeds in the shape of a beautiful or ugly maiden.

light for every evil and discomfort you had experienced there. (14) At these words of the Amshaspands, the soul becomes delighted and reaches Garothman (15) The relatives and other persons come to receive him and show delight and (that soul) appears (thereby) more magnificent and virtuous than other souls (16) If he has been beneficent and charitable, his soul takes wide steps¹ on the Chinvat Bridge. (17) As for those who have particularly been charitable to the good and the worthy, they can reach heaven through 33 ways and no one keeps him off from any of these ways and his soul passes (onward) in delight, comfort, happiness and ease (18) On the Chinvat Bridge, there come sweet-scented winds and chaste forms (*Kerdūr*) and they welcome him,² console him and play with him until his arrival in Garothman and he is brighter and more delighted than other souls (19) If a person by practising avarice and stinginess has become wicked and when he reaches the Chinvat Bridge, then that bridge becomes narrower and more uncomfortable for him and his soul becomes uglier and more fearful than other practisers (of virtue). (20) If ever one is fit for heaven by his practising Navazud or his ordering the Yasna of Sarosh (to be performed), then they show him more comfort and he becomes more happy and delighted³

THE END.

Description of the Period of 9000 years

(1-2) The people of the world, aged 50 or 60, some more and some less, when they have received the (divine) decree,⁴ are all like those aged 40 (in the other world) They appear⁵ like those aged 40 and are sound, innocent, young and of good stature (3) Any one who has received the (divine) decree, just at the time of birth,⁶ or any one, one year old or two years old upto nearly 8 years old, who has received the (divine) decree is like those who are 15 years old (in the other world) and are innocent and good (4) This is also the case that the semen genitale of all those who have seen a dream⁷ and who have washed it becomes (like a person) 15 years old⁸ (5) These metals⁹ which are melted flow into that place, i.e., fill in the place of hell until this earth becomes one plain (6) Thereafter men do not die and they are of this description and their condition is such (as is described) (7) May God the most High keep us away from the tortures calamities and misfortunes (of those times, i.e., of the resurrection)

(8) About this raising up of the dead and how dead men, out of those fit for heaven and hell, are made alive during this Resurrection, it is so said in the good Mazdayasnian religion that when the world comes to an end and its 9000 years are completed, God, the most high, issues orders for the raising

¹ *lit*, becomes more expansive.

² *بشار می کنند lit*, strew money over him as on occasions of joy.

³ See MU I. p. 201 ll 10-19 to p 202 l 1 (§§1-10) and MU II p. 414 ll. 16-19 to p. 415 ll 1-10 (§§11 o end).

⁴ *i.e.*, when they die

⁵ *lit*, become.

⁶ *lit*, from the womb of the mother, or, those who are still-born

⁷ خواب دیدن to dream, to be polluted — خواب nocturnal pollution.

⁸ See MU. I. p. 161 ll 9-10 (§§3-4).

⁹ روغن و برنج *lit.*, brass.

up of the dead (9) When there will be resurrection, God, of honoured and glorified name, orders the dead to be raised up. (10) And at the time when men have received the (divine) decree (i.e. when they die), every (particular) thing from the bodies of (such dead) persons is entrusted to one (particular) thing (in this world), as is written before. (11) The bones veins and tendons are entrusted to the earth, the blood, the rheum and such (things) as these are entrusted to the water, the hair is entrusted to the vegetation and plants, life is entrusted to the wind and the Amshaspands take care of these things upto the resurrection and future existence. (12) When the resurrection will take place, God the most high issues orders so that every one of these things is restored to its proper place. (13) And when all (these things) have been (so) collected they gather together in a desert. (14) The Creator Ormazd knows through His omniscient wisdom from whose body comes every one of these things and He issues orders so that every one of the souls should re-enter his own body just as they had been (in their life-time). (15) Of all persons, the first who rises up is Gayomars and then Mashya and Mashyana rise up. (16) When it is midnight, all rise up and when it is dawn all acquire power and strength and when it is the time of mid-day prayers, all stand before the Creator Ormazd and all the relatives recognise one another. (17) The father recognises the son, the brother recognises the sister; the sister recognises the brother, the husband recognises the wife, and all the relatives recognise one another and in this way, the relatives, the near ones, companions, co-workers and acquaintances all should have recognised and they (thus) recognise one another. (18) Then every person has his account made up for the future existence before the Creator Ormazd. (19) If the sin of any person has been left over, a sign appears on the body of that person. (20) At that time, for the remaining sins which have been left over, they carry him once more to hell and for three more days and nights they inflict punishment for his wicked deed and those three days and nights are severer and worse and more grievous than those 9000 years he had been in hell. (21) As the punishment is (inflicted) on the body as well as the soul, all persons observe it and this shame and disgrace is worse for (those sinful) men than all other punishments, as all persons see it, and (those wicked persons) are ashamed of it and they are brought into disgrace every moment and they say: Why should they suffer so much punishment and retribution in the (next) world? (22) When all men gather together and see one another and the relatives and the near ones recognise one another, the father observes, with dread and affliction,¹ different punishments inflicted on the son and the mother sees (the punishment inflicted) on the daughter and the relatives see that they inflict punishment on their kith and kin. Owing to the sense of shame for one another, and the dread of Ormazd and the fear and punishment of the resurrection and the heaviness of grief² and out of the terror of the punishments which are inflicted men weep spontaneously so that a mill may turn with the tears which the men shed. Thus men weep and become repentant and show regret.³ (23) When those fit for hell pass those three days and nights in such hardship and trouble which they have never seen, they become so intense as if they had been in hell for

1 شوق = affliction; sympathy

2 گرم lit., warmth.

3 تضریر for تضریر

9000 years. (24) They raise up a cry and complain and say: O Creator, had we been in the world for 9000 years, and had we practised vice all this time, there would not have been much more trouble, punishment and discomfort than what befell us during these three days. (25) Then the Creator Ormazd pardons them, commiserates with them and orders them to be released from that torture and those punishments and he forgives them and brings them out of hell (26) Then the accursed Ahriman is annihilated and becomes non-existent as his time is ended, for the reason that no army is left with him nor any weapons, nor anything whatever. (27) Then according to the commandment of God, the great and the glorious, all the mines and mountains are melted and the molten metal turns a river on the earth (28) God, the great and the glorious, issues orders so that all those who are pious and those who are wicked pass through that river of molten metal and they are in that molten metal from the foot up to the mouth. (29) When the pious pass through that river of molten metal, that river of molten metal becomes as pleasant as warm milk and when the wicked pass through the river, then on account of that river of molten metal they experience fresh discomfort and trouble which cannot be described (30) These are the last hardships which the wicked experience and thereafter they become pure (31) Then the good and the propitious Creator forgives them and shows mercy on them and Ormazd¹ issues orders so that any person whose limbs have been burnt (in the molten river) has the marks thereof become non-apparent and all men stand before the Creator Ormazd, pure and sound (32) Ormazd gives all men such garments to put on as had been consecrated on the dawn of the fourth day (after their death), whether of silk, of brocade or of white cotton² and of such kinds. (33) Those for whom the garments have not been consecrated with the Darun (on the dawn of the 4th day) go naked and they become ashamed on (seeing) other persons (34) Then the Creator Ormazd bestows, even on these men, varieties of garments like those of this world but those garments (worn in heaven) differ from these garments (worn in this world) in this that the former do not wear out, are not torn and are not spoiled, and those consecrated with the Darun remain intact³ and there is no blemish in them (35) If men have performed Yasht (i.e., Herbadship or Navazudh or Geti-Kharid, etc.), they are given clothes of gold or of silver, and they appear younger on account of royal gems (36) After those who have performed the Yasht (and who have got garments worthy of them), the garments bestowed on the charitable, the generous and the beneficent appear better, particularly of those who have given gifts to the holy (*ashō-dād*), then after them, the garments of the practisers of other virtues appear better. (37) When the Creator Ormazd has bestowed garments on all men, then the earth becomes a plain in such a way that no mountain remains on it and is as pleasant as heaven and it goes higher up, such that it goes near Garothman and becomes more extensive than it is (now) (38) Then all men live on that earth and recognise one another and become happy and pleased now and for ever (39) And every person, just as his desires are fulfilled, becomes so (i.e., happy and pleased) and these troubles

1 For اور مزد فرمان دہ read as in Bk اور مزد فرمان دہ

2 نرد cloak, mantle—نرد = garment—Bk. has کرباس instead,

3 نرد = security ; service ; fidelity.

and calamities of the resurrection pass away and no other trouble reaches them. (40) There is no old age, disease, sickness, sorrow, wrath, hunger, avarice, envy or any other thing (41) Men live in concord with one another and become pleased and cheerful and have their desires fulfilled All pay homage to the Creator Ormazd and the Amshaspands and offer thanks and all men accept the good Mazdayasnian Religion (42) All men speak good words, think good thoughts and do good deeds which Ormazd and the Amshaspands wish (43) They become satiated for ever. They are not in want of bread nor of water, nor of any eatables, and all become satiated, fearless, without dread, without grief, happy and without want (44) After the Resurrection, all men observe this good Mazdayasnian Religion. The evil and the affliction of Ahriman are removed from us, and the sense of shame for men, the derision of Ahriman and the demons, and the separation from God do not find their way amongst us (45) For, this good and calamity, and evil and pleasure and delight will not remain with any one. Whether it is good or whether it is evil, it will not remain with any one and in that other world, there will be no grief regret and repentance ¹

(46-47) We, the helpless and the feeble (residing in this world) become always penitent and ask for forgiveness for the sake of the crimes which we commit knowingly or unknowingly and feel sorrow for, and become repentant of, them, and perform *patet* (penitence) for what has been done, or spoken, or thought of by us, and ask for boons so that Ormazd and the Amshaspands may come to the help of our bodies and souls and protect us from the evil and calamity of Ahriman and the demons. (48) And by the light of His Lordship and His Omnipotence, and not by our wisdom or actions or speech or deeds (for they are all defective), we should pass our lives and spend our time during these ages and periods in the midst of various tribes and classes, and it is incumbent on us to observe the religion and take care of our soul (49) We should daily perform the Yasna of God and the Amshaspands so that they may protect us from distress and calamity, and we should not leave off (the observance of) Darun, Myazd, Afringan, ceremonies (*pādyābi*) and purity, and we should engage ourselves in speaking the truth and in practising virtue, and console every person and live in concord with him, and do not let any grief or wrath find its way in us and do not let the accursed Ahriman and the demons find their way in us We should keep away from envy and should not seek the harm of men, and should take care of the hearts of the parents,² and in every calamity and much disappointment,³ seek (the aid of) great and wise men (50) In every calamity and impotence, which befall us, we should not relinquish the Religion, and at any rate strive for (the release of) the soul ⁴

¹ *hi.*, all these will be of no avail.

² *ε*, they should not be displeased. حرمت (*hūmat*)

⁴ See MU II p. 50 ll. 12-19 to p. 53 ll. 1-10 and MU I 161 ll. 9-10 (§§ 3-4).

MU. II, pp. 164-192.¹

Vasf-i Amshaspandan

[The attributes of all the Amshaspands and Yazads of the *Sîruze*, in all, thirty-three, are here described in verse by an unknown writer from the sayings of Dastur Noshirvan (Marzban of Kerman)]

MU. II, pp 193-94.

Mar Namah and Burj Namah.

[The *Mar-namah* describes in verse what the appearance of a snake on every one of the 30 days of the month will portend. The thirty-two couplets constituting this subject are translated and commented on by Shams-ul-Ulama, Dr J J. Modi in one of the Journals of the Anthropological Society of Bombay (1893)

On this subject, see Dr. L. H Gray's contribution in the Hoshang Memorial Volume, pp. 454-64.

The *Burj-namah* gives a description, in Persian verse, of the appearance of the new moon in each sign of the Zodiac.]

MU. II, pp. 194-99.

Story of Sultan Mahmud of Ghazni.

[For a free translation of this tale in Persian verse, see Spiegel Memorial Volume, pp. 87-93. This story was versified by Noshirvan Marzban (p. 199, l 18), and was written down by Khusro Rustom (p 199, l 17) for the Rivayat of Bahman Punjya.]

MU. II, pp 200-202.

Story of a false accusation made against the Zoroastrians of Yazd.

This story was narrated by Dastur Khusro to Dastur Noshirvan Marzban in A.Y. 965 and was versified by the latter in A.Y. 991. Khusro Rustom copied these verses for the Rivayat of Bahman Punjya. The story runs thus :—

In company of several headmen, the writer of this story, i.e., Noshirvan, once went to Yazd. When the Dasturs and Mobeds of Yazd had, one day, met together one Dastur Khusro Mavindad related that in former times there was a wise and just king of Herat called Jehan-Shah. An unworthy and mean Behdin of Yazd went to Herat and stayed there for two or three years. Once he went before the king and traduced the good Behdins of Yazd, saying that they were all heretics (*bi-din*). He exhorted the king to convert them all to Mahomedanism. He asked for a mandate from the king to harass these people. The king sent for his secretary and told him to write a letter to the Governor of Mahmudabad in Yazd, ordering him, either to put to the sword all the Zoroastrians of Yazd, or, to convert them to Islam. The king also wrote to the Governor to leave the affair of conversion

¹ For pp. 149-163 which give the Introductory Letters sent with Bahman Asfandyar's Rivayat, see below, pp. 590-95.

in the hands of the calumniator. The wretched fellow took the missive of the king, ran up to Yazd and entrusted it to the Governor. The Zoroastrians of Yazd were terror-struck on hearing this. They all put their heads together and tried to find out a way out of the difficulty. They went to the Governor and told him to put them all to death, for they said they would never consent to turn Musalmans. One Behdîm named Jamshed said that if they would ask for forty days' respite from the governor, he would go in person to the king at Herat and represent their case. The Zoroastrians of Yazd approved of this plan. They bribed the governor of Yazd and asked for forty days' respite so that Jamshed might have time to intercede in their behalf and act as their spokesman. The governor consented and Jamshed started for the journey. When he reached Herat, he went after two or three days near the royal seraglio where there was the king's daughter. Jamshed stripped off his garments and stood there. When the king's daughter came on the balcony she saw some one standing beneath. Finding him very handsome she at once fell in love with him, and sent her nurse to take him within the harem. When Jamshed came near the king's daughter, she asked him on what business he had been there. Jamshed stated the circumstances of the whole case. The king's daughter consoled him, told him to depart and asked him to go there the next day. The daughter of the king ran to her mother and stated all she had heard from Jamshed. The queen, in her turn, informed the king of this matter. The king sent for Jamshed and ordered him to restate his case. When the king heard his story, he told Jamshed to uncover from head to foot. The king saw that his whole body was white and imagined that a man possessing such radiance could never tell a lie. He at once wrote a letter to the governor of Yazd, revoked his former order, and informed him that the calumniator should be delivered up to Jamshed for proper punishment. A robe of honour was presented by the king to Jamshed who reached Yazd on the thirty-ninth day with the king's letter. The governor, as ordered, delivered the traducer into the hands of Jamshed. The wretch was dragged to a plain where his clothes were stripped off and his whole body was besmeared with syrup of grapes and honey and was left there for one month so that ants and bees ate away the whole body.

MU. II, pp. 203-206

A Year of Famine.

[The versifier, Dastur Noshirvan, describing a year of famine observes that one drop of rain is better than the treasures of Iskandar, and describes how, during such years, the dreams of a virtuous and devout woman were realised.]

MU. II, pp. 208-210

Story of King Jamshed and his sister Jame

The story is versified by Dastur Noshirvan Marzban from the Pahlavi (*Azvērish*).¹

When Zohak overpowered Jamshed, the latter retired to a mountain in company of his sister Jame, and hid himself there. Thence they wandered forth to distant lands for seven years. Ahriman sent two *divs* to delude Jamshed who, on seeing

¹ See Pahl. Bundahishna, Ch. 23.

them, asked how they arrived there. The *divs* replied that they were fleeing from Zohak's tyranny. Then one of the *divs* proposed that Jamshed should give him his sister in marriage and the latter, in return, should wed one of the *divs* (who was a *druga*, i.e., a female *div*). Monkeys, gnu, bears and other noxious creatures were produced by these unions. Jamshed's sister repented of her misdeed, and God showing mercy on her drove away the *divs*. Then Jam and Jame wandered for 100 years in the Chinese forest where they were overtaken by Zohak. Jamshed on seeing Zohak, hid himself under a tree. Ahriman pointed out to Zohak the place where Jam and Jame hid themselves, and told him to saw the tree from the top. When the saw just reached the head of Jamshed, Zohak left off the work as of no avail and went away. The next day when people went near the tree, they saw to their astonishment that the two parts of the tree sawn by Zohak had united as one, as if by a miracle. Again, at the instigation of Ahriman Zohak began to saw the tree and left off his work of sawing just at the place where the head of Jam was, and thought of setting fire to the tree. On the third day, by the same process Jamshed was sawn in twain. God sent him to hell when he died: there he was punished for 2,000 years. Zartosht intervened and Jam was sent to Hamistagan where he was kept for 1,000 years. Afterwards he was sent to Garothman where he dwells uptil now.¹

MU. II, pp 210-13.

The Tale of Afrasiab, son of Pashang.

Afrasiab ruled in Turan. He went thence, through witchcraft, near Satan in the Inc of hell. This magician said to Satan: "Contrive so that I may be everywhere victorious and that I may acquire the sovereignty of Iran. As I am helpless near Rustom son of Zal, devise some means whereby I may overpower him." Thereupon Satan gave him some impure dead matter and told him that by keeping it in his waist-band, it would assume the form of a wolf and a dragon at the proper time. For seven years Afrasiab was not to go out anywhere but was ordered by Satan to keep the dead matter for so many years with him, whereafter it would produce the desired effect. But within this stipulated period, it so happened that seven warriors of Iran, viz., Tus, Giv, Gudarz, Rustom, Zavara, Gurgin and Farhad resolved, under the effect of wine, to go a-hunting in Turan. When Afrasiab came to know that the Iranian heroes were hunting in his territory, he at once ordered his whole army to be got ready to capture the seven champions of Iran. God, thereupon, ordered the seven Amshaspands and the angel Behram to protect the heroes. In the fight which ensued, the Iranian heroes who were invisibly assisted committed a great havoc in the army of Afrasiab. During the battle, Rustom caught hold of the waist-band of Afrasiab, drew him with great force and threw him down from his saddle. Rustom got possession of the waist-band but Afrasiab freed himself from his grasp by a ruse. The waist-band was soon transformed into a wolf and a dragon, which Rustom carried to Iran before king Kaus who being afraid that Rustom had practised magic drove him away from his presence. Afrasiab on getting released from Rustom's hold went straight to Ahriman and told him to devise another remedy for his victory, but the latter drove him away saying that no other remedy could be devised as Afrasiab had not obeyed his order.

¹ See Saddar Bundeesh, Ch. 31, (p. 98).

Story of Mazdak and Qobad (In verse).

[This *kissa* was composed in verse by Noshirvan Marzban Kermani. It was begun on day Satoshi, month Dae, (p 214, l. 11) and completed on day Ram, month Dae, A Y 985, or on Tuesday 25th of Rajab, A.H 1025 (p 229, l. 19 and p 230. l. 1). It was preserved in their own handwriting, first by Gudarz Noshirvan and then by Behram Siyavakhsh, and when Bahman Asfandiar (Suratya) otherwise known as Behedin Bahman Punjya went to Persia on behalf of the Behdins of India this story was re-written by Behnam Marzban and Khusrô Rustom for the Parsis of India and completed on day Shelnivar, month Tir, A Y 996]

An inhabitant of India¹ called Mazdak appeared in the time of Qobad son of Firuz. He once proclaimed in the king's court that he wanted to reveal a new religion. The king called on him to perform some miracles so that they might put implicit faith in him. At this Mazdak was taken aback and could not answer the king on the spot. He returned home and thought of some contrivance whereby he might delude the king and his subjects. Round about the Atash-kadah, he cut an underground passage 300 *gaz* long and a long pipe made of gold, just leading to the *sanctum-sanctorum*, was inserted. Mazdak gave instructions to a slave to conceal himself in the underground passage and ordered him to answer certain questions, through the pipe, whereof he was previously apprised and which would be put to him by Mazdak himself just after he and the other devotees had finished performing the Nvash of fire. Mazdak then went to the king and said that the miracle he would show him was that he would put certain questions to the fire and if the answers thereof were approved by the king, he and his subjects should at once accept the new religion. The king went with his courtiers to the Atash-kadah and Mazdak called upon Fire to answer his question whether his new faith was revealed by God or not. The fire at once spoke to those assembled to accept Mazdak's religion as it was the Word of God. Thereupon Mazdak entreated the king to accept the new religion. The king was converted to the new faith and when, the next day, he went to the court, Mazdak was seated beside him on a golden chair and was made Prime Minister. The impostor seeing that he had prevailed over the weak-minded king wanted to preach his obnoxious doctrines to the people. He preached the doctrine of extreme communism. As all property was from God, why, he said, should some men have more of it and some less? it should be equally distributed among the high and the low. Seeing that the king did not take exception to this doctrine, Mazdak propounded a still more pernicious doctrine and preached that there should be no such sacred institution as the marriage-bond but that any individual should enjoy himself how he liked. When the people found the weak-headed king enmeshed in the snares laid out by the astute and evil-disposed apostate, they at once went to the king's son Noshirvan who, they knew, was wise for his age and informed him of all this. Noshirvan was not more than seventeen. He went to his father with those who asked his assistance in this affair and told him not to lend his ears to the miscreant. Noshirvan reminded his imperial parent

۱. مرد ہندی. ہندو also means an infidel, or it might mean 'a man of low origin.' Cf.

that the prophet Zarâtusht had performed miracles in the court of Gushtasp and again when men were in doubt about the religion in the time of Ardeshir Babagan, Adarbad Marespand made his miracles manifest to the people and when the people saw such miracles with their own eyes, they put implicit faith in the religion. Thereupon the king told Mazdak to perform further miracles so that those who were wavering may know the whole truth. At this, Mazdak was taken by surprise and only said that the fire was his witness as regards the truth of the new revelation. As Noshirvan did not become a convert to the religion of Mazdak, the latter told the king to punish the prince. The king ordered his courtiers to imprison Noshirvan; but Noshirvan asked forty days' respite so that guided by the Dasturs he might better fortify himself with the tenets of the Zand-Avesta and then give the final answer. The king consented to this and Noshirvan forthwith wrote letters to the High-priest at Shiraz to go and confer with him on this matter.

When thirty-nine days passed by, Mazdak again poisoned the ears of the king and asked him to punish Noshirvan. The king ordered Noshirvan to be present in the court, who pleaded that the stipulated time, *viz*, forty days, were as yet not over and the king should wait till then. On the 40th day, the High-priest being unavoidably absent was on the scene, who was at once brought into the presence of the king. The High-priest discoursed on the Zoroastrian religion with the king and his courtiers and then beseeched the king to question Mazdak about his new doctrine in his presence. The next day, when the Mobed and Noshirvan went to the king's court, they found Mazdak seated by the side of the king. The High-priest sternly told Mazdak to come down from his high position and put to him the question, 'Why was a new religion propagated?' Mazdak was at his wits' end and only said that the fire was his witness. Again, two more questions were put to Mazdak. "If a child is born of a woman who is the consort of ten husbands, then who is the father of the child?" Again according to Mazdak's doctrine, a man of low origin would wed the daughter of a king. If the king's treasury is depleted, how should he be able to carry on his government?' for, Mazdak's second doctrine was such as would pay a premium on idleness. Mazdak went into a fury at this and said in reply that his only object was to make all men of God merry and enjoy themselves on this earth. Then he turned towards the king and said that the Mobed who dared to speak in such a way should be put to death. The king refused to put to death an innocent person who talked sensibly of the law of the good religion. Mazdak, frustrated in his object, wanted to secretly wreak his vengeance on the king, the prince and the Mobed. He called two of his inmates and told them to gird themselves with swords so that while he went to the Atash-Behram with the king and engaged himself there in conversation with him after the prayers, they might put him to death. The Mobed who had some such inkling already advised Noshirvan to be on his guard if he went to the Atash-Behram the next day. When on the next day, all had assembled in the Atash-Behram and offered their prayers, Mazdak said to the king that he would perform a miracle for those who were still wavering with doubts about the new religion. "What is wanted by you, O fire!, as a sacrifice unto thee?" asked Mazdak of the fire. The fire replied. "All men must conform to your faith. I have not eaten anything for three days and therefore I want, as an offering, the fat of Qobad's body." When the

king heard these words proceeding from the fire, he was ready to sacrifice himself for the new faith. He told his followers to put him (Qobad) to death and offer his heart and fat to the fire, as he would thereby obtain paradise. Mazdak now signalled his men to put Noshirvan to death, but the people assembled there went to his assistance and the Mobed and Noshirvan went out of the Atash-Behram. They both put their heads together to find out by any means what all this meant. Two inmates of Mazdak were found out by Noshirvan who told them to explain the whole matter on pain of death. They informed Noshirvan about the underground passage and of how the fire held conversation with Mazdak. They said that a person concealing himself in the underground passage applied his mouth to the pipe and thus held conversation with Mazdak. The king was informed of all this, who, in order to make assurance doubly sure, called the two inmates to his presence who again recounted the same tale. Thereupon the king asked the advice of the High-priest as what to do then. The Mobed exhorted the king to pay all possible respects for the time being to Mazdak. He said, 'Call Mazdak to the court, Noshirvan and I also will be present and we both will outwardly extol him and his religion in your presence. I will make a pretence of saying to Mazdak that I will depart at once for Shiraz to let the people know that I have become converted to the new faith. Noshirvan is wise and it behoves you to consult him in the matter of uprooting this new pest. The king did as he was advised, honoured Mazdak in the court and the Mobed and Noshirvan also paid their respects to him. The Mobed asked the leave of the king to go to his native place and Noshirvan and the Mobed left the Court. Mazdak was not aware of the snare spread for him by Noshirvan and the Mobed. A week after the High-priest had gone to Shiraz the king consulted Noshirvan in the matter of Mazdak's heresy. Noshirvan unfolded his scheme for Mazdak's destruction before the king but implored him not to divulge it to any one. As usual Mazdak would seat himself on a golden chair beside the king but he knew not anything of the approaching doom. Mazdak was treated by the king with all outward pomp and ceremony who gave him the glad tidings of his new faith being accepted by Noshirvan and the High priest. Mazdak's joy at this knew no bounds. As Noshirvan had apprised him, the king told Mazdak to make out a list of the neophytes as the prince wanted to entertain them hospitably, confer robes of honour on every one of them, and proclaim aloud the new religion to the people of Iran. Mazdak thereupon prepared a list of his followers who counted 12 000 souls. When Noshirvan learnt of this number, he prepared an extensive garden enclosed by high walls and dug therein 12 000 pits to bury alive all of them, that being the punishment kept in store for them for their infidelity, and the whole place was called *Bāgh-dād* (the garden of justice). Noshirvan had also informed Qobad to send twenty to thirty Mazdakites at a time to the *Bāgh-i-Dād* under the pretence of offering them there a magnificent reception. It was proclaimed in the country that there should be general joy and merry-making for a week in honour of this event. For any untoward contingency that might arise, 700 brave men equipped with arms were posted by Noshirvan in the *Bāgh-i-Dād*. Thirty to forty Mazdakites were conducted there at a time where, on their entrance, they were stripped off their clothes and hung in the pits dug for them, head downwards. When thus, all the 12 000 men met their desert, Mazdak came on horseback to the *Bāgh-i-Dād*, accompanied by Qobad. Noshirvan

felled him from his horse at a stroke and told him to have a view of the gruesome spectacle in the garden where, he said, the tree of Mazdak's sowing had at last yielded such fruitful produce. Mazdak's face turned pale on seeing the sight. He met with the same fate as his followers and was besides stoned to death by the spectators. Then all the people were informed that they should go and see how the punishment was meted out to the Mazdakites at the hands of Noshirvan. Noshirvan, also, ordered Qobad to be imprisoned and himself sat on the throne. Qobad remained in prison for three years during which time he was brought out every week from the prison and taken on to the high way where the people assembled ill-treated him in many ways.¹

MU II, pp 230-43

Story of Noshirvan, the Just.

[This narrative is divided into two parts (I) the Farrokh Namah or, the epistle written by Dastur Yunan to Noshirvan, and (II) an account of the *Mar-ghuzan* or *Dakhma* of Noshirvan.]

(I) The celebrated temple of Adar-Gushid was in Pars. It was built on the top of a mountain to which there was no free access, and during the Mahomedan times, no king could venture to go thither. Abul Khan Amri (p 231 l. 14) who was the first to visit the fire-temple whose magnificence and beauty are described in this narrative says that he saw Herbadys, Mobeds and Rads (Dasturs) sitting there. One of these priests was called Ramesh Aram who showed him the Farrokh Namah written by Dastur Yunan Hakim to Noshirvan the Just. This epistle was written in Pahlavi and Abul Khair Amri got it translated into Persian. It is so related in this epistle that king Kobad was banished from Iran on account of his oppression and the people put his brother Palash on the throne. When Palash died, Kobad who was in Tukastan invaded Iran with an army of the Khakan and conquered it. As Kobad hated the people of Iran several persons fled from the country among them being Dastur Yunan. It is said that when Noshirvan came to the throne, he wanted to wreak his father's vengeance on the people of Pars and especially on Dastur Yunan after whom men were sent everywhere to bring him back to Iran. Yunan who had fled to the fire-temple of Adar Khorah cast his horoscope and found that Noshirvan would, after all, treat him well. Yunan wrote an epistle called Farrokh Namah in which he advised the king to acquire wisdom and rule justly like the former kings of Iran. Noshirvan, swearing by all that was sacred to him, wrote to Yunan that he (the king) would never injure him and exhorted him to come over to his court.

Yunan returned to Noshirvan's court and it is hinted here that all the good deeds done by the king were on account of the wise counsel given to him by Yunan; e.g., when Noshirvan wanted to demolish the Christian church of Vārān and to

¹ See Rawlinson's *Seventh Oriental Monarchy*. For Mazdak and Noshirvan, refer to Dinkard, Vol V, Book III, (Dastur Peshotan's) §§ 201-202 (pp 244-47) and Vol XIV Book VII (Dastur Darab's), Ch VI §§ 21-28 (pp 53-58) and Pahlavi Vendidad (Dastur Hoshang's) *fargard* 4th, § 49 (p 135). Cf. also, "Le Règne du roi Kawadh I et le communisme Mazdakite" by Arthur Christensen (1925). Also see the article on 'Mazdak, the Iranian Socialist' by Dr. J. J. Modi in the Hoshang Memorial Volume, pp. 116-131.

erect in its place a fire-temple he was dissuaded by Yunan from doing so, and was advised to restore it to the Christians. The son of Mandar, the Arab, who was with Noshirvan for a long time and whom Noshirvan did not allow to return to his country was released and allowed to go to his native place on the advice of Yunan.

The chief nobles of the court of Noshirvan who frequently conversed with them in the court on moral and political topics and which are here recorded in this story are mentioned viz Yunan the Mubadan Mubad, Meher Farrokh Zād, Māhmān-būd the treasurer Khurshid the chamberlain Narsi and Buzargmihr-i Bukhtagān¹

(II) The *Marghōzun*, i.e., the *Dakhma* or the final resting-place of Noshirvan (pp 240-243). For an English translation of this piece, see the article "Khosrow Anushirvan and Charlemagne in Legend" translated from the Russian of F. A. Rosenberg by L. Bogdanov, in the Journal of the Cama Oriental Institute, No. 3 (1923), pp. 29-59²

MU II, pp. 244-259 = HF ff. 317-334

The Story of the Prince of Iran and Omar Khattab (in verse.)

Composed by Zartosht Behram Pazdu the author of the Zortosht-Namah and Changragāh-Namah

[This story was transcribed by Siavaksh Minochehr (p. 259, l. 10) in A.Y. 995. A.H. 1035 (غلم representing the chronogram of the transcription) and Bahman Asfandiar brought it from Persia for the Parsis of India.]

During the Khalifate of Omar, the Arabs conquered Persia and a son of Yazdagard, the last king, was taken prisoner. Omar took pity on him and told him to ask some favour of him. The prince said that the Persians would now be called *dehqāns*³, and, as such, he asked for a desert spot which he would make prosperous and live on the income derived therefrom for the remainder of his days. Omar's men searched every nook and corner in Persia, but there was no desolate spot to be found. Omar was informed of this and he told the prince to ask for a fruitful and rich piece of land, but the latter told him that his object in asking for a desert place was to show him how Persia was governed by his ancestors and how the people lived in happiness and comfort as it was ascertained on a closer inspection that there was no such depopulated and desert place in the whole of Iran. "O Arab king," said the prince, "What I want to show you is this that good government is not a child's play. A good king must be like the sun which bestows its light on every nook and corner of the world and on the high and the low alike. The prince then discoursed on the

¹ An attempt at rendering the Persian of p. 232, l. 3 to p. 234 ll. 1-5 into modern Pahlavi is given in Dastur Hoshang Memorial Volume pp. 494-508 by Dastur Karkobad Adarbad from a MS. in his possession, with translation.

² About the old Persian word *مرعوزن* see Darmesteter *Etudes Iraniques*, Vol. II, pp. 132-33. See also the words *مرعوزان* — *مرزغان* i.e., a burial place, in Persian lexicons.

³ *دِهقان* which originally meant 'landed gentry' has become degraded in meaning (cf. the English word 'villain') and it is this degraded sense of 'boor' that is here applied to it.

duties of a king and of good government in the following strain. The Kayanian sovereignty (including all the four dynasties of Persia) had been the best in the world since the creation. The prophet Ibrahim,¹ i.e., Zardosht was of the Kayan lineage and as long as the Kayan sovereignty lasted, so long did the religion of Dastur Ibrahim remain in purity. The first king was Gayomard who walked in the way of God. Next, Siamak followed in his father's footsteps until the demon Khrurāi² killed him and good was mixed with evil in the world from this time. Then Hoshang came to the throne, killed Khrurāi and ruled righteously. In Jamshid's reign, also, there was no evil and the world lived happily. Then when Zohak assumed the reign of government, there was great misfortune and irreligiosity until Faridun came and revived the Kayan religion, but his sons Tur and Selm disobeyed him and it was Minocheher who took vengeance on them for the murder of their younger brother Irach. Pashang, the Turanian, thereafter usurped the sovereignty and devastated Iran when Kaikobad overthrew him and ruled like Jamshid. Afrasiab next invaded Iran and there was anarchy there again but Kaikhusro killed him and the world was again rid of evil. Then Arjasp appeared on the scene and killed Lohrasp, but the latter's son Gushtasp avenged the death of his father on him and the world was again free from oppression and misery, so much so that there was not a single poor man in his time. In the time of Sikandar, oppression reached its highest pitch and there was desolation everywhere. After him, Ardeshir restored the religion and sovereignty and people lived in peace and joy until Mazdak, for a time, introduced evil ways, but Noshirvan the just killed him and his followers, and the world was rejuvenated on account of the justice with which he ruled over Iran. This lasted upto the time of the last king Yazdagard. These Kayanians were just and God-fearing, they governed their kingdom righteously and justly and all walked in the ways of the pure Mazdayasnan religion. Now that the fortune of the Kayans is on the wane, the Arabs have usurped their power and they will rule over the Kayanian kingdom for 300 years. Thereafter, any and every person will long to usurp the kingdom and Persia will be made desolate.

In the Zend-Avesta, it is declared that under foreign yoke Iran will be laid in ruins and the Kayanian manners and customs will become extinct. This state will last for 35 generations and thereafter there will be tranquility and happiness again. On the advent of the prophet, the good people will suffer at the hands of his followers. They will fight amongst themselves. All will accept the same religion, but will cherish rancour and hatred in their hearts for one another. Thus they will be divided into 70³ different tribes. Iran will be oppressed and ruined by such men. The reign of *druga*⁴ will prevail and the brood of Hesham⁵ will devastate the whole country.

After narrating his long tale of misery and woe in exactly the same strain as found in the Bahman Yasht and Jamaspī, the prince continues the thread of his

¹ Zartusht is often identified with Ibrahim, Ham, Nimrod, etc.

² خورای cf. with this name, Akhaurag (S B E. Vol. 18, p. 375).

³ Referring to the 72 sects of Islam.

⁴ i.e., of the liar.

⁵ This word is used in two senses here as elsewhere. Avesta *Aeshma* is the demon of wrath and rapine, or it may mean the Hashemites or the Arabs.

narrative thus : When Iran will be in such throes of affliction and misery, there will suddenly appear a man of the peasant class by name Bu Muslim¹ and so long as he will rule there will be continual bloodshed. Then, after him Abu Abbas,² long-bearded and pitted with small-pox, will reign in the Hashimite interests and will shed much blood of the Hashim tribe

Thirty persons will rule, one after another, after him and then there will appear a sorcerer (*muqunna*) who will lay claim to prophetship and will perform miracles, one of which will be the appearance of a moon in a well. Then, Mansur³ will receive the Khalifate and Iran will get some relief in his time. The Tahirides⁴ of low origin will rule after Mansur and armies from all quarters will gather together and fight with one another.

Yâqub Lais⁵ will rout these armies and, after him a one-eyed man called Amr Lais⁶ will get the kingdom, but will be captured in Balkh. Then will come the Samanides⁷ when Iran will be again under the worst possible misery, but after a time the Turks under Sabaktagin will overthrow the Samanides and Mahamad son of Sabaktagin will assume the reign of sovereignty after him. Then the Seljuks⁸ will overrun Khorasan and Toghrel Beg⁹ will be defeated by Mahmud (Khwarizm-Shah)⁹. He will be the last king of the Arabs whose rule will last for 300 years after the Sassanids, and then the Turks will rule with a rod of iron over Iran. The Arabs will experience, at the hands of the Turks, oppression and misery even greater than they will bring over Sassanide Iran. For every *dinâr* taken as *jizya* by the Arabs from the Iramans, the Turks will take from the Arabs 100 such *dinârs* and in

¹ Abu Muslim had established himself in the Hashimite interest at Merv, [hence called Marvazi]. He was fighting for the house of Hashim. Towards the end of 120 A. H., the great black standard of the Abbasides was unfurled in Khorasan by Abu Muslim. He had raised the house of Abbas upon the ruins of the house of Omeyya.—Muir. The Khalifate, its Rise, Decline and Fall.

² Called Saffâh,—the shedder of blood. Founder of the Abbaside Dynasty (A. H. 132-136).

³ Abu Jafar, Mansur, 2nd Abbaside Caliph (A. H. 136-158). Baghdad became, in his time, the new capital of Islam. "Magians came over in large numbers to the faith and brought with them the learning and philosophy at once of India and Persia"—(Muir). At his court, Persian costume became the fashion.

⁴ The Tahirides ruled from A. D. 820 to A. D. 872 and were overthrown by the Saffarides.

⁵ Ya'qub the Saffaride (A. H. 256-279). He was defeated by Caliph Motamid near Baghdad. Ya'qub coveted Fars and had raised a revolt against Motamid.

⁶ "Amr, the son of Yacub . . . submitted himself to the Caliph [Motamid] and was confirmed, with every honour, in the east to the farthest bounds of Khorasan and Sind. Mowaffac now seeking to restore the Tahiride dynasty, had the Saffarides denounced from Moslem pulpits and meeting Amr in the field, drove him from all his western possessions back to Sajeistan"—Muir.

⁷ "The Samanide house rose on the decay of the Saffaride whose rule was now confined to Sejestan and the chief of the latter, Amr bin Lerth, taken prisoner by the Samanide was by him sent to Baghdad where he was executed (A. H. 287)"—Muir.

⁸ Toghrel of the house of Seljuk "overran Syria and Armenia. At last he cast an eye upon Baghdad. Toghrel Beg, under cover of intended pilgrimage to Mecca, entered Iraq with a heavy force and afterwards made his entry into the capital"—Muir.

⁹ "The Kharizm Shah, Takash, attacked the Seljuk forces and defeated them, leaving Toghrel, last of his race, on the field." "Mahmad [the Kharizm-Shâh] son of Takash aimed to crush the temporal rule of the Caliph Nasir (A. H. 575)." "Baghdad lay at his mercy, but when he returned to Khorasan, Jenghiz Khan put him to flight, who died an exile in an island of the Caspian."—Muir.

addition the latter will have to pay the *qubjur*¹ tax. For a time the Turks will rule with such severity when one from amongst them will arise from Sanjāb and fight for the kingdom, but a powerful enemy will offer him battle near Heri (Herat) and will rule with justice for a time but in the end will turn a tyrant. Then signs will appear in the sky of the arrival of Behram Varjavand². One sign will be this that an army will march into Iran from Rum and devastate the country. Nights will be brighter and autumnal season will prevail. The star Haftorang (Ursa Major) will shine towards Khorasan and there will be great misfortune and calamity.

Here, the tenor of the Prince's discourse once more is on a level with that of the Bahman Yasht or of Jamaspi wherein the worst calamities befalling men at the approach of the world's doom are depicted in the gloomiest picture and then the Prince describes the work done by Behram Varjavand, a prince of Kayan origin and Peshotan, at the resurrection.

Omar wept on hearing, from the Prince, about the ups and downs of this life.

MU. II, pp. 259-266.

Mino-Kherad.

[There are many versions of the Pahlavi Minokherad in Persian prose as well as verse. Metrical versions of this text are composed by Marzban Rāvarī and by Hormazyār Farāmurz Sanjana (See S.B.E. Vol 24 Intro. pp XXIII—XXIV and the Book of the Mainyo-i Khard by E. W. West (1871), pp XVII-XIX).

The authors of the prose versions are not known. For a description of the version in prose as found here, which is a very much abridged and free translation of several passages of the original, together with the addition of some extraneous matters, see West. The Book of Mainyo-i Khard—Intro pp XIX-XX and S.B.E. Vol 24, Intro. pp XXIV-XXV and pp 74-77 of Bartholomae's Catalogus. . . (München, 1915)].

MU. II, pp. 272-82.

Nirangs or Incantations.

[Here are found eight *Nirangs* forwarding off calamities and diseases. For other *Nirangs*, see Pazend Texts, edited by E. K. Antia (1909), pp. 174-201.]

MU. II, pp. 282-90.

Jamaspi.

[This is a free paraphrase in Persian verse of the Pazend version of Jamaspi. See Jamaspi: Pahlavi, Pāzend and Persian Texts by Dr. J. J. Modi (1903) and Grundriss der iranischen Philologie, Band II: Die Pahlavi Litteratur, p. 110].

¹ قُبْجُور or قُبْجُور (*qubjur*), a tribute consisting in one head of cattle out of a hundred.

² The future apostle.

MU. II, pp 290-304

Zartosht's prophetship : His Miracles and the Establishment of Atash Behram.

[Zartosht's apostleship and his miracles are here described in verse, probably by Noshirvan Marzban. This account is taken from the Zartosht Nama of Zartosht Behram. The establishment of an Atash Behram by king Gushtasp is also described, because as the versifier says, the Atash Behram and the Zend Avesta will prepare one's way to heaven. How the old Marzban had his wishes fulfilled by serving the Atash Behram is one instance, amongst others, of the marvellous and mysterious power of the sacred fire.]

MU II, pp 305-331

Tales (in verse) pointing a moral.

These tales in verse were composed by Noshirvan Marzban of Kerman. They form part of Bahman Punjya's Rivayat. These tales are :—

- (1) An explanation of this world and the next.¹
- (2) A man and his three friends.
- (3) On Faith and Doubt.
- (4) The Servant and the King.
- (5) The prince who renounced this world and acquired the next.
- (6) The Darvish and a piece of bread.²
- (7) What to do and what to avoid.

MU. II, pp. 331-42.

Ardai Viraf Namah.

[This is a metrical version of Noshirvan Marzban Kermani (p. 342, l. 4 and l. 16) one from the older version of Zartosht Behram Pazdu (p. 331, l. 14), in A.Y. 1061. For Zartosht Behram's metrical version see 'Arda Viraf Namah' by Dastur Kai-khusro J. Jamaspasa (1902), pp. 1-37.]

MU II, pp 343-54

Kissa-i Sanjan.

[This Kissa of Bahman Kaikobad is edited by Mr. R. B. Paymaster, with English and Gujarati translation (1915). For the translation in English, see, also, Hodivala's *Studies in Parsi History* (1920), pp. 92-117.]

Bahman Asfandiyar's Rivayat.

MU II pp. 149-157.

Letter brought by Belutin Bahman Suratyia from Kerman (May you be) under the shadow of the good fortune and of (long) life and in delight,

¹ For this story which is taken from Burzoe's Introduction to the Book of Kalila and Dimna. See 'Iranian Influence on Moslem Literature,' translated. . . by G. K. Nariman (1918), pp. 131-32.

² See the Introduction (p. 12) of Darab Hormazyar's Rivayat, by Dr. J. J. Modi.

prosperity, felicity and ease of both the worlds upto eternity, you, namely, the pious Dasturs the defenders of faith, who are devoutly religious, the teachers of the religion, the chanters of the religion of good disposition,¹ of pure lineaments, offerers of praise reciters of *palet*, well-intentioned and beneficent, true arbiters, and Behdins of one accord (with religion), *e.g.* the Dasturs and Herbads, Mobeds, headmen, chiefs² and leaders, commanders, the respected and the honoured, the priests, warriors, husbandmen and artizans, skilful ones of good thoughts good words and good deeds and Behdins who are steadfast on the Mazdayasnian religion and the whole congregation of the township of Navsari, especially, Dastur Shapur D Hoshang, D Vekji D Kaikobad,³ D Barzo D Qawāmuddin, D Noshervan D Asdu D Mehrnosh D Kaikobad, D Bahman D Behram D, Sohrab D Behram D Mehrji D Ormazdvar,⁴ and the Dasturs and all descended from Dasturs and the congregation of Behdins, namely Seti Kuka and the headman⁵ Bahram and all the congregations, and other congregations living in Surat, *e.g.* Dastur Asfandiyar D. Bahman D. Noshervan D Khorshed Darab Hira D Peshotan Khoished, D Asa, D Framarz D Bahman and the congregation of the Behdins of Surat *e.g.* Behdin Asfandiyar Neryosang, B Kamdin B Mehrban B Nana B Ram B Wachha B Nervosang, B Mehrji B Khorshed, B Rustom b Kamdin, B Noshervan B Shehriar and all the congregations residing at Broach *e.g.* Dastur Qawāmuddin Dastur Padam, D Bahram D Ardashir, and Behdin Asa b Jamshid and the congregations of all Dasturs, Herbads those descended from Herbads and the members of their families and the well-wishers who reside on that side of the country of India and its dependencies To each and all, the seniors and juniors to all those well-intentioned and well-wishers are conveyed benedictions, blessings, praise, eulogy obeisance and salutations which are endless and innumerable beyond calculation and in abundance May you be under the protection of Ormazd and the Amshaspands and of those who are of one accord with the religion May you condescend to accept these (salutations) from those of us here out of generosity and kindness May the time of our visit rapidly arrive

And in all the quarters (of the world) all the people of the world and the creatures of Ormazd will see the Lord of the Time *i.e.* the prophet⁶ who will appear at this time and at the command of God the sun of the world will be on the westward journey, and one of the miracles of God will be this that it will stand (still) for ten days and nights in the middle of the sky so that all the creatures may know the true facts, and thereafter it will revolve with its usual wont, and it will be seen (in the sky) with the naked eyes, and all the creatures will live with affection, kindness, justice and in God's path out of God's magnanimity As the chief Dasturs of Yazd have written (for your information) several questions with answers, these humble servants do not know what alteration to make in them⁷ and from the city of Kerman, the abode of our resting-place, we send the manuscripts of Vishtasp

¹ خوب و روان = natue See p 158, l 1. = دمان

² ریش سفید *riš, a grey-beard aged*

³ Otherwise known as Bahman Kaikobad (p 151, l 14) author of the *Kissa i Sanjan*

⁴ In the letter from Turabad, this name is Yazdyar (p 158, l 7)

⁶ *i.e.* the future apostle Sohrab

⁷ *i.e.* we do not know what more information to give.

Yasht and Visparad for those of that quarter¹ so that the Dasturs and those of the priestly class of that quarter may make a copy thereof and we (also) write to say that if need be, a duplicate copy will be sent. In case you have duplicates of some books, you may send them for this congregation so that you will lay us under obligation, and all the Behdins will participate in the reward and recompense. Your humble servants of this side make a request that you should not withhold a corner of your favours from Bahman Asfandiyar, but should treat him with kindness for all time, for it will be approved by God. We pressed Behdin Bahman very much to stay² but he did not like to stay here and will return to your quarter with the eyes of our approbation. All the persons on this side are (of the opinion) that as Behdin Bahman is of one accord with the religion, you should show consideration towards him, for it will be a great obligation. Further presumption cannot proceed from us.

[In the versified account just following this letter the names of the Dasturs of Yazd and Kerman are given. Some of the names of the chief priests of Yazd are mentioned also in the next letter from Turabad. Among the priests of Kerman, the following are mentioned—Burzin Behram (just as the chief priest of Yazd viz., Behram Ardeshtir is called a *bareshnum-gar* in this and the next letter, this high-priest of Kerman is called here a *Yuzdathragar*), Faridun Burzin, Behram Burzin, Noshirvan Marzban, Faridun Marzban, Behram Marzban, Rustom Noshirvan Marzban, Noshirvan, Zartosht Rustom Shahmardan Behram, Marzban Behram—the last eight being members of a very learned family (see also the last letter from Kerman).

This account is versified by Faridun Marzban, brother of Noshirvan Marzban, and Rustam Noshirvan, son of Noshirvan Marzban and nephew of Faridun. He had made a copy of it for the Rivayat of Bahman Punja (p. 154, ll. 15-17). Letter written in A.Y. 996, A.H. 1036]³

Bahman Asfandiyar's Rivayat.

Letter from Turābād.

MU II, pp. 158-162

In the name of God. To the pious Dasturs, devoutly religious, teachers of the religion, purifiers of the religion of good disposition, chanters of the religion, performers of Nyaish, reciters of *putt* of holy lineaments, such as the Dasturs, Herbad's, Mobeds, headmen, the honoured ones⁴, the leaders—the exalted and the ennobled, the priests, warriors, husbandmen and artisans and the Behdins and those who are steadfast in the good Mazdayasnian religion e.g. of the township of Navsari, such as Dastur Shapur D. Hoshang, D. Noshervan D. Asdin, D. Vekji D. Kaikobad⁵, D. Qawāmdin D. Kaikobad, D. Barzu D. Qawāmdin, D. Mehrnosh

¹ i.e., to the Indian Dasturs etc.

² MU ایستادن better HF ایستادن

³ For the identification of the principal names of this Rivayat, see Hodivala "Studies in Parsee History", pp. 328-29.

⁴ ریش ممداد *lit.* a grey-beard

⁵ Also known as Bahman Kaikobad (p. 150, l. 14), author of the *Kissa-i Sanjan*.

D. Kaikobad, D. Bahman Behram, D. Sohrab Behram, D. Mehrjī D Yazdyār¹ and Behdīn Setī Kuka and the headman Behram Farīdun and others of the city of Surat, *e.g.*, Dastur² Asfandiyar Bahman, D Khorshed Ormazdīar, D Noshervan D Khorshed, D Behram Asa, D. Darab D Kuka, Behdīn Asfandiyar bīn Narsang, B. Qyamīn Mehrvan, B Nana b Ram, B Mehrjī Khorshed, and others of the city of Broach, *e.g.*, Dastur Qawāmdīn Dastur Padam, D Belram b Ardeshr, Behdīn Asa Jamshed, and to all the Dasturs, those descended from Dasturs, to the Mobeds and those descended from Mobeds, and those descended from Herbadis and the Behdīns and those descended from Behdīns³ of different cities, of different countries, of different districts, of different quarters, of different streets, of different houses of the land of Hindustan, innumerable blessings, countless salutations, numerous entreaties, endless affection, and many benedictions are conveyed by the Dasturs, Mobeds, Herbadis, chiefs, leaders, and the Behdīns of the country of Iran, every one of whose names will be written in the contents (of this letter) May they condescend to peruse it May the consummation of their visit be our lot, with goodness and excellence May Ormazd, and the Amshaspands come to the assistance, protection, and care of you and us who are the good Basta-Kustiāns⁴ of the seven regions of the earth May it be so; may it be still so may it be according to the will of God and the Amshaspands

Let it be known to the Dasturs, Mobeds, Herbadis and Behdīns of the country of Hindustan that Behdīn Bahman bīn Asfandiyar honoured us with his visit in the village of Turkabad of the country of Iran and he stayed in our service for several days As he had come by water, crossing the sea⁵, atonement was obligatory on him, and we made him atone for it according to the prescribed rules of the Zoroastrian religion He approved of it and carried it out fully. We administered Bareshnum (purification) to him, and he kept (the retreat of) nine nights and let it be known that he took care of water and fire and served the Atash Behram according to the tenets of the religion Again, let it be known that he went to the pilgrimage of Khātun Banu⁶ in Pars, and in every case acted according to the prescribed rules (of religion) Again, you may know that we have described several things about every sort of propriety and impropriety of religion

.....⁷. . .

Again, may the bright minds of the Dasturs, Herbadis, and Mobeds of the country of Hindustan be enlightened that the millennium of Ahriman is ended

¹ In the first letter from Kerman, this name is Ormazdīar

² H F. دسدر — MU om

³ After دسدر راد H F adds

و موبدان و موبدزاد [و موبدان] و موبد زاد [و موبدان] و موبدین راد

⁴ *ist*, those who tie on the Kusti.

⁵ دریا و توان دریا cf. Pah ۱۱۱۱۱=Per گدرن or, تری = تران by water.

⁶ Name of a daughter of the last king Yazdgard, who, it is said, was engulfed in the mountainous district of Pars The place of pilgrimage is called Bānu-Pārs and it is visited every year by the Iranian Zoroastrians on the 15th day Daepameler of the 12th month Spēdarmad (see also, Parsi Prakash, I, p 12).

⁷ The pieces of Rivayats left off here and in the following letters are treated above in their proper places.

and the millennium of Ormazd has approached, and we hope to see the face of the victorious king Varjavand, and Hoshedar and Peshotan will come without any doubt or suspicion, and there is not the slightest doubt that the glory of Varjavand will be seen (by us)

Again may you live under the protection of Ormazd and the Amshaspands
This letter was written on day Shehriyar, month Farvardin of the year 996 of Yazdajard May it be in accordance with the will of God and the Amshaspands May it be so May it be still so May the glory of the good Mazdavasman religion be triumphant Let it be known to the Dasturs, Hirbads and Mobeds that one manuscript of Vendidad is sent with Behdin Bahman Wherever there is no manuscript of Vendidad, then you should use¹ it if need be We, Dastur Khusro Dastur Noshervan and Dastur Rustom, have presented it to you² without receiving its value so that it may be known to you You should treat Behdin Bahman well and should not do any harm or injury to the aforesaid gentleman, for he puts into practice the manners and customs of the Zoroastrian religion If any one does him harm, then let it be known that we shall be his accusers before the judge Meher Izad, Sarosh Izad and Rashnu Izad

The Dasturs and Behdins of the country of Iran who are longing to see you are the following persons —

D. Behram D Ardeshir, D Behram D Mehrban³, D Mavindad D Rustom³, D Noshervan D Rustom (D Behram D Mehrban)³, D Behram D Mavindad, D Behram D Hoshang, D Mavindad D Jamasp, D Khusro D Faridun³; D Adarbad D Mobed Shah D Rustom D Kaakhusro, (D Khusro D Faridun³), (D Mavindad D Rustom)³, D Khusro D Noshervan; D Jamasp D Rustom, D Ardeshir D Noshervan, D Buzurg-umid D Siavakhsh, Viraf D Shehriar, Dastur-zāde Siavakhsh D Mavindad, D Hoshang D Mavindad, D Shehriar D Buzarjmeher, *Rais* Asfandvar Meherban Asheq, residing in the street of Surāk, *Rais* Behram Bundār, residing in the street of Khalaq⁴ Khān-'Ali; *Rais* Asfandiyar Rustom Meherban⁵, resident of Yaghmābad, *Rais* Sarandāz Khashur, inhabitant of Surāk, Behdin Gushtasp Asfandiyar, inhabitant of Mahmudabad B. Noshervan Mehrban residing in the street of Yaman, B Mehrban Rustom residing in the street of Yazd B Asfandiyar Khusro Jamshed residing in the street of Yazd, B Jamshed Khusro B Zinda Bundar, B Ardeshir Rustom Farvarān, B Kaus Darab, B Surkhab Mavindad, B Asfandiyar Ahmadābādī, B Framarz Jamasp Yaghmābādī, B Viraf, Mulla Kershasp Mehrban and Behram and Kaikobad, B Kaus Behram, B Jamshed Alwend, B Asfandiyar Darab, B Shehriar Behzad Rawar [This letter was written in Turkabad in A Y 995 by Mavindad Behram Ardeshir Mavindad Rustom (See the verses on p 161), son of Behram Ardeshir, the High-priest of Yazd]

¹ رجوع *lit*, return to it.

² This Iranian Vendidad is now in the Mulla Feroz Library.

³ These names are repeated

⁴ HF خلق—MU خلق

⁵ HF, adds مهربان

Letter brought by Bahman Asfandiyar from Kerman.

.MU II, pp. 162-163

Couplet :—First, begin in the name of God, and then begin to write this letter.

May you live under the protection of Ormazd in joy and eternal felicity. We convey innumerable blessings and endless salutations in the service of the pious Dasturs, who are the teachers of the religion and of the holy Dastur Shapur Dastur Hoshang and D. Vekr and D Barzu and of all the Dasturs of Hindustan and we hope that you will condescend to accept them. May you be under the protection of Ormazd and the Amshaspands

.... /

This is written on day Adar, month Tir Qadim of the year 1036 (Hjri) and 996 of Yajdajard by those who are longing to see you, viz., D Noshervan D. Marzban and his brothers D Faridun and Behram Marzban Kermani, Rustom D Noshirvan D Marzban Faridun, D Behram Rustom Bundār Shah-Maidan, Khusro D Behram, (The name of) the writer is D. Rustom Noshirvan Marzban.

Nariman Hoshang's Rivayat.

MU II, pp 354-372.

*Dialogue between Ormazd and Zartosht (in Pazend)*¹. Colophon on p 368 :— Completed with blessings, joy and delight Written by me, the servant of religion Hoshang Siavakhsh Shehriar Bakhtafri² Behram Khusro-shāh Noshervān in the auspicious³ land of Sharfābād⁴ for⁵ the ownership⁶ of the Herbad⁷s of Hindustan so that they may read it, or⁸ make a copy thereof and offer *palet* (penitential prayers)⁸ for the sake of me who am the writer⁹ May the practice of righteousness be of great importance¹⁰ to them and may they make me also a

¹ This whole Pazand is made up of two pieces : (1) MU II pp 352—1, 364 l 3 gives various dialogues between Ormazd and Zartosht For some of these dialogues already translated see MU I p 172 ll 10-15 (=MU II p 359 ll. 4-19 to p 360 ll 1-2) and MU II p 21 ll 8-19 to p 22 ll. 1-7 (=MU II p. 360 ll 3-19 to p 361 l 1) and (2) MU II p 364 l 3 to p 368 gives the Pazand of Dinkard Book VI, Vol X (Sanjana's Ed), §§ II-XIII and XVI-XX

² شهریار rightly added in T₃₃ and SDB

³ T₃₃ فرخوان for فرخ

⁴ MU. adds شهبدود. See MU II, p 372 l 10—اشدندمو

⁵ ا ج It is to be remembered that this colophon is written in T₃₃ and SDB with alternate Pahlavi and Persian

⁶ MU. خوشی—better خوشی SDB خوشی

⁷ MU ایاو—better ایاو

⁸ *Palet* should of course be recited at the death of the writer.

⁹ The Pah. is thus given :—

جادو من نوشدار را به دست دادم = دادم نوشدار را به دست دادم

for نوشدارا را اوسدا را MU om: and MU wrongly gives اوسدا را T₃₃ and SDB give جاده

¹⁰ MU. روز—better روزی (see p. 371, l 6) The word after روز is روز which is for رود

(Pah. دود)

participator thereof¹ so that I may bless them the more I² wrote this on the day Manthraspand of the month Meher, in the year 747³ (=847) Parsi after Yazdagard, the king of kings

p. 371 —Colophon⁴ Completed with good wishes and joy and delight these several lines of the beginning of this letter⁵ I wrote out several questions with answers from the Pahlavi language into the Avesta (*i.e.*, in Pazend) so that the learned Behdins of Hindustan may read it and keep it in remembrance. I copied it and wrote it out in Avesta (*i.e.*, in Pazend)—I, the servant of the religion—Hoshang Siavakhsh Shehriar [Bakhtāfrīd Shchriar]⁶ Behram Khusrōshāh Noshervan and I have left it (for the Dasturs of India)—from the copy of Jamasp Shehriar Bakhtāfrīd—may his soul reach the brilliant Garōthmān of the best existence

I have written this (copv) so that it may be kept in their possession⁷ by the most victorious Hurbads (of India), the defenders of the faith and versed in religious lore, who may read it or may teach it (to others) or make a copy thereof, and who may remember this writer as of renowned fame and of pious soul. May the practice of righteousness be of great importance to them and may they make me also⁸ a participator thereof so that I may bless them the more. This (was written) on the day Marespand of the victorious month Meher of the year 847 Pārsi⁹ after Yezadgard, the king of kings and a descendant of Ormazd.

May the upholders¹⁰ of religion derive happiness from the Faith May it be so¹¹, may it still be so May it be according to the will of God and the Amshaspands *Aevō-pantō yō ashahe* : there is only one way of happiness, others¹² are different ways *Shātō manāo vahishtō urvānō* That person is happy, who practises (virtue) for his soul. *Noit, chakmī zazva yō noit urvan zazva* : He has got nothing who has not sought (the welfare of) his own soul.

Nout chahmi zazush yō nout urvān.zazush . He will get nothing who will not seek (the welfare of) his soul

¹ This is written in incorrect Pahlavi in T₃₃ and SDB thus —

Here **فج - فج** stands for **منج** (Pah ل):

² SDB این^۱ stands for صن.


³ This is only a slip of the writer. SDB has also $\text{سجده} = \text{سجده}$

⁴ in SDB and T₃₃ this colophon is given in Pazand

تبدل = exordium of a letter, beginning: T_{33} سطر — بدو سطر writing. At the beginning there is a poem on the praise of God and blessings invoked on the reader (See p. 370).

⁶ all om Bakhtāfrīd Shekhar. See the above colophon

7 MU. T_{33} and SDB — خويشم

8 —SDB. 20/11/66

0 MU. سالی —better T_{3g} , SDB سالی = (پارسی)

دین برداران T₃₈, SDB—دیں برداران 10 MU.

۱۱ MU. T₃₃, SDB — ایس ڈی بی

12 MU. اور—better T₃₃, SDB

No one gets any advantage from the demons, O Spitama Zarathushtra, not even those who are wicked. Then¹ (if there is any so-called advantage), with such advantage even, their heads will be involved in loss.

P 372, l.6. Colophon :—Completed with blessings, joy and delight these several subjects of the Proper and the Improper. I wrote this—I, the servant of the Religion—Shapur Jamasp Shehriar Bakhtafarin Shehriar Behram [Khosrushāb]² Noshervan and I wrote this³ from the MS of Rustom Shehriar Damhar⁴. May their souls be pious. I, Shapur Jamasp, wrote this for the sake of the victorious Hurbads, the chiefs and the headmen of Hindustan so that they may use it with piety for 150 years and after 150 years, they may entrust it to their pious children belonging to the good faith. I wrote (and completed) it on the day Khordad of the month Meher⁵ Qadim of the year 847 of Yazdagard, king of kings, in the village of Sharfābād,⁶ and in the land of⁷ Mibāl⁸ of the Abode of Worship⁹ of king Yazdagard¹⁰. May they reap the fruits thereof for 150 years and may they (thereafter) entrust it to their children and children's children who will be the upholders of the religion, the acquirers of knowledge¹¹ and the friends of their souls. May God have mercy on those who may read it and use it and call us to mind for our good fame

Aevō.pantō.yō ashahe · Shātō-manāo-vahistō-urvanō

MU. II, pp. 372-377

P. 377, ll. 12-19 Colophon¹² in Pahlavi —Completed with blessings and joy on the day Aniran of the victorious month Meher in 847¹³ after the 20th year of his majesty Yazdagard¹⁴, the king of kings and descendant of Ormazd. I, the servant of religion—Shapur Jamasp Shehriar wrote this and left it in the happy land of Sharfābād. I wrote it for the sake of all the victorious persons of the good faith of the country of Hindustan, who may use it with righteousness.

l'p. 378-382. I have not written these subjects¹⁵ in the Pahlavi dialect because Nariman Hoshang said and so represented (to us) that the Mazdayasnian Herbads and Behdins of Khambayet, Navsari¹⁶, Broach, Surat and Anklesar do not know the

¹ MU. 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 —better T₃₃, SDB 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥

² Om. in all. ³ MU. 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 —T₃₃, SDB 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 (lit., he did so).

⁴ All دفتر for دمهو. ⁵ MU. مهو مهو مهو —better T₃₃, SDB مهو مهو مهو

⁶ MU, T₃₃ add اشتنمو —SDB اشتنمو (?).

⁷ MU ملوک —T₃₃, SDB ملک. ⁸ MU مدل —T₃₃, SDB مدیل (?)

⁹ Yazd is called دارالعباد

¹⁰ better یزد (Yazd) only, for یزدگود شاه

¹¹ MU. فرنگ مدبرده —better T₃₃, SDB فرنگ مدبرده

¹² The subject to which this colophon is attached is a portion of the treatise called Chitak Avesta-ī Gāsān (here called Avista-ī Gāsāni—p. 372, l. 19), which gives only Yasna 45.2-6. (See West in Grundriss der iran. Phil. Band II (Die Pahlavi Literatur) p. 89.)

¹³ Only the last figure 7 is distinctly written in Pahlavi

¹⁴ 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 : so all for 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 (Valman bag Yazdagart) See Introduction.

¹⁵ i.e., the portion given in Pazand in MU II, pp. 354-368 and 372-378, the last forming part of Chitak Avesta-ī Gāsān.

¹⁶ MU کامبایت و نوساری and T₃₃ and SDB کامبایت و نوساری

Pahlavi language. He said "In these cities there are Behdins and there are Herbads, but they do not know the Pahlavi language (Hence) Shapur Jamasp wrote this (in Avesta characters) for the Behdins and Herbads of Hindustan God's will be done May it be so. May it still be so I have, therefore, written this treatise¹ in Avesta (characters) It was in the Pahlavi language and I transcribed it in Avesta (characters)

...²

(p 378, l 19-379 ll 1-18) In the name and with the praise and help of the creator Ormazd, the radiant and glorious, and of the greatest³ spiritual Yazads and terrestrial Yazads³ and of all the *froha's* of the pious and of Meher, Sarosh, Rashna, and of the glory of the pure and good Mazdayasman religion which is revealed for dispelling and annihilating the miscreant Ahurman and all the *duvvas* and *drujas* oppressors and sinners. May it not be possible for them to do any harm, injury or evil deed⁴ as to the good Mazdayasman religion May our wishes be fulfilled by thinking, saying and doing in accordance with it⁵ and may we keep off wicked persons from our bodies until we approach the period of Meher⁶ of the wide pastures May it be so May it be still so May it be in accordance with the will of God and the Amshaspands. With the will and in the name of God, (may you be) under the shadow of delight, long life, victory and good fortune May the headmen, Behdins of India and the chief of the town of Navsari⁷, Changa Shah and other priests, high-priests, and Herbads of Navsari and also of Surat Anklesar, Broach and Khambact and all the Behdins and Mazdayasnāns abide with⁸ long life and health,⁹ may their names be perpetuated¹⁰ and their souls be righteous Let the celebrated¹¹ and renowned¹² Changa Shah and all priests, warriors, husbandmen and artizans know that during the times which have elapsed from Gayomars upto this day, there was no period more grievous and troublesome than this beginning of the millennium of Hesham¹³ not even than the period of the Arab Zohāk or of Afrasyab, or of the sorcerer Tur¹⁴, or of the Greek Alexander, for the Creator Ormazd says that these persons are utterly wicked but as compared with the commence-

¹ MU *واصح* and SDB *واصح* (Arab.)=evident but this word is Pahl. *𐭥𐭥𐭥* pl. *𐭥𐭥𐭥𐭥*

fr. Av. *𐭥𐭥𐭥*

² The portions here left untranslated have all been treated above in their proper subject of classification

³ BK adds *𐭥𐭥𐭥* after *𐭥𐭥𐭥*

⁴ *𐭥𐭥𐭥* for *𐭥𐭥𐭥*

⁵ MU and T₃₃ *𐭥𐭥𐭥*—better SDB *𐭥𐭥𐭥* (=Pahl. *𐭥𐭥𐭥*): Bk. *𐭥𐭥𐭥*

⁶ i.e., the day of judgment, when Meher will be the judge of our deeds

⁷ T₃₃ & SDB *𐭥𐭥𐭥*—MU. *𐭥𐭥𐭥*

⁸ *𐭥𐭥𐭥* Pahl. *𐭥𐭥𐭥* *𐭥𐭥𐭥* =Pahl. *𐭥𐭥𐭥*

¹⁰ *𐭥𐭥𐭥* *𐭥𐭥𐭥*, existence

¹¹ *𐭥𐭥𐭥*=Pahl. *𐭥𐭥𐭥*

¹² *𐭥𐭥𐭥*—Pahl. *𐭥𐭥𐭥* *𐭥𐭥𐭥*, of famous name.

¹³ Av. *aeshma*, the demon of wrath and rapine.

¹⁴ i.e., Tur=Bratrut.

ment of this millennium, as said by Ormazd, whereof 847 years have rolled by, the more olden times have not been so worse, moreover it is little within the power of the Behdins of these times to do duties and meritorious deeds in the way of Ormazd and only a little¹ is left of *nirang* (ritual), Barsam, priestly function, (rules about) purity and impurity,² and the rest has been discontinued, for from the whole of Iran upto India, there are many rules about purity and impurity and manners³ and customs (to be observed) and there are many injunctions and prohibitions⁴ as regards them. The Creator Ormazd has spoken to Zaratusht Asfanta-man of the holy *frohar* about 21 Nasks of Avesta and Zand for the practice of the (priestly) craft⁵, and they say that there are 1001 fargards of the 21 nasks of the Avesta and 6066 holy strophes⁶ and they contain a thousand injunctions and prohibitions about duties and good works. We are confident of this that, by Ormazd's grace, Oshedar of Zartosht, Peshotan of Vishtasp and the victorious Behram, the auspicious king⁷ of his time who will bring virtue⁸ (in their train) so soon will be the protectors and nourishers of the good and will destroy⁹ and annihilate¹⁰ the wicked so that the (good) times¹¹ for the Behdins may approach.

We hope that this will happen very quickly as the Dastuis and the wise and the Poryodakishan have said that this will be the commencement of the promised period.¹² We can write nothing more, but from these explanations, as you may be (better) informed or not, we have ascertained the circumstances of your case (and further write as under) —

... .

(P 380 and p 381, ll 1-9) The worst of it is that the Herbad's do not well know (how to handle) the apparatus of their craft¹³ (They do not know) likewise the decisions of the arbiters and (the rules of) purity and impurity. If possible, it is necessary that two wise Herbad's may come over (here) and learn the Pahlavi language and know 'the Proper and the Improper' and then attend to the religion of Ormazd over there¹⁴ and be energetic in doing meritorious deeds so that they may attain to Garothman, the best existence¹⁵ and the abode of the pious. The way by land is nearer and from Qandahar to Sistan is the nearest way, and there is no danger on the road from Sistan to Yazd.

1 all اندکی except Bk نیم اندکی

2 Bk onی ناپیدی

3 T₃₃, Bk رة S D B رة MU on

4 کن و ممکن lit, do and do not do

5 ندون و نیشم رینندار

6 نکست (Pah ناکست) the following ویژه may be a transcription of ناکست.

7 S D B پادشاهان —rest پادشاهان

8 وة or S D B gives کروة and T₃₃ کردة for کم وة taking کردة for کم وة it may be translated —(who have been) appointed (by Ormazd)

9 اوردة cf. Pah اوردة

10 اوسهمنندار cf. نودونندار

11 اوگام cf. Pah سزگام (= رینگام)

12 MU, T₃₃ وعيدة —better Bk, S D B وعدة

13 بدشک سامان

14 i.e., in India

15 پشام اخانان —Pah سزگام

Again, Changa Shah, and also Herbad Wachha and Herbad Dada¹ and Herbad Khorshed and the other practisers of the religion and releasers of their own souls (from hell) may know that a man came from India and said that his name was Nariman Hoshang and his house and residence was in the city of Broach.² The Mobeds and Herbads of this side here asked him questions, and he explained the circumstances of your case. He said: "In Navsari, there is a leader³ of the Behdins who is called Changa Shah and he has secured the exemption⁴ of the Behdins of Navsari from the payment of the capitation-tax (*jizyat*). All⁵ the Behdins of this quarter pronounced blessings on him. Mercy of God be on that pious soul and thanks be to God that there are such Behdins in the land of India. Again, he should know that this great work (of the leadership of a congregation) should be very well performed so that he may keep his soul awake and protect the Herbads and Behdins, for this reason that Ormazd says in the Avesta —

If there is a chieftain or a king of a kingdom or a city, who is in my religion or if there is a town or a place which is under the jurisdiction of that chieftain and if the people thereof do good deeds they will be helpful to him and one-tenth of the merit will be his, but if they are wicked⁶ and if that chieftain knows it and does not punish them, nor inspire dread or fear in them then that chieftain will be responsible for the crime.⁷ Indeed he should be vigilant and piety and devoutness should be practised in the path and religion of Ormazd. If any person commits a crime and if he is not asked about it nor is he prevented⁸ (from doing it), then that chieftain is responsible for the crime.⁷ This is not commendable.

If he suspects that a Behdin does not make his wife or child righteous⁹ and if any one commits a sin, then indeed it is so necessary that he should be well-informed of the circumstances like a master of a family in his own house.

If a person espouses a wife and if she practises sorcery or if she entrusts her children to *juddins* for instruction and if that worthy (*i.e.*, the chieftain) does not inquire about it, it is a great sin for it behoves him as well as other Herbads to prescribe punishment and retribution to the sinners so that they¹⁰ may be free from sins and may do as much merit as the Kayān kings.

Again, it should be known that it is bad to order infidels (to lift up) the corpses of Behdins and to carry them to the Dakhma and it is said in the religion that it is

1 MU داد—better T₃₃ and S D B دادا

2 MU and T₃₃ بروچ—better S D B روج

3 MU. سالاری—ساری as in T₃₃ and S D B

4 MU انداحم—T₃₃ and S D B دور کفائده است

5 S D B and Bk add مهر after آفرین

6 Bk om یکی کوفه آرد و گر گنه گار باشند

7 *lit.*, that sin sits on the neck of—

8 باز یافت=stoppage

9 *lit.*, of righteous soul. MU, Bk آن اشو روان نه better T₃₃ and S D B

آن اشو روان نکند و هر کس گناهی کند

10 MU. تاورا—T₃₃, S D B تاورا

a grievous sin. If this is not known¹ (to them) they ought to inquire about it from other cities, where there is the chief of the Atash Behram²

It is known from a question put (to us) from Anklesar that menstruous women eat their food with bare hands and do not observe precautions about it. Until they wash their heads (after they are free) from menstruation, it is a Margarzan sin, if they move out and come in contact with fire and water, and if they mix up with other men, they make those men *riman*. If a child attains to 15 years from the time he is weaned and does not undergo Bareshnum, then such a person makes everything *riman*, on which he puts his hand and other persons who come in contact with him. It is hard on the priests that their bodies come in contact with him. It is not fit that Bareshnum is not administered to such a person (at that age) and they (i.e., the priests) perform the Yasna of God (by coming in contact with such a person).

Again, Nariman (Hoshang) said: "in that quarter (i.e., in India) there is no Hom but a little of it is carried (there) from here, and that they do not use Hom in Yasna, or if they use it, only a particle thereof." But for every Yasna-service, three pieces of Hom are required, if not, the Yasna is not valid.

Again it is said that Hom is taken from the boat (sent from Persia) and it is stored up within (the Dar-i-Meher) and they have ordered the Yasna-services, and they order them, to be performed (with such impure Hom). We also collect Hom from trees, which has been brought to your quarter (but we purify it before taking it into use); but the law of the Poriodakeshan is not known in your quarter (as to how the Hom should be used). And we do not know how they perform the work of the Yasna (there, in India).

There is nothing better than this that two Herbadhs may come over to this side and learn the Pahlavi language, the ritual, (rules about) the Proper and the Improper, because the commentary of the ritual of the Yasna and of handling a corpse or taking ceremonious precaution thereof is (to be found) in the Pahlavi language. It is difficult for us to send instructions thereanent and we do not rely on this (sort of instruction) for if we send (such instructions) we are afraid, there will be additions and omissions and these helpless ones³ will be responsible for the m.⁴ We have no confidence in sending books (under these circumstances).

(P. 381, ll 17-19—382, ll 1-7):—We have indited some of these facts in the Dari and Parsi language so that its decipherment would be easier. Enclosed⁵ (herewith) are some leaves of paper whereon are (written) some decisions about the religion so that the Hirbadhs may read them and attend properly to them.

In the name of God. Again, let it be known to Herbad Wāchhā, and also Herbad Dādā, Herbad Khorshed and Herbad Anā that we asked Nariman Hoshang

¹ MU, S.D.B. اگر معلوم نباشد —better Bk. اگر معلوم نباشد

² Evidently referring to Navsari, where there was then the only Atash-Behram

³ i.e., the Dasturs of Iran

⁴ Lit., the sin will sit on the neck of

⁵ All اندک or اندکی . better اندرگ cf. Pahl. ۳۴۳

about taking proper care of the corpse,¹ but we did not commit ourselves (in the explanation thereof) because there are many niceties (in regard thereto). Moreover Nariman saw once or twice how to make the *paiwand*² and went beneath the bier of the dead,³ but he could not go within the Dakhma, as it is not permissible, but he learnt something of the ritual and of (the handling of) the ceremonial apparatus; and going within⁴ the Dakhma, coming out of it or walking on the road at the head of a corpse is not proper. If the Hirbads of your side know some (rules of the) Proper and the Improper and if they make themselves informed of (the contents of) those leaves of paper⁵ which we have written (and herewith send them) and do their work fearlessly, then they are at liberty to do so, otherwise, as we have said above, the coming over (here, of some Herbads) is necessary for this purpose. May it be according to the will of God.

Again, let this be known as regards the Hom. We told Nariman Hoshang to undergo the Bareshnum and he kept (the retreat of) nine nights and when he came out of the nine-nights' retreat⁶ we took him with us and showed him how to collect the Hom. We said: If you are able to collect⁷ an ass-load of Hom⁸, do not speak⁹ of it (to any one¹⁰). But what shall we say! All over the way are the unbelievers (*juddins*) and the boats are owned by the *juddins*. O Ormazd! Thou Creator, Omniscient and Omnipotent, the hearts of the Behdins are very much grieved.

(P. 382, ll. 10 to end):—Completed with blessings, joy and delight, on day Khur, month Aban, of the year 847 as the era of king Yazdjard is interpreted,¹¹ by me the servant of the religion, Shapur Jamasp Shehriar, Bakhtafarin. *Awō pantō yō ashahē*. There is only one way of righteousness, others are different ways. With the propitiation of Ormazd your loving friends (*i.e.*, the names of signatories):—

Jamasp Shehryar; Syavakhsh Behram; Kaikhusru Syavakhsh; Hoshang Syavakhsh

Nariman Hoshang's Rivayat.

M.U. II, pp 383-388.

Such Mazdayasnian Behdins as those who are noble in friendship and justice and of illustrious progeny¹² in both worlds,¹³ who have the foundation in (perpetual)

¹ *لما بهر یکن* *i.e.*, to dispose of the corpse ceremoniously.

² *lit.*, connection. Two persons, at least, should handle a corpse by holding a piece of string between them called *paiwand* (see Vd. 8).

³ *i.e.*, shouldered it.

⁴ S.D.B. *در*: T₃₃ and MU. om.

⁵ MU. T₃₃ *ورق که کاغذ*—better T₃₃ and S.D.B. *ورق کاغذ که*

⁶ MU. *از نه شوه*—better S.D.B. *از نه شوه*

⁷ *lit.*, if you lay your hands on.

⁸ *i.e.*, a sufficient quantity of Hom.

⁹ MU. *مستن*—better T₃₃ and S.D.B. *مستن*.

¹⁰ Especially to the *juddins*.

¹¹ MU. *تاریخ*—T₃₃ and S.D.B. *تاریخ*

¹² MU. *سلالت*—T₃₃ and S.D.B. *سلالت* for *سلالت*—progeny. or, for *سلالت*=gentleness; or for *سلالت*=power.

¹³ MU, T₃₃ *عالمین*—better S.D.B. *عالمین*

youth and acquiring happiness, who are as the philosophers' stone of their time and the chosen of their age, have no need of praise. Moreover, may the Herbad¹ Behdins, leaders and headmen of India and inhabitants of the township of Navsari, and the chiefs who are propitiators of Ormazd and the observers of religion and who pay attention to spiritual things, viz., Changa Shah, and Bahram Changa Shah and Herbad Anan¹ and the great Herbad² Khurshid Sanjana and Herbad Rustom and Herbad Hoshang and all the priests, warriors, husbandmen and artizans³ and the other observers of religious laws in the kingdom of Iran condescend to accept on their part, salutations, blessings and obeisances from the leader⁴ Zindarazm Kershasp and Behram Asfandiar and the servant of religion the writer of this letter, Shapur Jamasp, residing in the village of Sharfâbâd and from Herbad Shehriar Mavindad and Herbad Mehraban Noshirvan residing in the village of Turkabad and again from Herbad Hoshang and Herbad Faridun and Herbad Kaikhosru, residing in Sharfabad.

Again, let it be known that it is many years since the Behdins of Iran, although few in number⁵, are desirous and in great expectation that they may become informed, in the kingdom, of an⁶ (approaching) sign of one belonging to the good religion who may inform them about the many important affairs about the Yasna⁷ (which should be) unadulterated⁸ and about how to prepare the *Varas* and about the ritual of the Yasna-services, great and small, as all these important matters⁹ have fallen out of the hands of the Behdins in this millennium of Ganâ-Minu. Although, among these humble ones, there are four or five persons who know a little of the Pahlavi language, yet that which is the original cannot be obtained for the reason that on account of the calamities of the times, our bodies and clothes are defiled¹⁰ and it is about¹¹ 160 or 170 years since the *varas* (ceremony) was consecrated in olden times. (Such well-informed) Herbads have disappeared. The important affair of (consecrating) the *varas* had been performed by them and they have again gone away; but it is not known to any one to what place they have departed and thus the Herbads of this quarter have been in great expectation (of their return) and nothing is known to them and they fix their hopes in the court of Sapehâ-Minu that (all this) will be revealed finally. Again, about the question proposed by those dear ones that two astrologer-Herbads, wise and intelligent and knowing Pahlavi may be sent (from here), your auspicious minds may be informed that at

1 MU. om آبان—T₃₃ and S D B rightly insert it.

2 MU. رهبر بدان—better T₃₃ and S D B رهبر بد

3 All copies repeat باقی دین ورزیداران ملک و از رهبر بدان و بهدیان و انور دان و رهبدشان
ارتیشداران و واسرپوشان و بهدشان

4 T₃₃ and S D B add سالار—MU om

5 MU. اندکی کم هستند : S D B. T₃₃ اندکی هستند. According to MU. the translation would be: It is many years since the Behdins are reduced in numbers.

6 MU. یکی—T₃₃, S.D.B. یک

7 T₃₃ and S.D.B. rightly add میمانها after یز شنی و

8 F.S.M. substitutes رهبر دی (= Herbadship) for رهبر دی

9 MU. میمانها for میمانها

10 As they have to work in the midst of *juddins*.

11 T₃₃ and S.D.B. insert مبلغ (= amount, quantity) before

present they do their work¹ in the midst of (their) congregation, and all chief (religious) affairs are done by them.²

(P. 384, l. 1) :—Hirbads of this side cannot be sent (to India) because there is fear of the waters of the sea³ and the boats of the times are polluted⁴ and the Dasturs who were the observers of religion and the ancients have not allowed it and have not been agreeable to this iniquity, and they cannot come by land owing to the fear of the miscreants. If, out of favour and kindness, you can confidently send two capable Herbads, they will be taught as much Pahlavi language as is known to us and there will be no denial or refusal (on our part) in imparting instructions in that subject.

Again, as you had kindly and generously⁵ asked the question about disposing of a corpse and about the knowledge of good works and sins (it should be known) that there are many statements (thereabout) in the Parsi language and our ancestors, Dasturs, the wise ones and those versed in religion have brought out many injunctions⁶ of the religion about good deeds and sins in Parsi, (hence) one should endeavour to do, and be energetic about, duties and good works, and as is apparent in the religion, one should abstain from sins

(P. 384, l. 10) —Again you had asked⁷ why we had written thus “that if a person commits a sin and if the leader of the community does not prevent him (from doing it), that (leader) is responsible for that sin.” It was for this reason because we had been informed that you, the dear ones, have, within your power, the authority and the means (to execute it)

(P. 384, l. 14) —Again it has emanated from your letter that the Atash Behram of Navsari has been extinguished. This is very uncommendable. Perhaps, this points to the end⁸ of the millennium of Ahriman. Again, it is not known whence the Atash Behram has been brought and how it is enthroned. Please condescend to inform us of it.

Again the service of the Yasna, the Rapithwin the Gahambar, other functions of the Herbad and the administration of the Bareshtnum should not be withheld⁹ from performance, otherwise the religious rituals and the Yasnas and other services will be completely abandoned and it will be a sin, and this will be to the detriment of religion and its laws and customs. Nothing should be withheld⁹.

¹ *lit.* they have been intermingled—S.D.B. آمیخته شده اند

² And therefore they cannot be spared. In priestly parlance, those who are *āmukhta* (ordinary mobeds say *āmukhta*) are engaged in higher liturgical services and until these are finished, they cannot do other work.

³ Not that they are afraid of being drowned but, as said just below, it is prohibited by the law of religion.

⁴ As manned by the *juddins*

⁵ MU. لطیف و کرامت نمودید and S.D.B. لطیف و کرامت نمودید

⁶ *lit.*, pronouncement.

⁷ *lit.*, written.

⁸ MU. میباید —S.D.B. میباید

⁹ MU. مانع —T₃₃, and S.D.B. مانع

Again it had been written that the performance of the Yasna had been withheld for two years but you know that when a person does duties and good works and if he does not know whether it is a merit or a sin, the Creator Ormazd has said¹ (thereabout) that : *ash-khrākanutemā mazishtë amā āmrüyē daenayāo Māz-dayasnoish* · (Ys. 13, § 3) and He says that one should look to the greatest good and the greatest advantage in the works of religion, and the good deeds (to be done) according to the law (of the religion) should not be withheld. for it is a sin

(P 386, l 10) —Again you have represented (to us) that that devout chief² makes high endeavours as regards the way of the religion Blessings and mercy be on that righteous person · however our religion is dependant on³ the leader and the chieftain of the district.

(P 388, ll. 9 to end) —I, servant of religion, Shapur Jamasp, am the writer of the letter Again, let it be known that the responses to the questions have been abbreviated as those dear ones themselves know them. Completed with benedictions, joy and delight on day Daepadīn, month Dai of the year 855 after the era of king Yazdgard This is written for the Dasturs, head-priests, Herbadś, the wise and the learned of the congregation of India. God's will be done *A.vō pantō yō ashahē* : There is only one way of righteousness, others are different ways.

MU II pp 389-390

Nariman Hoshang who came to Yazd did not know Parsi for the first year. He said a few words on some subject but we did not understand it correctly. We said : " If you wish that we may understand each other, stay here for the period of a year " Jamasp was informed of it and he (Nariman) attended⁴ (his lectures in the Parsi language) He resided in Yazd and did some business in dates⁵ He learnt a little of Parsi and then he questioned⁶ us and said : " Priestly functions and Yasna-services are carried on in Navsari and Surat and there is an Atash-Behram (in Navsari) " but we meditated on this for a year from this period⁷ and we had no confidence, and were not hasty enough, in allowing him (to learn the rules) of disposing of a corpse ceremonially, but we write a little of the niceties of such affairs and again we write on several subjects, e.g., disposing of a corpse ceremoniously and about a woman who brings forth a still-born child, which you should put into practice. Do not be remiss (in observing precautions) about a woman who brings forth a still-born child i.e. an *armeshi* for you will be responsible for the harm⁸ (done through this remissness)

¹ MU. میگردید —T₃₃. S.D.B. میگردید

:Referring to Changa Shah, a great Behdin and leader of the congregation of Navsari, *واسمہ* = connected, dependant on

MU. بشنید and S.D.B. شنید

⁵ MSS. give طپی —cf. طانت wine, or, dates.

⁶ S.D.B. سوال کردیم.

⁷ MU. ازین زمان —T₃₃ and S.D.B. این زمان

⁸ All ربا for ربا.

Again the Herbad's and the headmen of India may condescend to accept innumerable greetings and blessings and after (the invocation of) blessings and greetings, let it be known that it was so represented to¹ the Mobeds and Dasturs of the land of Iran that there are Behdins and Mazdayasnans in four cities (of India) and there is an Atash-Behram, and (rules about) the ritual, Bareshnum, and about purity and impurity are all different (for different places), and (rules about) Dakhma and the bier (*gâhân*) are uniformly observed² in those places,³ except that the bier is made of wood in Khambaet. This is improper according to⁴ the ways of the religion of Ormazd and Zartosht Asfantaman of the holy *frohar*, for much pollution and iniquity will arise (thereby), and it is not to be approved. Indeed, endeavour should be made as regards this subject that orders should be issued for making iron-biers, so that there may be no sin and pollution.

Again, it appears that there is a headman in Broach and that holy and dear (personage) is called Hoshang son of Ram. May our blessings be on that headman and may he live in righteousness, for it is so said in the religion of Ormazd and Zartosht Asfantaman that such (person)⁵ is regarded as noble. Again,⁶ (it is said that) in Navsari, Surat, Broach and Khambaet, biers are made of wood, and further it is not well known whether (the rules about) priestly functions, Yasna-service, and Bareshnum are (observed) without doubt, or unbelief or suspicion, and whether there is (only) *si-shui*⁷ or the Bareshnum purification or both

.....

(P 390, ll 5-9) :—Again let it be known that it was so represented to the head-priests and Dasturs of Iran that the head-priests and the wise (Dasturs) and the Hirbad's of India who write in the language of the Zand-Avesta, *e.g.*, the religious decisions of the judges and the ritual do not understand that language⁸ and they cannot manage to decipher it. When so much effort has been made by these wise men in the way of the religion of Ormazd and Zarâtusht, a couple of Herbad's (from amongst them) may come to this place and refresh (their memories) a little with the Zand and the religious decisions until the time when Behram Hamâvand and Peshotan son of Vishtasp arrive and may revive the good laws and religion.

The Rivayat of A. Y. 880.

MU. II, pp 391-397.

Infinite praise and thanks be to the Lord of the World, that the creation of the creatures is from the flash of the rays of His own light and nature and that the various kinds of creatures are a (mere) particle of the vestiges of His own munificence and grandeur. May He be exalted in glory and may His bounty be universal

1 All موبدان—better read در بیش موبدان (See below)

2 MU موبدان—better T₃₃ and S D B موبدان

3 موبدان so MU. and S D B; T₃₃ موبدان—better موبدان

4 MU. در—better T₃₃ and S D B. در

5 آن

6 T₃₃ adds دیگر.

7 A kind of purification.

8 *U.*, the language has fallen out of their hands.

Myriads of illustrious praises and blessings and the choicest presents of devout greetings be on the whole worth of the enlightened, martyred and celebrated (*lit*, fragrant) Prophet, from whose name and impression, felicity proceeds Toghrā-like (*i.e.*, like the Imperial Seal) Again, (salutations be) to the Nobels, Dasturs Hirbads, Behdins, the chiefs and the headmen of the country of Hindustan, *e.g.*, Changa Shah, Dastur Khorshid the great Sanjana, Dastur Rustom, Dastur Hoshang, and the sons of the deceased Bahram Shāh, Maneck Shah and Asdin Shah, Dastur Ramyar, Dasturs Jamshed and Bahram and Dastur¹ Shehriar and Dastur Neryosang, the *munajjam* (*i.e.*, the astrologer) and the headman Shapur and Qawamdin and Asfandiyar and other priests, warriors, husbandmen and artizans and other observers of religious practices of the township of Navsari and other celebrated² ones of the town of Kambait and again of the town of Bharuch and again of the towns of Surat and Anklesar of India, and those holding high positions, the excellent counsellors and dignity-holders³, the lords, the fortunate ones, most just and excellent persons of the time,⁴ wielders of swords, the most learned, perfect regulators of affairs, those who are advanced in good affairs, the axis and the glory and the ornament (*lit*, improvement) of the country of India, the most befitting and the most agreeable of the time, (all these) full to overflowing⁵

Couplets: We continually pray that our meeting may be consummated, and this narrow path⁶ of separation⁷ and distance may be ended. The story of our eager desires cannot be comprised in a hundred books: then, how can the explanation of our love (towards you) be comprised in a single letter

Again, after the payment of our respects, let it be known to those great ones that from the times of the Arabs that have passed and of those of the Turks, that, have arrived, it was not known to these humble persons whether there were, or not, any followers of the Good Religion in the country of Hindustan, until 35 years before the present date, the late Nariman Hoshang came to this quarter. A letter had been written by the deceased Behram Shah Changa Shah⁸ and by the congregation of Behdins and Dasturs to (those of) this quarter. These humble ones wrote a reply to it and sent it with Noshervan Khusru and Marzban Asfandiyar about 29 years ago, but they did not condescend to send any reply thereto and (therefore) these humble ones did not know anything about the condition of the Behdins of that country. It is strange that they should have entirely⁹ refrained (from writing to us). Now it is more than a year that Kasrā Yazdyār¹⁰ was sent to that country (*i.e.*, India) and that humble one had not gone further than the frontier of Khambæt. When he returned he brought with him an auspicious letter¹¹ from those dear ones

¹ MU و دستور —T₃₃ and M.F.L. دستور

² معلوم —or better معلّم = learned ones

³ MU. مناصب ایابان —T₃₃ and M.F.L. مناصت ایابان —better

⁴ MU. اعدل و احسن الزمان —better T₃₃ and M.F.L. عدل و حسن الزمان

⁵ ملب for ملب. ⁶ MU این راه —better T₃₃ and M.F.L. این را

⁷ MU. شعب —cf. شعب = parting —T₃₃ and M.F.L. = شبه = doubt.

⁸ All چنگ شاه for و چنگ شاه ⁹ MU اتمام —T₃₃ and M.F.L. تمام

¹⁰ MU. و کسری ایزد یار —better T₃₃ and M.F.L. و کسری که یزد یار —Hodivala takes کسری in the sense of "something more," "a particle."

¹¹ MU. کتاب —M.F.L. کتابت

When we received your auspicious letter, it was like a night-illuminating jewel. The writing thereof was like black ringlets at night and its grace like the whiteness which is the pride¹ of the day. It was studded with jewels like so many gardens and it was overspread with gold like the blue colour² of the sky. When we were informed of a part only of the condition of those dear ones we were so³ delighted that it could not be described in writing. The humble ones will write several words (in answer to this letter) for which they may be excused

(P 394 l. 14) - Again, about the explanation of the Avesta—what is called Zend—we shall explain some clauses from the Yasht (i.e., the Yasna). *nvaedhayeṃ hankūrayeṃ. dathushō Ahurahē Mazdāō aevatō kharenanghatō* (Ys 1, 1): The meaning of this Zend-Avesta is this. I know and I call to mind, i.e., I follow the Creator Ahuramazd the radiant and the glorious
Yacha arshukhalha yazamaide I praise (*yazam*) rightly-spoken words. I praise (*yazam*), i.e., I regard as exalted and precious (*chinarat-peretūm yazamaide*). I praise the Chinvat Bridge which is called *Sirāt*⁴ *Garō-nmānem Ahurahē Mazdāō yazamaide*. I praise Garothmān, the abode of Ahura Mazda, which is called *jinnat al-māvā*⁵.

Again⁶, the drift of it all is to learn⁷ the Pahlavi language. These humble ones felt assured that two Dasturs (from amongst them) who knew the Pahlavi language and particulars about the religion and astrology might go to that country (i.e., to India), but (there were) several (other) considerations about how to go out of the country. May it be auspicious for those dear ones we hope that two Hirbads or Behdins may come to Iran and these servants will be in their service, as best they can and will guide the way of those dear ones and two Dasturs will go in their company to Hindustan for the sake of teaching Pahlavi to those dear ones, and the great affairs of the religion will (thus) acquire splendour.

It is known to those dear ones⁸ that any Behdin who does this work (of religion) gets more than the merit of the emperor Ardeshr Bābekān. The interpretation of it is that those were good⁹ times, whereas now the times are evil,¹⁰ and those dear ones know that when they have got so near (as to inquire about religious affairs), then they should indeed make endeavours about it.

Again,¹¹ explain how many Barson-(rods) are used¹² in the Yashts (i.e., the Yasna services), and how the *Parahom*¹³ is prepared. Is there *varas*¹⁴ in that quarter (i.e.,

¹ MU. عشره—better T₃₃, M F L غرة

² MU, T₃₃ کبود—better M F L کبود

³ MU. چنان—T₃₃ and M F L چندان

⁴ صراط: the bridge across hell, according to the Mahomedans.

⁵ lit., paradise for asylum.

⁶ MU. در—better T₃₃ دیگر.

⁷ MU. در در دانستن—better T₃₃ در دانستن

⁸ MU. آن عزیزان کم—better T₃₃ آن عزیزان را

⁹ فراوانی cf. Pah. فراوان

¹⁰ اوروی—cf. Pah. اوروی

¹¹ MU. در—better Bk دیگر.

¹² lit., collected.

¹³ The juice of Haoma.

¹⁴ The hair of the Sacred Bull.

in India) or not? What is *bizvat*. *Ahunem Vairim frasnūuyōish* (Vd 19)? Explain what is *gaomezem gavādātayāo bish ōpem mazdadhātuyāo yaodātem* (Vd 19) How do those dear ones prepare *nirang* wherewith they administer Baresnum to the Behedins

Again, from every book whether Avesta or Pahlavi, which there may be in that quarter (i.e., in India), show us by writing down several sheets from the beginning and the middle and the end thereof, so that it may be found out what book is that in that quarter And you had written in your letter that there were so many Behedins (in India) but they could not recite Nyaishes explain, by letter, why they are unable to recite the Nyaishes

.

(P 396, l 5) —Again, do not fail to send (here) the Hirbads and men whom you deem worthy We look forward, afresh, to the coming (here) of the dear ones as our object is (to know) your condition and the nature of your circumstances We will not worry further those dear ones (as regards this matter) May you acquire the fortunate lot and happiness of this world, connected with (the attainment of) your wishes and desires about the next world

Couplet Until the world exists, may you live in the world and be safe and secure from the wicked world

Completed with good wishes and joy and delight—May you be entertained (here) with long life and in long continuity, may the good live in happiness for 150 years and then their lineage may continue¹ upto the victorious Siāvashānsh (Completed) on the most exalted day Ormazd of the noblest month Khurdād, of the year 880 of Yazdajard, the king of kings, son of Khusru the king of kings, son of Hormazd son of Noshirvan

Aevō pantō yō asuhā There is only one way of righteousness, the others are different ways Finished in prosperity and good fortune on Wednesday,² the 9th of the month of Shawwāl, in the year 916³ of Allāh (i.e., in A H 916) May the writing of these words⁴ be equally⁵ in accordance with the will of God

[The signatories] —Dastur Marzban Rustom Shāhmardān From Sharfābād and Turkābād —D Rustom Shehriar Mavindad, D Mavindad and⁶ Mahrābān Noshirvan, D Ardeshir Mavindad, D Mavindad Rustom, D Jamasp Shapur, D Shehriar Mahrābān, D Siavakhsh Shapur, D Adarbad Mavindad, D Jamasp Mubad, Behdin Bahram Farkhāb, Shahrīar Khorehfruz, Bahman Marzban, Peshotan Sheriar Maravi-Gusha, Rustam Shehriar, Firuzan Shehriar This congregation (from Sharfabad and Turkabad) consists of 400 souls

¹ پدود پدود for پدود پدود

² MU الرايعاً —better M F L الرايعاً

³ MU تسعماية —better F33 and M F L تسعماية

⁴ بنسبتن آن كلمات بنسبتن و آن كلمات

⁵ السوي for السوي

⁶ MU مهرنادر و مهرنادر —M F L مهرنادر

From Yazd —Behdū Fariokh-bakhsh Navruz Fariburz Rustom, Astandiyar Iran, Shahriar Kaikobad, Surkhab Rustom Siavakhsh Rustom, Mansur Khusru, Gurdan Marzban, Asfandiar Minochehr, Asfandiyar Surkhab, Dara Navruz, Rustom Tus, Giv Asfandiar, Noshervan Asfandiyar, Asfandiyar Bahram; Bahram Bahrusā, Rustom Ardeshir, Marzban Rustom, Khusro Marzban, Damhar Rustom, Sa'ad Marzbānshāh This congregation consists of 500 souls

From Kermān :—D Bejan Yazdyār; D Faridun, D Noshervan, D. Ardeshir Yazdāndād Marzbānshāh. Behdū Rustam Khodadad and Bakht-āfrid and Bāyaz-dābān. This congregation consists of 700 souls.

From Sistān :—D. Adar Gushasp Yazdyār; D Bezan Behram; D. Mahrābān Bezan; D. Asfandiyar Hu-rama, Behdū Vārān Rustom, Sāqī Farhād; Khusru Kusyār; Darab Bahman This congregation has 2,700 souls.

From Khorasan.—D Bahram Rustom Shahmardān, D. Yovadshah Rustom, D Shehriar Ardeshir, Behdū Farukhzād Rustom; Rustom Faridun, Surkhāb Rustom; Kaus Kaikobad 'Adil, Farrokh Kaikobād 'Adil¹, Ardeshir Jāvid; Khusro Rustom; Iranshāh Rustom, Shah Behram Marzban, Kaikobad Surkhāb, Bundār Yelmān, Farrokh Yelmān, Rustom Peshotan; Shapur Khusru. This congregation consists of 1,700 souls.

Behdū Farrokh-Bakhsh² Navruz and Fariburz and Sa'ad Marzbānshāh³ and Noshervān Mehrābān have left here for the country of India on business purposes and a letter has been sent with them Please do not fail to come here ⁴

MU pp 430-446 = H F. pp. a to o

Letter to Dastur Barzo Kamdin.

In the name and with the power and help of the Creator Ormazd, who is propitious, radiant and glorious and of the Amshaspands, I write the Letter of Response' to the Dasturs of the country of India, in consultation with the Dasturs of the country of Iran May this be according to the will of God

Couplet. I begin to write the book in the name of the holy God who is the Protector of the earth and the revolving sky.

After (the offering of) praise and thanksgiving unto the Creator Ormazd, the radiant and the glorious, who is the Creator of the world, and the giver of daily bread to the people, (who is such that) He does not resemble anyone nor does any one resemble Him, Who is unique and incomparable and far from avarice and want, and Who has embellished the whole spiritual and the terrestrial worlds and through Whose generosity and magnanimity, this world⁶ and the next are supported

¹ Added in T₃₃ and M^F L

² فرح بخش for فرخ بخش.

³ سعد الوردان for سعد مرزبان (See, amongst the signatories of Yazd). T₃₃ and M.F.L. have سعد الوردان for this

⁴ Pp. 387-98 (Faridun Marzban's Rivayat), are the same as pp. 462-63 (g v)

⁵ پاسبان نام - ۴۵۳۵۵۵

⁶ MU. اوی—better HF اوی گندی

and Who is the Protector of the world and the people of the world, and Who guides His servants to (the path of) virtue,—with His favour and generosity, I write this letter (fulfilling) the wishes of the religion¹ in response to the letter which Dastur Barzu had written in 1015 of Yazdjard from the place of his residence in the town of Navsari of the country of Gujarat of the land of India and sent to the Dasturs of the land of Iran, residing in Yazd, Kerman and Isfahan (We lay) our trust on the court of Ormazd and the Amshaspands that it may be completed with joy and delight.

.

(P. 445, l 2).—Let it be known to Dastur Barzu son of Qawamuddin of heavenly soul, b. Kaikobad b. Ormazdyar, the servant of the Atash-Behram and to the congregation of the Dasturs and Herbads and Behdins, inhabitants of the land of India, residing in the country of Gujarat and of the city of Surat and of the town of Navsari and of Broach and to others wherever they may be, that the letter which Dastur Barzu had sent with Behram Mehrban Yazadi seven or eight years before this had reached us but we were unable to answer it on account of adverse circumstances of the times. In the meanwhile, a letter which was sent with Ardeshir Shehriar Yazdi and Shehriar b. Rustom Kermani was received by us and we were exalted on its perusal in the happiest hour. The questions (asked) in this letter did not differ very much from the questions which were addressed before and when you had repeatedly urged us (to answer them) we have written a letter in response, with a broken reed, for the sake of that noble Dastur, who is as comprehensive² as the sea and who is pious, wise and a defender of the faith and to the congregation of the Dasturs, Mobeds and Behdins of those quarters and is sent to them. We hope that they may be exalted by perusing it on the happiest day and at the noblest hour. May this be so; may this be still so, may it be according to the wish of God and the Amshaspands. May the glory of the pure and good Mazdayasnian religion be triumphant.

I wrote this agreeably to the orders of the Dastur of the time, the Dastur of Dasturs, D. Mavindad D. Behram D. Ardeshir

The writer, the servant of religion, Mehrban D. Behram D. Mehrban Suraki hopes so that this letter may reach the presence of Dastur Barzu and the Dasturs residing in India

Couplet: Whoso remembers us with generosity will have his name remembered with generosity in the world

Desirous to see you, (i.e., the names of the signatories):—D. Behram D. Mavindad, Dastur-i-Dasturân; D. Behram D. Mehrban; D. Mavindad D. Rustom; D. Bakhtafarin D. Jamasp; D. Khusro D. Faridun, D. Behram D. Mehrban Suraki, D. Ardeshir D. Mehrban; D. Khusro D. Mavindad; D. Mehrban D. Noshirvan, D. Behram³ Behramshah; D. Shehriar D. Buzorgumid.

¹ H.F. دین کا اسم—MU. om.

² دریا مضاطر in MU.; دریا مضاطر in H.F., better دریا مضاطر

³ H.F. om. بهرام

Asfandayr Sohrab's Rivayat.

M.U II, pp 446-450—H F .f. 195.

Letter to Maneck Changa

(I begin to write this letter) in the name of the Creator Ormazd, radiant and glorious, omniscient, wise, powerful, of powerful work, and merciful and of all the victorious Amshaspands and of all good¹ spiritual beings and of the soul of the holy Zartosht Asfantaman

Greetings and praise and homage to the Behdins, priests, warriors, husbandmen and the artizans of the good religion of the Mazdayasnians of the country of Hindustan, such as the Dasturs of the township of Navsari, *e g.*,—Hirbad Nāgoj Bahmān. Hirbad Asdīn, Hirbad Jesang Dādā, Hirbad Palon Anān, Hirbad Khurshid Chāndā, Hirbad Chāchā, Hirbad Āsdīn, Hirbad Ādar, Hirbad Āsā Rustom, Hirbad Rustom, Hirbad Nāgoj Rustom, Hirbad Rānā Jesang, Hirbad Chāchā Jesang, Hirbad Chāndā Pahlon, Hirbad Ormazdyār Sanjānā, Hirbad Mahyār Asā, Hirbad Chānyān Hirbad Asdīn Sanjana, Hirbad Jesang Sanjana, Hirbad Sanjana Behram, Hirbad Rānā, Hirbad Kamdīn, Hirbad Chāndā —may all the Hirbads, young and old, all condescend to accept greetings and salutations offered out of pure friendship and may the visit of those dear ones be consummated with goodness

Again, the Behdins of the township of Navsari, *e g.*, Maneck Changa, Behdm Bahmanshah, Behdm Mehervan Asdīn, Behdm Tabīb Shāyer, Behdm Asā Behramshah, Behdm Rana Jamasp Behdm Maneck Bahman, Behdm Maneck Patel,² and the rest³ of the Behdins—young and old—all may condescend to accept . ⁴

Again (the Mazdayasnians) of the town of Surat, *e g.*, Hirbad Rānā Khurshid, Hirbad Nariman Khurshid, Hirbad Faridun Chandā, Hirbad Jesang Narsang Hirbad Mubad Jesang,—may condescend to, etc.

Again, the Behdins of the town of Surat, *e g.*, Behdm Behram Hirā, Behdm Rana, Behdm Thavar⁵ Narsang and all the other Behdins—one and all—may condescend, etc

Again, Hirbad Jaisa Khorshed and the Hirbads—one and all old and young of the township of Anklesar may condescend, etc

Again, Hirbad Kalhā Jivā and all the Hirbads and Behdins—old and young of Broach—one and all may condescend etc.

Again, from the town of Kambait, Hirbad Jadaī Shapur, Hirbad Asā, Hirbad Rānā, Behdm Rāgav Hirā⁷ and other Hirbads and Behdins of the country of India—old and young—may condescend, etc.

¹ MU مینو —M.F.L. مینو وح for مینو وه —H.F. leaves a blank.

² MU نقل —M.F.L. پدیل

³ M.F.L. add دیگر

⁴ See above for this congratulatory formula

⁵ M.F.L. به دین —MU om

⁶ MU. طاور —M.F.L. داور .

⁷ MU. را —M.F.L. را

Now, (we write) for your ennobled judgment that we are evidently in joy and safety on account of your protection and solicitude and on account of the felicity of the magnanimity of those of you who are the Behdins and the holy, the truthful and the pure ones of the good Mazdayasnian religion, and there is no distractedness amongst us except that we have not seen the faces of you who are the Mazdayasnian Behedins. May it please God you Mazdayasnians of the good religion are sound and safe. Again, let it be known that Behdin Astandyār Sohrāb condescended to come to the country of Iran from the land of India and praised much the religiousness, virtue, good disposition¹ and nobility of the Behdins of India. Mercy be on your religiousness and on you who are the Behdins.

(P. 449, l. 13) —At the time when Behdin Shapur had come to the country of Iran, we had written a complete letter about the religious questions and answers, about the Proper and the Improper, about the decisions of the judge and about the *nuh-pikha*² which should be in accordance with the religion and had sent it (with him to India). Put into practice whatever is contained in that letter³. Please send two Hirbads accompanied by a Behdin to the country of Iran, but send those who are wise, intelligent, and quick of understanding, who may acquire religious knowledge sooner and return to India, so that the real state of the religion may be the better, more excellent and more developed and your hearts and minds may have a share of virtue.

Be much more energetic in putting on the Kusti. Again Behdin Asfandvar Behdin Sohrab spoke of the great religiousness of you Behdins and of the knowledge and wisdom of you Mazdayasnians of the Good Religion and (we) Hirbads and Behdins of the country of Iran were pleased with your work. Mercy be on you Behdins (of India). Presumption (on our part) cannot go further. . . .

(P. 450, l. 3) —Again, whatever questions you Behdins had put to us, these friends (of yours) will send answers thereto in your service. Presumption (on our part) cannot go further. May your life and prosperity be eternal. May there be innumerable greetings. Adieu.

Again, Behdin Asfandvar Sohrab had washed his head with the Bareshnum in the country of Iran and then had gone to Jarun⁴, and when he returns from Jarun to Iran, he will again undergo the Bareshnum purification. Let it be known that he will return to India by way of land. May your lives and happiness be long.

Again, may those dear ones be informed that Behdin Asfandvar Behdin Sohrab will undergo the Bareshnum purification when he will return from Jarān (=Jarun) and you may rest assured that he will return to India in the company of two Hirbads and one Behdin. Let it be known that this letter was written on the day Anrān of the month Bahman, *gadhim*.

¹ MU. *ندک حوی و خوی*—MFL

² MU. *نپدم*—MFL *نددم* (v)—cf (graom)-nava-pikhem which is generally written *na-pikha*, hence this word generally represents the Bareshnum ceremony.

³ After this, the clause *جو با از سبب شاید در بداند* is rather ambiguous.

⁴ *چرون*. The ancient name of the city of Ormaz in the Persian Gulf. See "Studies in Persian History" by S. H. Hodivala, p. 100, note.

[Signatories] The writers of the epistle — Hirbad Noshirwan Hirbad Asfandiyar; Hirbad Asfandiyar Hirbad Noshirwan and Hirbad Asfandiyar Faridun; Hirbad Farzānē H. Bahram, H. Noshirwan H. Khusru Behdin Bāyarbad Abadan B Bahrām Mandkār; B Rustom Khodabad; B Mandkār¹ Shapur; B Farāmarz Rustom, B Roshan Rustom, B Bahram Rustom Abadan; B. Yazdyar Rustom Abadan, B Gudarz Sohrāb, B Mordād Frivazid, B Abadan Marzban; B. Rustom Faridun, B Noshirvan Rais, B Rustom Asfandiyar, B Bahrām Kūrāb B. Rustom Sām

M U II, p 451-455—H F f 438.

Kaus Mahyar's Letter.

We invoke innumerable blessings and benedictions on the pious Dasturs who are devoutly religious², the teachers of the religion, reciters of *pulet*, offerers of Nyash, reciters of correct Avesta, truthful judges like the Dasturs of the Zoroastrian religion *e g* on the honoured Dastur and leader of the religion of Oimazd, Dastur Hoshang son of Asa Dastur Kaikobad b Hamajyar, Dastur Noshirvan b Asdin, and on the Behdins who are generous and honoured leaders, *e g.*, Behdin Noshirvan son of Bahman Kaikobad b Noshirvan, together with all the Behdins of Navsari, may these be accepted by them

Again we convey our supplications unto Dastur Bahman b Faridun and other Dasturs of Surat and the chief and honoured Behdin Nervosang b Jamshed with the congregation of the co-religionists of that place, high and low, and we hope that they will be accepted (by them) We convey many benedictions unto the pious Dastur, defender of the faith, Dastur Ardeshir b Peshotan and Kaus and Dastur Qawāmuddin and Dastur Behnam with all the Dasturs and Behdins of Broach and may they accept them

Again, we offer innumerable and countless benedictions unto the honoured and generous Dastur, Dastur Kaikobad and Dastur Shehriar with the whole congregation of the Behdins of Anklesar, and may they condescend to accept them Again, the honoured, esteemed and generous Dasturs, *e g*, Dastur Rustom b. Dastur Mahyar, Dastur Astandvar b Darab Dastur Khorshed b Dastur Qawāmuddin, together with the elderly Behdins *e g.* Behdin Hoshang b Asfandiyar, and Behdin Kaus son of the deceased³ Kaus and all the Dasturs and Behdins of Khambayet of the country of India may condescend to accept innumerable supplications offered out of excess of love of those of this quarter We hope that the glorified and the highest God may consummate⁴ your precious visit (to us) After the invocation of blessings, let your ennobled minds be informed that the great and magnanimous Behdin Kaus bin Mahyar⁵ bin Rustom of Khambayet came to this quarter in Yazd, the city of the abode of worship,⁶ which lies on the skirt of the land of Fars in the

¹ M.F.L. only adds *مندیکن خداداد* *behdin mendikar*

² *lit*, tasters of religion.

³ *Garothmān*, for *garothmānī* i.e., residing in heaven.

⁴ *روزی کناد* *lit*, may God prosper.

⁵ H.F. adds *این مایار* *again*.

⁶ Yazd is called *دارا لعبادت* *lit.*, the abode of worship.

country of Iran and asked for several religious writings on things Proper and Improper. Moreover, the Dasturs called to mind (several religious matters, stating them) orally,¹ and as the above-mentioned Behdīn had not brought any letter from Khambayēt and as the interrogatories were about religion and Behdīn Kaus b. Mahyar so desired that the religious questions with their answers should be communicated to them in writing, we have prepared (questions and answers on) these proper and improper things, and send them in your service. God's will be done. May eternal good fortune be (your lot). May you live (long). May your desires be (fulfilled).

(P. 455 l. 8).—(The signatories):—Desirous (to see you)—Zarātusht Jamasp.²

M U. II, pp 455-458—H F. f. 460

Letter written by Dastur Ardeshir Noshirvan.³

Quatrain I am as much longing to see you as Iskandar was for the water of life. I do not desire your separation (from me), but what remedy is there against the heavenly decree?

(May you live) under the shadow and felicity of life and in happiness and eternal good fortune—you, namely the pious Dastur, who are devoutly religious and the enlightener⁴ of religion, the chanter of religion, defender of the faith, of good disposition, reciter of correct Avesta, and of good faith, you, namely, the honoured and venerable brother, Dastur Qvamuddīn, son of the deceased⁵ Dastur Padam. may the innumerable blessings and countless benedictions which are conveyed out of unalloyed⁶ love and perfect friendship be accepted by you.

After the invocation of blessings, let your ennobled wisdom be informed that God is taken to witness that the yearning for your sight has overstepped all bounds.

Couplet . The longing desire which my heart entertains to see you, my heart (only) knows and I (only) know and is entertained (only) by my heart.

I had an intention to approach in your service, but it is five months and a half that a letter was sent to the quarter of those dear ones,⁷ and howsoever much I cast the glance of expectation on the way⁸ no intelligence arrived, apprehension overcame me and having turned back, I intended to return to my native place.

¹ بزبانی

² There is a blank before this only name given in MU as well as H.F. The Mulla Feroz Library Ms. of Ervad S.D. Bharucha's collection gives the following names —Dastur Adarbad Mitroyān; Dastur Māvīndāt Dastur Anushervān and Dastur Zartosht Jamasp.

See "Studies in Parsee History" by Prof. S. H. Hodivala (p. 323), where the first two names are given differently as they are "confusedly written" in the Ms. used by the author.

³ H.F. gives the heading — این مکتوب نوشته دسئور اردشیر نوشیران .

⁴ H.F. انورکار—better MU انورکار

⁵ *lit*, residing in Garothman.

⁶ Both محظه: better محض.

⁷ Referring to the Indian Parsees (in the 3rd person).

⁸ i.e., I waited for your answer long.

Couplet I have the intention to return to my native place from here, of course, involuntarily. I cry because you think that I go into exile

May it be known to that brother,¹ that when I arrived at Multan, I saw Behdin Kaus Mahyar and I was pleased, I asked for information of every kind, and Behdin Kaus praised, so much, your theological knowledge, truthfulness, propriety, cherishing of the faith, intelligence and friendship that my longing desire (to see you) increased from one to one hundred. My hopes are with God that you may enjoy long life and prosperity.²

Couplet Although I am away from you, your image is enough to my eyes; my heart is with you and this much good fortune is sufficient for me

Again, had this humble servant seen Behdin Kaus in Lahore, he would have assuredly approached in your service, and would have been exalted on seeing you and the congregation (of Dasturs and Behdins), but as it was destined otherwise, I had not the good fortune (to see you). Behdin Kaus said that Dastur Qyanuddin ardently desired to go to Iran and that he would certainly go (there). About (the safety of) the road, the mind of your humble servant is assured. I express a hope that I may have the good fortune to have your affectionate interview. The observance of brotherhood, love and the fostering of the faith (impels me to say) that the roads are secure during all these times and the disasters (brought on) by the Uzbeg³ (Tartars) have vanished and there is intercourse between the kings of India and Iran. Do not entertain any fear in your mind. If you come to (this) side, you will obtain high rank in the next world and acquire a good name in this world and the (religious) affairs of the Behdins of your quarter (i.e., India) will be unalloyed and unsullied and the trouble (undergone) by them (for the sake of religion) will not be vain. When the affairs of religion are executed with certainty, truthfulness and propriety, they will have a share and participate in them upto the resurrection. If this is so, then you should not, of course, excuse yourself, but should come (here) in the company of Behdin Kaus Mahyar. Do not entertain any fear, for my body⁴ and life are in your way.⁵ If your humble servant be in Kerman or Yazd, wherever he will be, he will accompany you, and whatever may be your wishes, they will be fulfilled. The drift of it is that you should not fail (to come), the eye of my expectancy is on the road.⁶ Any shortcoming as regards the affairs⁶ of the religion is not good. In case, the congregation (of Behdins) and your own fears put obstacles in your way, write a letter to the honoured Dastur Mehriban who is in Yazd or write a letter in the name of Dastur Behramshah and your humble servant who reside in Kerman and write about any service (we may do unto you) or of any important affair and send (the letter) with Behdin Kaus, so that, *Deo Volente*, your humble servant, provided death gives him respite, will approach in your service for the sake of the religion of God and of the longing desire to see the Behdins (of India). But as far as possible, exert yourself to come here, for we await (your arrival) anxiously

¹ Dastur Kamdin is addressed, generally, in this letter in the 3rd person

² نر حور دار

آز بکنه نسو میم

⁴ سره *lit.*, head

MU. کا—better H.F. کار

⁵ i.e., I ardently long to see you.

and upto the time of our encounter, forgetfulness (on our part) will not be permitted. Send the news of your health so that my grieved heart would be solaced. If any service is to be rendered, write¹ of it, so that the loins of my life being girded up, I may serve you God's will be done.

Couplet : Convey our benedictions to every one who enquires into our condition,

I. Ardeshir Noshirvan, long to see you

.

(P. 458 l. 2) :—Again, exert yourself to come here so that you will obtain high rank in the next world, for it so appears that shortcomings appear (in matters pertaining to religion), and when you have a whole congregation (to lead in matters of religion) and when you possess the renowned name of Behdin (i.e., of the good faith) then if there is a (religious) affair not properly tested² and if deficiency arises in it then there is disgrace before Meher, the Judge, and Sarosh,³ and the trouble (undergone therefor) will be useless The rest lies within your power.

Quatrain . I wrote a letter and I envied the letter, for why should it see the forbidden face of my friend before me O letter ! You go to the destination of my friends alas ! how pleasant would it have been, had my soul accompanied you.

This is written on day Daipadun,⁴ month Farvârdin Qadim in the year 967 of king Yazdjard.

Indeed, every creature who has come to this side will call to mind that the eyes of my expectancy are on the way (out) ⁵

Couplet There is no ignominy in recollecting (absent) friends ; a scrap of paper is not worth a hundred *dinars*

[When Dastur Ardeshir Noshirvan Kermani went to king Akbar's court from Iran to India, he had thence written this letter to Dastur Qayâmdin Padam]

Kamdin Shapur's Letter.

MU II pp 458-461

Quatrain . In the name of One who was and will be—and whosoever is other than He will not be—I begin in the name of God, the Knower of mysteries May He confer His divine grace on me so that I may open the tongue of His praise.

In the name of the Creator Ormazd, the good and propitious, radiant and glorious and of the Amshaspands and of the greatest spiritual Yazads and terrestrial Yazads and of *humata*, *hukhta* and *hvarshita*, i.e. good thoughts, good words and good deeds, on which three *manashni*⁶ (i.e., thoughts), the good and pure Mazdayas-

¹ ارسال دارد *al*, send

² اعتبار *for* عدار

³ , on the day of resurrection.

⁴ MU دی —better H F دپدین

⁵ i.e., I long to see you

⁶ مناشن *manashni* i.e. *humata*, *hukhta* *hvarshita*, cf. *Sē yavashni* used in the same sense in *Patet*,

nian religion is well lodged in the bodies of men. After the thanksgiving and praise unto God and (the invocation of) the benevolence of the spiritual angels and the bounties of Ormazd and the divine grace of the Lord and the wisdom of the Manthraspand who is the Spirit of Ormazd and the Lord of the Amshaspands and of the good and pure Mazdayasman religion and who is the bestower of mercy on the earth and the sky and the giver of life to the servants and giver of daily bread to all the creatures¹ of both the worlds, the Creator of the creatures bestower of glory on kings, bestower of wisdom on the priests giver of daily bread to the warriors, giver of income to the husbandmen and the artizans and to the Dasturs and Herbad. If any person knows Manthraspand and lodges it in his body, the soul of that person will never reach the punishment of hell. The Spirits of water and of the earth and of all creatures¹ support this earth through the power and assistance of Manthraspand and have mingled the soul in the bodies of men and resurrection and the future existence will happen through the power and assistance of Manthraspand. When Zaratusht Astantaman went to the conference of Ormazd he first made obeisance unto Manthraspand and lodged it in his body and the day on which he came to this world all the Amshaspands went to his assistance but he was not able to annihilate Ahimman until Manthraspand came to the assistance of Zaratusht, and (then) he confounded Ahimman. In the spiritual world Manthraspand is on the border of the throne of Ormazd. Again, after (the invocation of) endless blessings and praises and benedictions (we may say) that we are very much longing to see you

We send blessings for² the Dasturs and Hirbads and the headmen and the pious Behdins of the country of Hindustan, such as reside within the boundary of Broach, namely, for Dastur Padam, son of Ramyar, and innumerable benedictions and entreaties are conveyed unto him and unto the whole congregation of the Dasturs, Herbad, headmen and Behdins, each and all and we waited and shall wait anxiously for the appearance of their noble wisdom³

After the invocation of blessings and praises, let it be known that Herbad-zâde⁴ Kamdin came to this quarter and brought your auspicious letter from that quarter to this quarter⁵, we read and kissed it and honoured it⁶ and it received the approbation of God and the Amshaspands. Several statements on every subject appeared therein and were approved (by us). Again, after the presentation of blessings (may it be known) that as you had asked for religious books, we send, with Herbad-zâde⁴ Kamdin whatever was procurable viz, of the *varas* and religious manuscripts on every subject, e.g., Saddar Bundelesh, Saddar-i Saddar, and Viraf-nâmeh illustrated with pictures,⁷ and several pages of religious decisions on every sort of Proper and Improper things, and a chapter on the enthronement of Atash-Behram and a chapter on putting ceremoniously a corpse in a *kash*⁸. We hope that they will be conveyed in safety and with (our) good wishes to that quarter.

¹ انس و جنس *lit*, man and all things.

² در خدمتی *lit*, in the service of

³ *i.e.*, we anxiously await your answer to our letter

⁴ *Lit*, son of a Herbad.

⁵ *i.e.*, from India to Iran.

⁶ *lit*, put it on our heads and eyes.

⁷ صورت.

⁸ *i.e.*, an enclosed boundary.

Your humble servants have ascertained that a new *varas* has been prepared, in the town of Navsari, from a bull according to (the tenets of) the good Mazdayasnian religion, with which *varas* they prepare *parâhom* and perform rituals and Yasnas. No *varas* is allowable other than the ancient *varas* which may have reached from Adai Khorch¹ who is Ormazd's own son and which must have been taken seven times by Adar Izad in the Adai-gâh (i.e., an Atash-Behram). Any other *varas* is useless. Any Yasna performed with such *varas* will not reach unto the power and assistance of Ormazd, until the arrival of Peshotan Kai Vishtasp, who will prepare a new *varas*. Another request is this that *varas* and the books on religion and the religious decisions will be entrusted to Herbad Padam son of Ramvâr and you may give them to any Dastur or Herbad or Mobed who wants them so that they may use them and they should be again left in charge of him. *Varas* should not be placed near fire or any place where there is fire because (if so), it will be soon useless and again there should be not less than three Dasturs (in charge) of the place where *varas* is placed, but, out of necessity, there should not be less than two Dasturs. Again *varas* is sent for the sake of the good religion which has become enfeebled in that quarter and let it be known that in this quarter such *varas* is not procured for less than 1000 *Shâhus*.²

Again, every time the *varas* is taken into use, one *Zinda-ravân*³ should be consecrated with the *Khshnuman* of that day. Again, let it be known that several more years will elapse as to the advent of Behram Varjavand.⁴ In what manner can he come to us (we do not know) for in this quarter the Atash Behram and all the Behdins are distracted and distressed and in this desert⁵ this (event) will not be practicable.

Quatrain. Our hearts have fallen into prison like the tongue (in the mouth), or they are like the nightingale which is a prisoner in the cage, from this garden, the bird cannot fly to that place, for the road between you and us is very much in a shattered state.

Again, be it known that when Herbad-zâde Kamdin came first to Yazd, he had brought only an empty box with a pen and one letter and the second time (he came here) let it be known that he had (only) brought with him a saddle of leather⁶ bearing the name of Herbad Padam.

Everything which is sent is sent for the sake of the path of the religion of Ormazd and Zaiâtusht. May you live long and may you have eternal good fortune and good wishes.

¹ Antia's MS. of Barzu Kamdin's Ravayat (p. 372) gives *آذر حورہ* for *آذر حورہ* and *آذر حورہ* for *آذر حورہ*. The translation is tentative. What the writer means to say is that *varas* cannot be prepared now that the priests have lost all knowledge of its preparation. The Qadimi sect, up to now, did not prepare any *varas* but they say, they used the ancient *varas* all those years. Now, they prepare a new *varas* with certain ceremonies.

² *شاهی* a kind of coin.

³ The ceremony for the souls of the living.

⁴ The future apostle.

⁵ i.e., in Persia.

⁶ *رحال* (رحالت = a saddle made of leather :—Steingass). Antia's MS. of Barzu Kamdin's Ravayat gives *پیر* —a shirt, tunic.

This letter (is written) on day Bahman, month Khordād Qadim of the year 928 of king Yazdajard and on Wednesday, the 18th. date of the month Rabī-ul-Awwal, 966 Hijrī

..

(Names of the Signatories) .—

The congregation of the Dasturs of Turkabad —Dastur Noshirvan , D Mavindad Rustom , D. Mavindad Behram , D Rustom D Behram Mavindad , D Mehr-yâr , D Bakhtâfrin , D. Noshirvan

The congregation of the Dasturs of Sharfâbâd .—D Mavindad Hoshang ; D. Khorahmand Siâvakhsh , D Kaikhusro Siâvakhsh ; D Behram Mavindad ; D Jamasp ; D Khusro Mavindad , D Adarbad , D Noshirvan , D Ânasar Khorahmand , D Mavindad.

The congregation of the Dasturs of Khorâsan —D Behmanyâr Mobedshâh ; D Shahmardân Behram , D Behram Faridun , D Rustom Bahmanyar , D Ardashir Bahmanyar ; D Rustom Faridun

The congregation of the Dasturs of Sîstân .—D Asfandiyar Ardeshir , D Rustom Khusro , D Bahramshah Ardashir.

The congregation of the Dasturs of Kerman —D Bahmanyar , D Yazdyar , D Farrokhzâd , D Asfandiyar

The congregation of the Behdins of Khorasan, who are in Kerman —Yazdajard Shahryar , Khusro Faridun , Shehryar Yazdajard , Shehryar Faridun , Shehryar Khusro , Shehryar Yazdajard , Bahman Shapur Lisân Yazdajard , Mehrmân Yazdajard , Bahman Za'yim , Mehrbân Gharib , Khusro Behram , Khusro Behram-nik , Rustom Khusro Bundâr , Bundâr Aish-banda , Shehryar Behram , Minochehr Rustom , Rustom Bundar , Behram Khusro , Rustom Bahman , Jârmad Ardashir Behram

The congregation of the Behdins of the country of Khorasan who live here is 3000 persons

Faridun Marzban's Letter.

MU II, pp 462-63¹ (=MU II, pp 397-98)

May the pious Dasturs who are the teachers of the religion and who are the tasters of religious lore, and the chanters of religion and the reciters of *patet* and offerers of Nyâsh, reciters of the correct Avesta and arbiters (descended) from the ancestors of Adarbad son of Marespand steadfast on the religion of Zartosht, namely, Dastur Mahiar and Dastur Hoshang, condescend to accept a hundred thousand greetings and endless salutations out of the unalloyed friendship of those of this quarter, by way of entreaty May the consummation of the precious visit of those dear ones be (our) lot with excellence and goodness Again, we convey our entreaties from this side to Noshirvan Bahmanshah, the repository of good fortune, having

¹ pp 461-62 give a fragment of Shapur Bharuchi's Rivayat For this Rivayat, see Introduction.

the vestiges of divine grace, the asylum of authority and of the army¹, fulfiller of God's will and may he condescend to accept them by way of our petition. May his visit be consummated in an excellent manner and may his sight be continual and certain. Blessings and benedictions (be) on him who practises sincere affection.

Let it be known to those dear ones that the affairs of this² quarter do not happen to be in distraction on account of the felicity of the dominion of God, and we hope that they, too, are in soundness of health and safety. But be it known³ that the affairs of the country of Iran are in great distraction and disquietude, and the dearth, and scarcity of food, and oppression and tyranny are such that its commentary cannot be comprised in this letter. Perhaps a king who is the protector of the Religion and the State might appear (hereafter). At any rate, a rumour has reached (us), that a person will appear and there being pitch-dark⁴ (in the world), something would turn up and full intelligence and correct signs thereof will appear in India.⁵ We pray that you⁶ may condescend to inform those of this quarter, as regards this (affair). Secondly, the headman Faridun Marzban, with his dependants, will approach in your service and we request that you may condescend not to withhold a corner of your favour (in his case) at any rate,⁷ for the thread of the religion of Ormazd is the same.⁸

Again, there is no need for (his) recommendation unto you, as your solicitude is unsparing. Let it be known that the abovementioned Faridun stated the particulars about the dear ones,⁹ and much delight was expressed (by us). Under any circumstances, the affection of the dear ones is so recorded in his heart that when he came to this quarter he had no peace of mind and wished to depart for your service. Presumption (on our part) cannot overstep its bounds more than this and we beg to be excused for it, but the times in which this is written may be taken into your favourable consideration and may they show (signs of) improvement.¹⁰

Innumerable benedictions are sent and conveyed to Sett Minochher Bahman-shah, the perfection of good fortune, of high dignity, happiness, greatness of pomp, of magnificence and prosperity and who is the repository of power, and august, who is the asylum of high rank and possessor of greatness and magnificence and who has the vestiges of good fortune—(these blessings are conveyed) with friendliness and with sincerity and a longing desire (to see him). We constantly pray for his noble presence (here in Iran). We hope that his presence may soon be practicable.

Longing to see you (i.e., the names of the signatories).—Khusro Noshirvan and the brothers of Bahram Shehriar and children, Kaus Farrokh Bakhsh and

¹ i.e., of the flock consigned to his care.

³ better, for این جانب read آن جانب = of that quarter, i.e., of India.

⁴ Add دانستم باشد قمران

⁵ Referring to the advent of Bahman Varjavand, as stated in Bahman Yasht.

⁶ The writer addresses, all throughout, in the 3rd person.

⁷ طور for طومار

⁸ سر رشته = thread. i.e., there should be close affinity between members of the same religion.

⁹ i.e., the Indian Zoroastrians.

¹⁰ اعظم i.e., supreme, superior.

Bahman Damhar and children, Rustom Iqbāl Māvindad, Rustom Khusro and relatives; Khusro Jamshid and brothers Adieu .

Again, let it be known to Sett Minochehr that Behdīn Farīdun Marzban is a man worthy of confidence Let this be known to the pious ones.....

Letter to D. Rustom Peshtan and others about the New Dakhama.

MU II, pp. 470—74=HF f. 459

This letter was written by the Dasturs of the land of Kerman to the Dasturs, Behdīns and Herbad¹ about the religious decisions

In the name and with the power and help of the Creator Ormazd, the good and propitious, radiant and glorious, and of the Amshaspands and of all spiritual Yazads and terrestrial Yazads, conferring benedictions on the pure, good and virtuous Mazdayasnian religion, and with a happy and highly auspicious dispensation of health and long life and in the fulfilment of desires, I write this letter to the Dasturs of the good religion, of good disposition, of perfect thoughts, of virtuous words and of wise deeds, inhabitants of the port of Surat, hoping that the congregation of these Dasturs may always have their desires gratified and may live joyfully and fearlessly.

(May you live) in happiness, felicity, prosperity, triumph, success, victory, delight, pleasure, eternal felicity, and in the hope of perpetual freedom from care—you, namely, the pious Dasturs who are devoutly religious, teachers of the religion, defenders of the faith, the chanters of religion, reciters of Patet, glorifiers of God and offerers of praise, reciters of correct Avesta, pure of faith and holy, of good disposition and holy, well-intentioned, well-wishers, and faithful wise men of the good Mazdayasnian religion,—(you who are) the Herbad²s and Mobeds, wise and sober, of good thoughts, good words and good deeds,—you, namely, the Dasturs and Behdīns, the headmen honoured and generous, illustrious and fortunate of Pārsī lineage, and in charge of absolute power, of illustrious rank and of sublime dignity, having the appearance like the sun and possessing the traditions of justice, practisers of love, affection and regard, and attentive to rites and to truthfulness, intelligent distinguished wise, renowned, fortunate and auspicious, of sublime nature, of the rank of Meher and meditators of Srosh of the temperament of apostles and impartial like the angels of auspicious fortune of approved conduct, offerers of daily prayers especially the Dasturs the great ones and the Behdīns, inhabitants of the auspicious (city of) Surat, chiefly the honoured and renowned Dastur Rustom Peshtan and the wise Behdīn Kunverji,³ and the intelligent Behdīn Hırji and Herbad Barzo b Aderbad of noble birth, with all the congregations of leaders and friends of the true religion and the allied companions of the city of Broach and of the town of Navsari and all the Dasturs and the sons of Dasturs, the great ones and eminent⁴ Behdīns—nay, all the Behdīns of all the cities of Hindustan and those who are of one accord with⁴ the good religion, each and

¹ HF adds و پیرندان

² HF کنور چی — MU کنور چی

³ HF. اکرام — MU کرام

⁴ HF. om بر

all, from the high to the low —having conveyed innumerable blessings and endless salutations and ten millions of benedictions and prayers and the manifestation of affection and wishes of a thousand kinds, we express many¹ longing desires to see our absent friends and are highly² anxious to see their faces. May this be accepted from those of this quarter,³ with kindness and favour. May your⁴ times and seasons of auspicious effect be spent perpetually in pleasure and delight. May you obtain your wishes. May you be delighted and may you live (long). May you remain in soundness and health, which may be blameless and without trouble and may you be secure and free from the calamities and disasters of the time. May not any mishap reach your persons of noble, kindly and religious origin. May you be under the shelter of Ormazd and the Amshaspands.

May it be so ! May it still be so !

After the presentation and observance of praise and the invocation of the benedictions of God and of the sincere attachment of (your) enlightened minds resembling the bright moon and endowed with favours (the writer) represents that the pleasure of the perfect consummation of your sight and of the precious visit of the honoured ones is not such as can be described in this letter.⁵ May the benevolent and glorious God unravel the mystery of the invisible world so that this motive may be realised in an excellent manner. May the incomparable God locate the angel-like persons of exalted rank, the asylums of prosperity and glory on the seat of honour and power, and may they be eminent and may they lift up their heads for ever. May the world-illuminating sun of their august fortune shine and glitter, perpetually, over the heads of all friends and well-wishers. Secondly, (the writer) reports that by the grace of God a famous letter in which, out of great courtesy and out of favour, the Dasturs who think good thoughts⁶, speak good words and do good deeds and the Behdins of exalted nature Kunverji⁷ and Hirji, sons of the asylum of mercy, Behdin Nanabhai *bin* Punjya of heavenly soul, had remembered and delighted those of this quarter⁸ was received from Behdin Mehrban *bin* Sandal and we were honoured on reading it at the happiest hour. As there was intelligence of the safety of the auspicious-natured great persons and Dasturs of the religion, those of this quarter⁸ happened to be in very great joy and delight. A thousand thanksgivings unto God that their favours are accompanied with good wishes and it is hoped that they may be locked up in the embrace of the pleasantness of life. When their goodness was perceived (by us), we were longing to have a meeting with them. Our prayer to the highest God is this that a favourable opportunity may arise so that our friends may gather together *Deo Volente*

P 473 ll 9-11 May the lives of your children and friends be eternal. May it please God as long as we live in this world, we shall make endeavours to do good

¹ جهان جهان *lit*, worlds of; *i.e.*, many

² عالم عالم *lit*,, worlds of *i.e.*, many

³ *i.e.*, the Dasturs of Iran

⁴ The whole from here is written in the 3rd person

⁵ The writer expresses a desire that some Indian Dasturs and Behdins may visit Iran.

⁶ HF rightly adds *دست*

⁷ MU *کندور چی* —HF *کندور چی*

⁸ *i.e.*, the Zoroastrians of Persia.

deeds and (thereby obtain) high rank like Nanabhai who had laid the foundation of great rank and merit.

.....

(P. 474 l 8) —Ere this, a supplicatory letter which had been sent in your service must have assuredly reached the elixir-like sight of yours, therefore (the writer) hopes that out of specific generosity and favour you should constantly write about the facts of your auspicious affairs, and condescend to make those of this quarter exalted by sending (such letters) for us¹ More presumption (on our part) has not gone to such an extent O God, until the revolution of day and night lasts, may they be constant, firm, steadfast, and prosperous and may (that revolution) be auspicious and happy unto the world and the people of the world, and mankind Truth is with God

Desirous of seeing you [i.e. the names of the signatories] —Rustom D Arde-shir Mehrban D Rustom Mehrban, Rustom D Minocher Bahmanvar D Noshirvan, Marzban D Behram Marzban Khwāja Khusru Bundār Fārudun Mehrban D Noshirvan Azar.²

Maktub-i Suratya Adhyarus.

MU II. pp. 474-480—H F. f 456.

[Couplet] —I begin in the name of God, the Knower of mysteries May He confer His divine grace on me so that I may open my tongue in His praise.³

(May you live) in happiness, felicity, prosperity, triumph, success victory, delight pleasure, eternal felicity, and in the hope of perpetual freedom from care—you, namely, the pious Dasturs who are devoutly religious, defenders of the faith, teachers of the religion, reciters of *paet*, glorifiers (of God) and offerers of praise, reciters of correct Avesta, rememberers of the Nasks by heart, pure of faith and holy, of good disposition and sober, endowed with good thoughts, good words and good deeds, holy and well-intentioned, well-wishers, faithful and wise⁴ men of the good Mazdayasnian religion,—you who are the Herbads and Mobeds, the wise, the headmen, the Behedins, the honoured ones, the leaders, the generous, the guides, the illustrious and the fortunate, of Parsi lineage and in charge⁵ of absolute power, of illustrious rank and of sublime beauty, possessing an appearance like the sun, the progeny of noble blood, the leaders and the practisers of love, affection and regard, attentive to the rites and truthfulness, having the vestiges of justice, wise and intelligent, of noble birth and renowned, fortunate and auspicious, of sublime nature and of the temperament of the apostles, impartial as angels and of auspicious fortune, beneficent⁶ and offerers of daily prayers, especially the Dasturs and Behedins who are the inhabitants of the auspicious port of Surat—chiefly, Dastur Barzo bīm Qavāmuddin and Herbad Pahlon b Fāredun and Dastur⁷ Rustom b. Khorshed,

¹ به خدمات *lit*, in (our) service.

² T32 (Navsari Mehrji Rana Library) adds کرمایی

³ HF. اندر—MU گادر

⁴ MU. دانایان و HF دانای

⁵ HF. مرتدان—MU. مرتدان

⁶ MU. فعالان—HF فعالان

⁷ HF. om. دستور

and Herbad Rustom b Peshotan and Behdin Hirji b Nanabhai and Behdin Nana-bhai b. Narsang and Behdin Kunverji b. Behram and Behdin Kunverji b. Nanabhai and Behdin Dhanji b Behram Bharuchi, with the whole congregation of leaders and friends of the true religion and allied friends of the city of Broach and of the town of Navsari, and all the Dasturs and sons of Dasturs, the great ones and eminent¹ Behdins of all the cities of Hindustan and all Behdins and those who are of one accord with the good religion, each and all, the seniors and juniors.

After the presentation of sincere attachment and friendship, and the observance of praise, and the invocation of blessings, benedictions, salutations and greetings, and the manifestation of affection of a thousand kinds, (the writer) expresses a desire for (your) illuminating and elixir-like counsel of affection that an answer was sent to your letter and to the questions which were addressed two or three times to those of this quarter.² We do not know whether it reached the alchemistic sight of those of you there.³

.....

P. 477 ll. 15-17. Hirbad-zāde Hirbad Rustom Khorshed Asfandiyar had written and sent (here) several questions on the pure day Adar of the auspicious month Khordad, A Y 1038, and a reply thereto is written. About the new Dakhma, a question was asked, but, ere this, a reply thereto had been given two or three times.

.

(P. 479 l. 17).—Our supplicatory prayer to, and our trust in, the incomparable (God is such that a favourable opportunity may arise when friends and companions of the good religion may assemble together and angel-like persons of exalted rank, the asylums of prosperity and glory, residing in the seat of honour and power, may lift up their heads. Would to God that the world-illuminating sun of your⁴ august fortune might perpetually shine and glitter over the heads of all friends and well-wishers. May it be so! May it still be so! What more incivility can be shown!

May the world be dependent on God⁵ and may fresh good wishes be in store for you and eternal good fortune accrue unto you

This is written on the date of the day Daipadin, the victorious, of the auspicious month Dai, Qadimi, of the Farsi Year 1039. This is written in the month of Rabi-al-Awwal of the year 1081 Hijri, in the town of Kerman. Adieu.

Desirous of your sight (i.e., the names of the signatories) —Mahrban D. Rustom; Rustom D. Noshirvan, Kaikhusro D. Yazdyar,⁶ Behram D. Yazdyar Mehrban; Behramshah D. Yazdyar; Shah-Mardān D. Behram, Marzban D. Behram; Rustom D. Mavindad Behram; Behram D. Faridun Bahman, Ardeshr D. Rustom Ardeshr; Bundar D. Behram Faridun, Noshirvan Mehrban, Mehrban D. Noshirvan Azar.⁷

Kama Bohra's Rivayat.⁸

(H.F. ff. 1-3 and ff. 70 *et seq.*)

Propitiation be unto the Creator Ormazd, the bright and glorious and unto all the invisible Yazads and the earthly Yazads.

¹ MU. کرام—better HF. اکرام

² i.e., of Iran.

³ i.e., of India.

⁴ The verb is in the 3rd person.

⁵ امر one who commands, i.e., God.

⁶ MU یزید دجی and HF یزید دجی (The reading is doubtful).

⁷ HF gives this last name in Pahlavi, with Persian below it

Thus letter is omitted in MU.

With happy dispensation and with auspicious lot and at the lucky conjunction of powerful stars,¹ I shall write a letter from the land of Iran to the country of Hindustan, to the Dasturs and Herbad, and Dahyovads to the priests, warriors, husbandmen and artizans, to the devoutly religious, the teachers of religion, the defenders of the faith, furtherers of religion and the purifiers of religion, *e.g.*, to the Dasturs of the Mazdayasman religion in the township of Navsari:—*viz*:—Herbad Rana Jesang, Mahyar Dhayyan, H. Jundā Pahlon, H. Behram Pahlon, *Dahyovad* (*i.e.*, the chief) Maneck Changa, B. Asa Behram, B. Dhayyān Changa, and of Cambay. *viz*, that Herbad, the physician of the soul, the purifier of the body, of good disposition and the speaker of truth—Herbad Shapur Hira, H. Asa Neryosang, H. Jivā Khorshed, B. Nakhvā Asa, B. Bahman Siavakhsh, B. Qaya-muddin Asa, B. Siavakhsh Jundā, B. Limā Qayāmuddin

May they condescend to accept a hundred thousand greetings and salutations from the Behdins of the land of India and may Ormazd and the Amshaspands be the helpers, protectors, and supporters of you and of us. May all the good abide in the seven regions. May it be so as we have prayed. May it be according to the will of God

Completed with good wishes, joy and delight on the day Daepādar of the month Behman of the year 896 after the year 20 (*man=10*) of Yazdagard, king of kings, son of Shehriar and a descendant (*avāj* for *nūf*) of Khusro, king of kings, son of Ormazd. I wrote it and left it in the auspicious town of Yazd with the Dasturs of the land of Iran, who are the Dasturs, *e.g.*, Dastur Shehriar D. Rustom and the deceased Giv Isfandiyar², of immortal soul (*anusha-ravān*)

I, the servant of religion, Shehriar Ardeshir Erach Rustom Erach have written it for the Mazdayasnians of the good faith of the country of Hindustan so that they may use it with righteousness for 150 years and after 150 years they may entrust it to their children's children (who may turn out) renowned and devout. May it be so as we have prayed.

May the Lord of the Religion appear the sooner. May the devoutly religious get the benefit of the religion.

Aevō-pantō-yō ashahē: There is only one way of righteousness; (all) other are different ways.

Shātō-manō vaheshitō urvīnō Happy is that person who works for his soul

Desirous for the sight of the Behdins of Hindustan are —

Behdin Behram Parkhāv [and other Behdin signatories] who send a hundred thousand greetings and salutations. May they condescend to accept it and may the consummation of their precious visit be our lot with excellence and goodness³

.

Again they should not be negligent (in their duties) towards Behdin Shapur Asa. Any kind of favour shown to him will be such as if it had been shown to those of the good faith of Iran. May it be so! May it still be so! May it be according to the will of God and the Amshaspands. *Ratavō mannyūnām ratavō*

¹ *dud-akhtar* = cf. *tan-akhtar* of Ir Bd (p 115).

² Giv Isfandiyar had assisted the scribe Shehriar Ardeshir in the work of transcribing this *Rayat*. His death seems to have occurred in the interval.

³ For part of the colophon from here, see MC 1 p 461 ll. 1-5

gaethyanim The Creator Ormazd is the Spiritual Lord and Zartosht Spitaman is the earthly Lord. Ormazd is pleased with him who is a righteous man ¹

1. Introductory Epistle of Kama Bohra's Rivayat

[Not given in MU].

این روایت ثابت گامان بن آسا کمناقی است که از

ملک ایران زمین آورده بود [H F f 1 et seq] ²—

شایسته دادار اورمزد ریوسد خرد مدد بهم یزدان میفوان یزدان گدیان فر یک دپش خوب مروا خواهم نوشت به دود احقر یک نامه از ایران زمین به کشور هندوستان به دستوران و پیروان و دینودان انوردان از تبستانان و استرینو سان پوتخششان دین داران دین چاشیداران دین سرورداران رناییداران دین یوزدان نرسنداران چون دستوران دین مازدیسنان از قصبه اوساری چون پیروان رانای بن حسنگ و چون مهران بن دهمان چون پیروان چندان بن بالهن و چون پیروان وهرام بن بالهن [و چون پیروان وهرام بن بالهن] و چون پیروان بهدین مانگ بن جنگ بهدین آسای بن وهرام و بهدین دهمان بن چنگ از خط کمناقی چون پیروان روان بوشک و تن یوز دا نو پیروان راست گفتار چون پیروان شاپور بن پدرا پیروان آسا بن پیروان سنگ پدرا حیدر بن حورسند بهدین داحوا بن آسا بهدین بهمن سیا و خش [بهدین] قیام الدین بن آسا بهدین سداخس بن حندا بهدین لیما بن قیام الدین صد هزاران درود و دیارمندی ارین بهدیان ایران زمین قبول فرمایند اورمزد و امسافندان بناره و بادار و نشت پناه شما و ما بهم و بهان اندر بخت کشور زمین ناد ایدون ناد چون مان آفریدند به یزدان کام ناد . نوسش چند که آن عزیزان کردند یک یک ناسج خواهیم نوشت تا معلوم باشد نوسش

فرچند درود سادی رامسبی اندرور دی نادر و ماف بهس و سال پشت صد بود شش دس از سال من به اوی یزد گرد شاپشاه شهر باران اواز به اوی خسرو شاپاسه اورمزدان نوشتم فرار پشت اندر فرج شهر یزد به دستور ایران زمین که دستور اند چون دستور شهر یار دستور رسم انوشه روان بهشتی گویو اسفندیار . من دین بنده شهریار اردشیر ایرج رسم ایرج نوشتم از بهر کشور هندوستان بهدیان مازدیسنان را که تا صد نیکه سالان به اشائی کار فرمایند دس از صد نیکه سالان به فرزندان فرزند خسرو [for پیوسرو] دس نردار سپارده ایدون ناد چون مان آفریدند هر چند که زودتر حدای دین نوساد دین نوداران شان از دین یک رساد

نوسش یک است راغ اشای اواری جدره

شاد آن تن کش ورید روان خویش

آرزومند دیدار آن بهدیان هندوستان بهدین بهرام نرخوا

صد هزاران درود و دیارمندی میفرسایند قبول فرمایند یافت ملاقات عزیزان شان بحیر و

حوی روزی ناد

من نوشتم تا نوآید روزگار

من دین بنده دستور شهریار اردشیر ایرج رسم نوشتم

دیگر آنکه در ناره بهدین شاپور آسا تقصیر نکنند از هر ناب هر یکی که به او میکنند چنان است که ناین بهدیان ایران کردند ایدون ناد ایدون فرج ناد به یزدان و امسا

سفندان کام ناد

رد میمو دادار اورمزد رد گدیان در نشت سفندمان هر کس که مرد اشوار و خوشنود اورمزد

² Transcribed into Persian from the Pāzend in Avesta characters of H.F.

Maktub-i-Maneck Changa :¹

(HF. ff 376-79).

Propitiation be unto the Creator Ormazd the radiant and glorious, omniscient, powerful, omnipotent and merciful

Propitiation be unto the Creator Ormazd, the radiant and glorious, wise, the greatest, of good thought, word and deed I shall write, with blessings and with (the help of) the propitious star, a letter for the land of India

May the Mobeds and Hirbads, with the priests, warriors husbandmen and artizans, the devoutly religious the defenders of the faith the teachers of the religion and the learners of the religion, and the furtherers of the religion, condescend to accept myriads of greetings and salutations from those of the good religion, living in Iran, and may the consummation of the precious visit of those dear ones be (our) lot with excellence and goodness

Couplets · Our circumstances are favourable in this quarter where we are, and we constantly pray for your visit May your heads be verdant, and may you be sound in body and soul May not your bodies be languid through age. May you be protected for ever by God and may the sun and moon be (i.e. revolve) according to your wishes May you live as long as the world lasts and may the heads of your enemies be uprooted O man of the good faith! know thou for certain that thy protection lies in Avesta, Zand and the religion Such religion was brought by Zartosht and it is the greatest of all religions

[Here the worthies of Navsari, Surat, and Cambay are mentioned] —

Navsari :—H. Rana Jesang, Sahyar Dhayyan, Chanda Pahlon, Behram Pahlon, Behdin Maneck Changa, Asa Behran Changa, and Dhayyan Changa.

Surat :—Behram Hira.

Cambay :—Asa Narsang, Nakhva Asa, Kaman Asa, Laba Kama, and Jiva Khorshed.

These two persons (i.e., the messengers mentioned below) brought here the information that Khorshed bin Hira was dead (*lit.*, become worthy of heaven) May the lives of the dear ones of that (quarter, i.e., those living in India) prosper. May the high and low from amongst the dear ones who have survived condescend to accept endless greetings and innumerable salutations, by way of entreaty and may the consummation of the precious visit of those dear ones be our lot with excellence and goodness.

After (the invocation of) blessings, (let it be known to you) that two men of the good religion, one Asfandiyar Yazdyar, and the other Rustom of Cambay have come to the land of Iran and they say that in that country (i.e., in India), they have erected a Dakhma made of stone (On hearing this news), the people of the good religion of Iran have been greatly delighted and pleased and have invoked

¹ This whole letter is found in HF. only

many blessings on the people of that country May it be in accordance with the will of God. May this (i.e., our greetings) be accepted.

Completed with blessings, joy and delight on the day Khordad of the month Khordad of the year 904 after the year 20 (*Man=11*) of Yazdagird, king of kings son of Shehriar and descendant (*arvāj* for *nāf*) of Khusro, king of kings son of Ormazd. I have written this letter for the Behdins of Hindustan so that they may read it and act according to it Amen! Again, they should act according to the writings brought by Shapur Asa, and should not be negligent about it May the Creator Ormazd protect you and all the good Behdins of the seven regions of the earth

(The signatories) from the land of Turkābād —

Dastur-i Dasturan Dastur Noshervan D Rustom D Shehriar D Asfandiyar Behman, D Mavindad Shehriar, D Mavindad Rustom D. Jamasp Mavindad

From the land of Sherfābād —D Siavakhsh Shapur, D Mavindad Hoshang

Of the city of Yazd —D Shehriar Ardeshir Iranshah Hirbad Giv Isfandiyar, Behdin Vahram Parkhāv, B Shehriar Khorehfruz, B Viraf Rustom, B Marzban Gurdan, B. Surkhāv Rustom; B Darab Navroz, B Shād Shehriar B Musāfar Khusro, B Asfandiyar Ba'aziz, B Khusro-Shāh Ardeshir,

[All the above signatories] with the congregation of the Behdins of Iran—one and all, high and low.—send greetings and salutations The writers of this letter:—D. Shehriar Ardeshir and Giv Asfandvar. May you live in gladness and goodness

Shātō manō vashātō urvānō. Happy is that person who acts for his soul.

Aēvō pantō yō ashahe There is only one way of righteousness, the others are different, (i.e., wicked), ways ¹

¹Maktub-i-Maneck Changa.

(HF ff 376-379)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على سيدنا محمد وآله
الطاهرين

حشائش دادر اور مؤد رومند خرة مند دانا و مهست همت و هوش و هوش خوام
توشت درود اختريک نامه کشور هند اعني موبدان و هيريدان باثورنان وارنيشناران
و واستريوشان و هخشان دين داران و دين برور داران و دين چاشيداران و دين آموختاران
و دين راميداران درود و نيامندي صد هزاران هزار ازين بهدينان کشور ايران مطالعه
فرمايد ملاقات عزيزشان بخير و خوبی باد بيت

احوال بخير است دين سوي که مايم : از بهر ملاقات دايم سعدايم
سرت سمر بادا تن و جان درست . مبادا ثنان تان نرمان مست

ارمیدشت (p 225, l 11)=a woman who gives birth to a still-born child

(Pah. ناده دیر)

اروار (p 72, l 2)=a tree (Pah. سردا)

اسب و اشتر (p 200, l 6)=a horse-whip and scourge Av *aspahe-ashtarya*.

اسپرده (p 73, l. 6)=dispersed (Pah. ناده لیم fr Av *spar*).

امیر (p 170, l 8)=an adopted son (Pah. ناده and ناده)

استوداد (p 79, l 4)=the demon Astō-vidhōtu (Pah. ناده استوداد). See ناده

استودان (p. 81, l 19, p 99 l 10)=an ossuary. (Pah. ناده استودان)

اشوداد (p 156, l. 17 &c.)=lit, a gift to the righteous hence, garments consecrated on the dawn of the fourth day after death, which are given away to the priest (Pah. ناده اشوداد)

اسوداد (p 44, l 11)=forgiveness

اعار (p 120, l. 6)=useless (Pah. ناده).

اكار (p 119, l. 9)=useless (Pah. ناده).

آمر (p 174 l. 6)=common people, laymen (of عام)

ایران شاه (p. 162)=Name of a fire-temple of Iran.

ایروانیر (p. 89, l. 3)=Zoroastrians and non-Zoroastrians (Pah. ناده و سواد).

اینک (p 228, l. 4)=a woman who gives birth to a still-born child (Corrupted from Pah. ناده اینک=Av *aēvō-bara*).

ایونر (p 231, l. 9)=a woman who gives birth to a still-born child (Pah. ناده اینک)

—Av *aēvō-bara*.

ایونگن (p 472, l 18; p 591, l 14)=fibres of the date-palm leaf (Av. *avvayanghna*).

باز—راز (p 164, l 16, p 350, l 3)=the prayer recited before meals, any *bāj* or prayer, e g, *Sarosh bāj*. (Pah. باز)

بواز (p. 67, l 5)=a blaze (Pah. بواز)

برخنم (p 109, l 11)=naked (برخنم) See نوخندش

برشایوم کن (l, p 594 l. 14, 11, p 3, l 16)=one who administers Bareshnum purification.

بریده پول (p 175, l. 18)=lit., the bridge cut off. one having not adopted a son.

بشمن کسشیان (p. 75, l 8)=those who tie the Kusti, i e, the Zoroastrians.

بوشامپ (II p 329, l 4)=sleep. (Av. *būshyāstā*, Pah. بوشامپ).

- دوشیاس (p 314, l 13)=sleep, nocturnal pollution
 بولومند (p. 300, l 8)=worthy of punishment (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).
 بدله (p. 142, l 13)=hand-gloves
 بادیاب (I, p. 221, l. 13; II, p 2, l 18 etc)=*gomez*, bull's urine (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 بادیابی — بادیابی (p. 591, l 1)=water ceremonially purified (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 برحیض (p 85, l 3)=care (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)—cf بریز
 بس مالی (p. 48, l. 5)=an accused (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 بشم خوانی (p. 17, l 11)=fit for heaven. (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 پیش مالی (p 48, l 5)=an accuser (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).
 پدش و سامان (p 594, l 4)=order of the limbs of the body to be washed in the Bareshnum purification
 پنحی و (p 160, l. 10)=five Gatha days of the Farvardegan
 پوره (p 111, l. 1, p. 235, l 14)=womb (=مرددان) —(Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 بیامه یزشن (p 307, l 18)=Ceremonial utensils used in the Yasna-service.
 تداویر—تداور (p 22, l 21, p 206, l 18, p 274, l 19)=a *tanāfur* good work or sin (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥—Av. *innu-peretha*)
 ترس استودان (p 148, l 7)=*lit*, the fear of the *dakhma*; prayers offered in honour of Srosha for three days after one's death
 ثوم—ثم (p 94, ll 18-19)=a seed (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 حام (p 470, l 12)=milk of the goat, *jvām* (Av. *gāush-jvya*).
 جای (p. 116, l 11)=a bier (𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥) (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).
 جوم (p. 75, l 7)—garment (=حام). (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).
 چدر (p 347, l 19, p 348, l. 1)=Chinvat bridge (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 حسنوم—حسنوم (p. 152, l. 2, p 168, l. 4)=invocatory formula for propitiation (Av. *Khshnūman*)
 خمس قهیم (p. 75, l. 15)=the five Gatha days of the Farvardegan.
 دادگاه (I. p. 167, l. 5, II. p. 167 l 10)—the *dakhma* (Av. *daityō-gātu*; Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥)
 داشن (p. 72, l. 16)=a gift (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).
 دخش (p. 86, l 5; 99 l. 9)=impurity (Av. *dakhshta*).
 دروند (p. 325, l 13 etc)=a non-Zoroastrian
 درین (p 439, l 10)=Darun, sacred bread (Pah. 𐭯𐭮𐭥𐭥𐭥𐭥𐭥𐭥).

دست شوی (p. 166, l. 13, p. 218 l. 9, p. 314 l. 12) = *it*, a washing for the hand, bull's urine.

دورو واس (II p. 179, l. 3) = the *Yazad Divāspa* (Gō-h)

رست و یرامدار (p. 94, l. 11) = preparer of the dead — an epithet of Haoma (Pah
(دور و یرامدار))

روی سوبن (p. 143, l. 2) = face to be washed (with *gomez* and water) after sleep.

راد موب (p. 71, l. 12) = a place kept apart for dead bodies

زن بستن — زن بست (p. 116 l. 12, p. 116, l. 17) — a woman who gives birth to a still-born child (Pah (ز ر بست))

رور (p. 162) = the fat-offering of an animal (Av. *Zaothra* — Pah. (رور))

روزه (p. 133, l. 6) = a hedgehog (Pah (روزه) of also (روزه)).

ربر کستی (p. 237, l. 12) = *it*, that which is underneath the *Kusti*, the sacred shirt called *Sadra*.

سار (p. 91, l. 1) = a pot (cf. سار)

سار (p. 170, l. 9) = an adopted son (Pah (سار)) — See سار

سدودان (p. 314, ll. 3-4) = a *dukhma* (Pah (سدودان))

سرداه (p. 107, l. 5) = the inner well of a *dukhma*

سرداه (p. 167, l. 18, p. 173, l. 17) = the ceremony of *Sraosha* for the first three days after death (Pah (سرداه))

شاکر (p. 198 l. 5) = a widow who remarries (Pah (شاکر))
(ایوان شاه) (See سهرشاه)

شیت سدر (p. 591 l. 11) = Sacred shirt called *Sadra*

شیدو کستی (p. 376, l. 15 p. 579 ll. 5-7) = *it* that which is underneath the *Kusti* the sacred shirt called *Sadra*

شیو گاهان (p. 235, l. 16) = *it* underneath the bier; hitting up of the bier by the corpse-bearers

صدره (p. 208, l. 9; p. 590 l. 7) = the sacred garment called *Sadra*

سدل (p. 71, l. 11) = a pot (cf. سار)

سرمست (p. 589, l. 4) = a woman who gives birth to a still-born child (Pah.

(سرمست) — See سرمست

شیرداده (p. 223 l. 10 p. 190, l. 14) = a child going without milk.

نمام (p. 594, l. 14) = the *pnom* or. mouth-veil (Pah (نمام) or (نمام))

قعل (p. 314, l. 5) = leprosy

کای پشت (p. 589, l. 4) = a tortoise.

کر کوره (موزچه=) (p. 272, l. 9, p. 273 l. 10)—an emmet, ant., pismire.

کسنی (p. 208, l. 9)=the sacred girdle.

کلیمان (II p. 18)=a censer

کدسر کرم (p. 44, l. 10)=*lit* the bag of righteousness; the collar of the sacred shirt, called *girehbān*

گابان (p. 253, l. 9)=a bier (Pah گابان).

گابیز (p. 237, l. 16)=bull's urine man's urine (Pah گابیز).

کند (II. p. 196 l. 17)=*lit* the sanctum-sanctorum the Dar-i-Meher, a fire-temple.

گوشدا (p. 222, l. 11) — گوشه (p. 168, l. 6) — گور (p. 168 l. 1) — گوحدا (p. 168 l. 7) —
=the product of the cow (Pah گوش-گودا)=*Av gāush-hudāo*.

گوشه رنگ — گوشه رنگ (p. 263 l. 12, II, p. 178, l. 17)=the soul of the bull (Pah گوشه رنگ)

کسپ (p. 228, l. 1)=bread (Pah کسپ)

لوی (p. 155 l. 6, 169, l. 8)=round cakes

مالو (مابهروی=) (p. 453 l. 4)—The crescent shaped implement called Māh-rui, used in the Yasna-service

مورگران (p. 209, l. 13 p. 300, l. 8)=a mortal sinner (Pah مورگران).

مورگران (p. 594 l. 12)=*lit.* a mortal sinner a Mussalmin.

مغ (p. 590, l. 1)=holes for *gomez*, water and sand (Pah مغ).

مینو گاهان (v. 151 l. 8)=the spirit of the Gathas (Pah مینو گاهان)

میه (p. 228 l. 4)=water (Pah میه)

نار (I p. 261, l. 13, II. p. 15, l. 17)—the *Khud*-ceremony performed by a qualified priest

ناوه (I. p. 51 l. 16, p. 351 l. 8, p. 352 l. 3, p. 516 l. 19)—a small decanter-shaped vessel filled with water.

نای و — نای نه — ناره (p. 168 l. 4; p. 257 l. 15, II p. 187, l. 17, p. 322, l. 13)=*vāe-i veh*; *lit.*, the good Vayu, i.e., Rām Yazad (Pah نای و or نای نه)

نای بد (p. 79, l. 4, II, p. 187 l. 17)—*lit.* the bad *vayu*, the demon Astō-vidhōtu (see نای بد). (Pah نای بد)

نسا (p. 164, l. 13)=a dead body (Pah نسا)

نمای رندگان (p. 82, l. 14)=bodily refuse

نمای مردگان (p. 82, l. 14)=dead matter.

نسامد (p. 232, l. 18, p. 589 l. 4)=(a woman) who gives birth to a still-born

child (Pah **انسانمخرد**)

نسرشت (I, p. 164 l. 15, II, p. 324 l. 4) = *druš-i nasušt*, i.e., the demon of corruption (Pah **اندرنسر**)

نیش (I p. 315 l. 2; II p. 2, l. 17) = corruption (Pah **انرس**)

نمک — ندمک (p. 33 l. 18) = Sacred shirt called Sadra (Pah. **انپا**).

نوزود (p. 76 l. 10, p. 150, l. 4) = Navar ceremony (Pah. **انوس**)

نه شوه (p. 169 l. 14 etc) — *lit*, nine nights; Bareshtnum ceremony.

نیروم — نیروم (p. 75 l. 1) = help, share (Pah. **انولم**).

نیرنگ (p. 164 l. 15, p. 206 l. 12, p. 303 l. 8, etc) = *gomez*; bull's urine (Pah. **انولاد**)

نیرنگ دین (p. 226 l. 2, p. 227 l. 12, II p. 2 l. 17) = consecrated *gomez*, or, bull's urine (Pah **انولادین**)

واج (p. 597 l. 17) = an undertone (Pah. **ان**)

واج سروش (p. 164 l. 14) = the Srosh-bāj

واج سسرشت (p. 297 l. 8, p. 162 l. 2) = the *vāj* recited while applying the *gomez* to the body the Srosh-bāj.

واجر (II p. 16 l. 2) = a word (Pah **انوا**).

وادیات (p. 97 l. 18; p. 217 l. 3) = impure (Pah. **انوسوس**).

وای وه (see **وای وه**)

ودرد (p. 165 l. 2, p. 166 l. 6) = the dead (Pah. **انولم**).

ودیران (p. 163 l. 17) = dying dead (Pah **انولام**).

وری آدران (p. 226 l. 2, l. 8, p. 227 l. 11) = the ashes of the Adarān fire (Pah. **انولام**).

ورروش (p. 167 l. 9) = the demon Vizaresha (Pah. **انولام**)

ویدید (p. 169 l. 15, p. 348 l. 17, II p. 2 l. 11) = Vendidad.


ویدداد (II p. 166 l. 17) = Vendidad.

ویچست (p. 479 l. 12) = a strophe (Pah. **انولام**)

ویدل ر ولس (p. 305 l. 3) = bodily refuse (Pah. **انولام**)

ویدر (p. 102 l. 10) = bodily refuse (Pah. **انولام** . Av. *hikhra*)

پہلو (p 208 l 12) = impurity (Pahlu),

مکروہ (p 255 l 1)=polluted (Pah ).

پہلے (p. 202 l 2) = sin affecting accusers (Pah)

روشت (II. p 35 l 3)=a diocese (Pah. **𐭠𐭣𐭥𐭥** or **𐭠𐭣𐭥**).

star (p. 94 l 10) = bodily refuse (Pah. ¹ ~~ענין~~)

یشت (p. 150 l. 5)=Yasna, Yasht (Pah 𐬨𐬀𐬎𐬎𐬭𐬀)

یشت سروش (p 152 l 12)=Yasna in honour of Srosh

پیش (p 162 l 2)=the *gāh-sārna* recital (Pah. ۱۳۵۵ ج ۲ ص ۱۳۵۵).

یشت گاهان (p 164 l 16)=the *qāh-sārna* recital (Pah ۱۳۵۵-۵۶ و ۱۳۵۶-۵۷).

پشت بوزرد (p 349 l. 8)=the Yasna of Minō-nāvar the qualification with the greater *Khub* ceremony.

ووسوم ر اولسومو (Pah. *Khub*-ceremony (p. 268 l. 16) = یشت ویواسم

(p 94 l. 10; p. 102 l. 11) = pure (Pah پاک-پاک)



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